EPIGRAPHIA INDICA

Volume III (1894-95)

प्रत्नकीर्तिमपावृणु

PUBLISHED BY
THE DIRECTOR GENERAL
ARCHAEOLOGICAL SURVEY OF INDIA
JANPATH, NEW DELHI-110011
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104269

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First printed 1897
Reprinted 1979

Price : Rs. 100·00

Printed by S. Sagar at The Bengal Press, Rani Jhansi Pul, Delhi-110006

PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA
AS A SUPPLEMENT TO THE "INDIAN ANTIQUARY."

EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

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VOL. III.—1894-95.

CALCUTTA:

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

BOMBAY: EDUCATION SOCIETY'S PRESS.
LONDON: LUZAC & Co.
NEW YORK: WESTERMANN & Co.
CHICAGO: S. D. PEET.
LEIPZIG: OTTO HARRASSOWITZ.
PARIS: E. LEROUX.
BERLIN: A. ASHER & Co.
VIENNA: A. HÖLDER & Co.

Price, Rs. 24 or 36 sh., bound.

104269

CALCUTTA:

GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,

8, HASTINGS STREET.

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The names of contributors are arranged alphabetically.

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LIST OF PLATES.

ADDITIONS AND CORRECTIONS.

Page 5, text line 17, *add a hyphen after* Mṛigathaṇikâhâra.

" " footnote 19. The suggestion that *Gaṁgâdharêṇa* was intended, may be cancelled; 'Gayâdhara' occurs, as a proper name, in *Ind. Ant.* Vol. XV. pp. 40, 45, verse 81.

" 17, line 10 from below, *for* Alamanda, *read* Alamaṇḍa.

" 21, " 4, *for* the keeper of records, *read* the goldsmith.

" 24, " 11. The inscriptions of the Raṅganâyaka temple at Nellore show that Vikramasiṁhapura is an ancient surname of the town of Nellûr (Nellore). As Biṭraguṇṭa is said to have been 3 *yôjanas* distant from it (see page 33, verse 19), the length of the *yôjana* at the time of the Biṭraguṇṭa grant must have been 25 : 3 = 8⅓ miles.

" 35, No. 5, paragraph 2. Mr. Venkayya informs the Editor that the goddess of the Mârgasahâyêśvara temple at Viriñchipuram in the Vellore tâluka of the North Arcot district is now called Marakatavalli, and accordingly proposes to identify Maratakanagara (for Marakatanagara) with Viriñchipuram itself.

" 37, text line 1, *for* भूयस्य, *read* भूयसे.

" 51, " " 4, " âṅganâ-patîyamâna, *read* âṅgan-â(ô)pagîyamâna.

" 52, translation, paragraph 3, line 5, *read* whose pure fame is being sung by the women of the Kinnaras.

Table opposite page 54, No. (6), line 2, *for* A.D. 888-76, *read* A.D. 888.

Page 59, line 4, *for* Vanapalli, *read* Vânapalli.

" 67, lines 1 and 2, *for* Koṭṭayam, *read* Kôṭṭayam.

" 84, text line 10, *for* अस्युर्ज्जितं, *read* अस्यूर्ज्जितं

" 88, footnote 1, " न्ययुङक्ता, *read* न्ययुङ्क्ता.

" " " 7, " ध्रव, *read* ध्रुव.

" 89, " 1, " वद्द " वेद्द.

" 103, line 13, *for* Paiṭhâṇ, *read* Paiṭhaṇ.

" 117, clause 6, line 5, *for* 1387, *read* 1386-87.

" 119, line 10, *for* Pramâdin, *read* Pramâthin.

" 121, text line 32, *after* तस्मिन् *add a footnote*:— Read तस्मिंस्तु°.

" 122, " " 51, " प्रमादिनि *add a footnote*:— Read प्रमाथिनि.

" 123, " " 79, " [रव]त् *add a footnote*:—Read °रवस्तु°.

" 125, line 6 from below, *for* Pramâdin, *read* Pramâthin.

" 126, " 8 " " " Kôtiśârâdhya, *read* Kôṭiśârâdhya.

" 130, " 10 " " " 80, 3, and 20, *read* 8, 3, and 2.

" 133, text line 26, *for* 80 *read* 8.

" " " " 27, *cancel the cipher after* 20.

" 134, line 16 from below, *for* 100 80 3, *read* 100 8 3.

" " " 14 " " *cancel the cipher after* 20.

" " footnote 3, cancel the words "and in an inscription" to the end of the note. Professor Kielhorn has shown that the actual reading of the Sirpur inscription is not *Śavara*, but *Śaśadhara*; see *Ind. Ant.* Vol. XVIII. p. 179, and p. 180, note 7.

" 135, line 1, *for* Kharôshṭrî, *read* Kharôshṭhî.

Page 151, line 2. The name Mosalimadû-Vîrama has to be derived from Musalimaḍugu, a fortress in the Kurnool district; see the *Madras Journal of Literature and Science* for 1881, p. 231, and the *Madras Manual of Administration*, Vol. III p. 601.

" " text line 18. Mr. R. Narasimhacharya, Kanarese Translator to the Government of Mysore, suggested to the Editor to write *Taṁcha-râjyaṁ* as one word and to translate it by "the kingdom of Tanjore" (*Tañjai* or *Tañjâvûr* in Tamil).

" 153, text line 46, *for* Vâṇi, *read* Vâṇî.

" 161, Table, last line, *for* 766-67, *read* 776-77.

" 165, line 1, and page 168, line 19, *for* Râjasiṁha, *read* Pṛithivîpati II.

" 178, text line 26, *for* prâyâ(yô)ktṛi, *read* prayâ(yô)ktṛi.

" 179, " " 34, " Śaigoṭṭ, *read* Saigoṭṭ.

" 181, " " 80, " nṛipânâṁ, *read* nṛipâṇâṁ.

" 182, (L. 36.), *for* Nîtimarga, *read* Nîtimârga.

" 186, line 9, *for* Râjasiṁha, *read* Pṛithivîpati II.

" 190, text line 18, *for* यस्यर्वंविधा, *read* यस्यैवंविधा.

" 191, " " 47, *after* °वादान् *add a footnote* :—Read °वादाञ्जिगाया°.

" 194, " " 124, *for* निग्गन्ता, *read* निर्गन्ता.

" " " " 137, " मनीश्व- " सुनीश्व-.

" 197, " " 213, " सघसन्तोष " संघसन्तोष.

" 203, footnote 8, *read* Pâṇini, ii. 4, 23.

" 208, line 13. According to Mr. Kittel's *Kannaḍa-English Dictionary*, *haḍapa-vaḷa* or *aḍapa-vaḷa* means (1) 'a man who carries his master's betel-nut pouch,' and (2) 'a barber.' Another form of the same word appears to be *haḍapadaḷa*, which occurs in two Bâdâmi inscriptions of Sadâśivarâya; *Ind. Ant.* Vol. X. pp. 64 and 67.

" " line 26 f. Regarding *Ayyana-siṅga*, 'the lion of (his) father,' and similar surnames, see *Ind. Ant.* Vol. XV. p. 276 f.

" 214, line 24, and page 215, line 1, *for* Tîravâḍabîḍa, *read* the camp (*bîḍu*) of Tîravâḍa.

Table opposite page 230, under "Hammâ," *for* Bhillama II., *read* Bhillama III.

Page 233, text line 28, *for* visu(śu)dhdhano, *read* visu(śu)ddhano.

" 234, " " 39, " vidâru(ra)n, *read* vidâru(ra)ṇ.

" 236, line 12 f., *for* with the delight of pleasing conversations, *read* with the pleasure of an agreeable interchange of communications.

" 238, line 8 from below, *for* Kandanavôli, *read* Kandanavôlu.

" " " 4 " " " Tâlikôṭa, *read* Tâḷikôṭ.

Table opposite page 238, No. 3, *for* Râghadêva, *read* Râghavadêva.

Page 240, line 19, *for* Timm-arasu, *read* Timm-arasa.

" " " 8 from below, *for* Nâinârbhaṭṭa, *read* Naïnârbhaṭṭa.

" 243, footnote 8, *for* रच, *read* रचे.

" 254, line 2, *for* of the fort of Chaurâsi, *read* of eighty-four (*chaurâsî* in Hindûstânî) fortresses.

" 256, line 1 from below, *for* Aḷvâr, *read* Âḷvâr.

" 257, " 11. Śrîni is a familiar abbreviation of Śrînivâsa; at present Śîni or Śînu are used in the same manner.

" 263, footnote 4. Professor Leumann derives *pravaṇi* from *pra + vaṇij* and translates it by 'retail dealer,' or perhaps 'second-hand dealer.'

" 264, line 13, *for* Gôpâladêvî, *read* Gôpâlîdêvî.

" 290, text line 45, *for* सुखमै, *read* सुखमै.

" 315, paragraph 2, line 2. Mr. R. S. Joshi informs the Editor that the animal drawn at the top of the slab is not a tiger, but a bull.

" 335, line 1, *for* Pâṇini, *read* Pataṁjali.

EPIGRAPHIA INDICA.

VOLUME III.

No. 1.— PATTADAKAL PILLAR INSCRIPTION OF THE TIME OF KIRTIVARMAN II.

By J. F. Fleet, I.C.S., Ph.D., C.I.E.

THE existence of this inscription appears to have been first made known by Dr. Burgess in his reports of the *Archæological Survey of Western India*, Vol. I. p. 32 (published in 1874). Its contents were first brought to notice in 1881, by myself, in the *Indian Antiquary*, Vol. X. p. 168; the estampages that I had then made, however, did not enable me to read it with any completeness beyond line 11. In March, 1882, I received some ink-impressions from Mr. H. Cousens: but they, again, did not enable me to deal with the record fully. I edit it now from some better ink-impressions and some estampages, which were made under my own direction in March, 1891.

Paṭṭadakal is a village about eight miles to the east by north of Bâdâmi, the chief town of the Bâdâmi Tâlukâ or subdivision in the Bijâpur District, Bombay Presidency. And the inscription is on a monolith pillar, apparently of red sandstone, which stands in the house of Parappa Pûjârî, on the north of the enclosure of the temple that is now known by the name of Virûpâksha. The pillar is called *Lakshmî-kambha*, or 'the pillar of (the goddess) Lakshmî,'—a name which betrays total ignorance of its real character and origin; and it is worshipped as a god.

The upper part of the pillar is octagonal; and this part contains the inscription which I edit, and which is presented in two copies. One copy of it is in twenty-five lines, in the local characters of the period to which the record refers itself, lying on the north-west, west, south-west, and south faces: here, the writing covers a space of about 2′ 8″ broad by 3′ 10″ high; and the size of the letters, which are very well formed and boldly engraved, varies from about ¾″ to 1⅝″. The other copy is in twenty-eight lines, in Nâgarî characters, lying on the east, north-east, and north faces:[1] here the writing covers a space of about 2′ 0″ broad by 3′ 10″ high; and the size of the letters varies from about ¾″ to 1⅓″. These Nâgarî characters are intermediate in type between those of the Bôdh-Gayâ inscription of Mahânâman of A.D. 517 or 588 (*Gupta Inscriptions*, p. 276, Plate xli.), and those of the Sâmângaḍ copper-plate grant of Khaḍgâvalôka-Dantidurga of A.D. 753-54 (*Ind. Ant.* Vol. XI. p. 110, Plate); but they

[1] The south-east face is blank, except where it was utilised, near the bottom, to insert a passage that had been carelessly omitted in the Nâgarî text (see page 6 below, note 3).

approximate more closely to the characters of the Bôdh-Gayâ inscription than to those of the Sâmângaḍ grant: for instance, the initial *a* is exactly like the initial *â* of the Bôdh-Gayâ inscription (allowing, of course, for the mark which turns *a* into *â*), whereas the initial *a* of the Sâmângaḍ grant is a very different letter; the *p*, *m*, *s*, and *y* follow the Bôdh-Gayâ inscription in not having the fully-developed top line which appears in the Sâmângaḍ grant; and the *k*, *p*, and *v* have the pointed forms of the Bôdh-Gayâ inscription: on the other hand,— except perhaps in *âchârya*, line 23,— in the conjunct letter *ry*, the *r* is formed above the line of writing, as in the Sâmângaḍ grant, and not on it, as in the Bôdh-Gayâ inscription. The peculiarities of the characters are evidently due to the Brâhmaṇ from Northern India, for whom the pillar was set up; and the comparative results suggest that the Nâgarî alphabet which is exhibited in the Sâmângaḍ grant, was developed in Central and Southern India more quickly than in Northern India. It should also be noted that such of the letters of the present Nâgarî record as were fully executed in what was evidently the intended style, and have been well preserved, show, wherever the form of the letter permits of it, a well-marked triangular top, in which the apex of the triangle points downwards, and the centre of it is left in relief in the middle of the three strokes by which the top is formed: this is discernible in *k*, *ch*, *j*, *t*, *d*, *n*, *p*, *bh*, *m*, *y*, *r*, *l*, *v*, *ś*, *sh*, *s*, and *h*; the shapes of *g*, *ṅ*, *ñ*, *ṭ*, *ṇ*, and *dh*, do not permit of it; in *th* it is doubtful. It may also be mentioned that this record and the Sâmângaḍ grant, which is six months earlier in actual date, give the earliest instances, as yet obtained, of the use of Nâgarî characters in Western India. My **text of the inscription** is put together from the two copies. Owing to the rough treatment that the pillar has received at the hands of its worshippers, each copy of the inscription is more or less damaged: but they mostly supply each other's deficiencies; and the whole text is decipherable, without any doubtful points, except three *aksharas* at the end of line 14, two in line 18, two in line 19, four in line 20, and thirteen or fourteen in line 24, and practically the whole of line 25. As a matter of fact, as far as the end of line 14, the text can be read almost entirely in the version in the local characters, without the aid of the other at all; from that point, however, the Nâgarî version, though by no means, on the whole, the better preserved of the two, becomes of more and more use in respect of the last quarter of each successive line of the version in the local characters, which is the one followed by me for the arrangement of the lines in my Text.— The **language** is Sanskṛit. And, except for an opening verse in praise of Śiva and Pârvatî, under the names of Hara and Gaurî, the whole record is in prose.— In respect of **orthography**, the only points that call for notice here are (1) a confusion, in both versions, between *ṛi* and *ri*; thus, the Nâgarî version, though usually correct, gives, mistakenly, *pṛiyaḥ*, line 8, *pṛiyâ*, lines 10 and 12, *triśûla*, line 21, *tṛiṁśabhir*, line 21, and *tṛiṁśan*, line 22; and the other version, though correct in respect of *pṛithivî*, line 13, and *gṛihîtâni*, line 22, wrongly gives *prithivî*, lines 6 and 9, and *krita*, line 19, and, on the other hand, *pṛiya*, line 12; (2) the use of *v* for *b*, in the Nâgarî version, in *vâhu-pariohumvita*, line 1, and *velvalla*, line 20, and, in both versions, in *vrahma*, line 21; (3) the absence of the *ḷ* in the Nâgarî version; (4) the omission, in the Nâgarî version, to double *y* after *r*, all through; (5) the doubling of *t* before *r*, for the most part uniformly in both versions, in *puttraḥ*, line 8, *pauttrêṇa*, line 15, *puttrêṇa*, line 16, *attra*, line 18, and *ttri*, lines 19 and 21, though the same does not occur in sundry other places; and (6), in the Nâgarî version, the doubling of *dh*, by *d*, in *payôddharô*, line 1, and *gayâddharêṇa*, line 19, and in *viddhṛita*, line 2, where it is due to the following *ṛi*.

The **inscription** belongs to the time of **the Western Chalukya king Kîrtivarman II.**[1] It mentions first his grandfather, Vijayâditya, who, it tells us, erected a great stone temple

[1] I take this opportunity of publishing a revised table of the dynasty of the Western Chalukyas of Bâdâmi. The numerals prefixed to certain names indicate the members of the family who actually reigned, and the order in which they succeeded each other.

Jayasiṁha I.

Raṇarâga.

(1) Satyâśraya-Raṇavikrama-Pulikêśin I.; married Durlabhadêvî. (About A.D. 550.)

(2) Raṇaparâkrama-Kîrtivarman I. (A.D. 566-67 to 597-98.)

(3) Raṇavikrânta-Maṅga... (A.D. 597-98 to 608.)

? Satyâśraya-Dhruvarâja-Indravarman. (A.D. 590 and 610-611.)

Second (Branch (d·

(4) Satyâśraya-Pulikêśin II. (A.D. 609 to 642.)

Kubja-Vishṇuvardhana; founder of the Eastern Branch of the family in Veṅgî. (A.D. 615 to 633.)

Dharâ Jayasiṁ

Third Gujarât Branch.

Âdityavarman.

Chandrâditya; married Vijayamahâdêvî. (A.D. 655 and 659.)

(5) Satyâśraya-Raṇarasika-Vikramâditya I. (A.D. 655 to 680.)

Dhârâśraya-Jayasiṁhavarman.

Jayâś Tribhuv Nâgav

(6) Satyâśraya-Râjâśraya-Vinayâditya. (A.D. 680 to 696.)

Śryâśraya-Śîlâditya. (A.D. 670 and 691-92.)

(7) Satyâśraya-Samastabhuvanâśraya-Vijayâditya. (A.D. 696 to 733-34.)

? Kuṅkumamahâdêvî.

Yuddhamalla-Jayâśra Maṅgalarâja-Vinayâdi (A.D. 731-32.)

(8) Satyâśraya-Vikramâditya II.; married Lôkamahâdêvî and Trailôkyamahâdêvî. (A.D. 733-34 to 746-47.)

(9) Satyâśraya-Nṛipasiṁha-Kîrtivarman II. (A.D. 746-47 and 757.)

(To face page 2.)

.S OF BADAMI.

First Gujarât Branch.

Jayasiṁharâja.

Raṇavikrânta-
Buddhavarmarâja.

Vijayavarmarâja.
(A.D. 643.)

an.

Second Gujarât Branch (doubtful).

Dharâśraya-
Jayasiṁhavarman.

Jayâśraya-
Tribhuvanâśraya-
Nâgavardhana.

l Gujarât
ranch.

ırâśraya-
ṁhavarman.

1-92.)

Yuddhamalla-Jayâśraya-
Maṅgalarâja-Vinayâditya.
(A.D. 731-32.)

Janâśraya-Pulikêśin.
(A.D. 738-39.)

of the god Śiva, under the name of Vijayêśvara. This temple is now known by the name of Saṁgamêśvara; but there is no question as to its identity: there are two short inscriptions on structural parts of it, which give the name of the god as Vijayêśvara (*Ind. Ant.* Vol. X. p. 170); and the same name remained in use at any rate till A.D. 1162 (*Jour. Bo. Br. R. As. Soc.* Vol. XI. p. 273). It then mentions Vijayâditya's son, Vikramâditya II., whom it describes as having bruised the town of Kâñchî;[1] and it tells us that his *Mahâdêvî* or queen-consort, Lôkamahâdêvî, who belonged to the race of the Haihayas, *i.e.* the Kalachuris, erected a great stone temple of the god Śiva, under the name of Lôkêśvara. This temple, again, still exists, but is now known by the name of Virûpâksha; the identity is established by records on structural parts of it, which give its name as Lôkêśvara, and speak of it as the temple of Lôkamahâdêvî (*Ind. Ant.* Vol. X. pp. 165, 167, and Vol. XI. p. 124): it stands on the south-east of the temple of Vijayêśvara-(Saṁgamêśvara). The record then mentions a *Râjñî*, or queen, of Vikramâditya II., named Trailôkyamahâdêvî, who was the uterine younger sister of Lôkamahâdêvî, and was the mother of Vikramâditya's son and successor, Kîrtivarman II.; and it tells us that she erected a great stone temple of Śiva under the name of Trailôkyêśvara. This temple, which must have stood somewhere on the north-east of the temple of Lôkêśvara-(Virûpâksha), is not now in existence, I think.[2] The inscription then proceeds to record that the pillar itself, stamped with the mark of the *triśûla*, or trident, which is the weapon of Śiva, was set up, in the middle of these three shrines, by a sculptor named Śubhadêva, for an *Âchârya* named Jñânaśiva, who had come from the Mṛigathaṇikâhâra *vishaya* on the north bank of the Ganges; and it concludes by recording certain grants.

As regards the **date**, the inscription refers itself to the reign of Kîrtivarman II., by speaking of him with the paramount titles. And further, though it does not quote the year of the Śaka era or the regnal year, it gives details which enable us to place it exactly. The grants were made, or one of them was made, on the occasion of **a total eclipse of the sun, on the new-moon tithi of the month Śrâvaṇa**; and the English date is **the 25th June, A.D. 754**: on this day, which corresponds to the new-moon day of the first *pûrṇimânta* Śrâvaṇa of Śaka-Saṁvat 677 current, there was a total eclipse of the sun, which was visible right across India.[3]

Immediately below the above duplicate inscription, the pillar is square. Here, on the south face, there are remains of five or more lines, of about twenty letters each, in the same **local characters**, and, on the east face, remains of eight lines of about twenty letters each, in **Nâgarî characters**, of the same type: these two records, again, are duplicates; but all that can be made out is that the inscription registers a grant of land, purchased with *gadyâṇakas* of gold, by the son of a *Bhaṭṭa* named Pulivarman, and that it probably speaks of Paṭṭadakal by its ancient name of **Kisuvoḷal or Kisuvoḷal**. And on the west face there are remains of eleven or twelve lines, of about twenty letters each, in the same **local characters**: but, the north face being apparently quite blank, this record was not duplicated in Nâgarî; and it is so much damaged that nothing intelligible can be made out, except that, in the fifth line, Bâdâmi is perhaps mentioned as **Vâtâpi**.

---

[1] The word used is *vimardana*, which may mean either 'bruising' or 'destroying.' But the Wokkalêri grant says that, though he entered Kâñchî, he did not destroy it (*avinâśya praviśya; Ind. Ant.* Vol. VIII. p. 28, and *South-Ind. Inscrs.* Vol. I. p. 146).

[2] Unless, perhaps, it is the temple, partly of Northern and partly of Drâviḍian style, which Dr. Burgess (*loc. cit.* p. 33) describes as standing close on the north side of the temple of Vijayêśvara-(Saṁgamêśvara). But, then, its position does not give the triangle that is required in connection with the description of the erection of the pillar (see the Text, and page 5 below, note 10).

[3] In this year, Śrâvaṇa was intercalary.— For the eclipse see von Oppolzer's ***Canon der Finsternisse***, pp. 188, 189, and Plate 94.— For Kîrtivarman II. we have a later date, in A.D. 757, in the eleventh year of his reign (*Ind. Ant.* Vol. VIII. p. 28). The eclipse that I mention above, answers all possible requirements; and there is no other eclipse that does so, for at least twenty years on either side of it.

TEXT.[1]

1 Ôm Ôṁ[2] Nama[ḥ*] Śivâya [||*] Sa[3] jayatu vâma-bâhu-parichuṁbita[4]-vadana-payôdharô-
2 sthaḷô[5] aḷi-kuḷa-lôḷa-lîḷa[6]-aḷakâvaḷi-vidhṛita[7]-karâgra-maṇḍaḷô[8] daśaśatanayana-kiraṇa-
3 parivarddhita[9]-râga-ras-âtivarddhitô vikasita-puṇḍarîka-pratimô Hara-Gauri[10]-saṁgamô[11] sa jayatu [||*]
4 Chaḷukya[12]-vaṁśa-varddhamâna-Raghur=iva Kaliyugâ(ga)-nisṛishṭa-man[â*]ḥ Sûryya[13]-sutam=iva[14]
5 dâna-rataḥs=sadâ[15] Vṛikôdaram=iva[16] sâhasa-rasikaḥ śrî-ṇiravadya-vudâra[17]-Vijayâ-
6 ditya-Satyâśraya-śrîpri(pṛi)thivîval[l*]abha[18]-mahârâjâdhirâja-paramêśvara-bhaṭṭâra-kêna[19]
7 sthâpitô mahâ[20]-śaila-prâsâda-śrî-Vijayêśvara-bhaṭṭârakas=tasya dakshiṇa-dig-bhâgê [|*] Śrî-
8 Vijayâdityadêvasy=âtmajaḥ priyaḥ[21] puttraḥ śrî-anivârita[22] samasta-sâmant[23]-[â*]nata-pâdayugmaḥ
9 Kâñchîpura-vimarddana[24]-śrî-Vikramâditya-Satyâśraya-śrîpri(pṛi)thivî[25]vallabha-mahârâjâdhirâja-paramêśvara-

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[1] From the estampages and ink-impressions.— The numbering of the lines follows the version which is in the local characters. All differences between the two versions are shown in the following notes; except that I have not thought it necessary to do more than draw attention here to the point that the Nâgarî version uses only the ordinary *l*, and nowhere has *ḷ*.

[2] In both versions, the first *ôm* is expressed by a plain symbol, and the second by the word itself in writing.

[3] We have here evidently a verse, in the Âkṛiti group of metres, though the form in which it stands is not correct: the first two *pâdas* contain twenty-two feet, and are exactly uniform with each other; the third *pâda*, however, contains twenty-three feet, and matches the preceding two in only the last seven feet; and the fourth *pâda*, though it contains only twenty-two feet, is uniform with the first and second in only the first seven feet. The verse seems to me to have been quoted, with imperfect recollection, from some Śaiva poem, similar to the Vaishṇava *Gîta-Gôvinda*. And the third and fourth *pâdas* might be put right by adopting some such reading as *daśaśataraśmi-pâda-parivarddhita-kamala-ras-âtivarddhita-vikasita-puṇḍarîka-ruchimân sa jayatu Hara-Gauri-saṁgamaḥ*.

[4] The Nâgarî version (line 1) has °*vâhu-parichumvita*.

[5] Read °*payôdhara-sthaḷô*; the following *a* of *aḷi* ought to have been elided, but was retained for the sake of the metre.— The Nâgarî version (lines 1-2) has *payôddharô*; the other *payadharô*.

[6] The hiatus here, which is in both versions, is intentional, for the sake of the metre.

[7] The Nâgarî version (lines 2-3) has *viddhṛita*.

[8] Read °*maṇḍaḷaḥ*; *saṁdhi* being not proper at the end of the second *pâda*.

[9] The Nâgarî version (line 3) has *parivarddhitta*.

[10] The *î* of *gaurî* is shortened for the sake of the metre.

[11] In the version in local characters, the *ga* was at first omitted, and then was inserted below the line.

[12] The Nâgarî version (line 5) has, either *chchaluki*, for *chaluki*; or possibly *chuluki*, with the subscript *u* of the first syllable damaged in such a way as to give the appearance of *chcha*.

[13] Here, and all through, in the Nâgarî version *y* is not doubled after *r*.

[14] Read °*suta iva*. The Nâgarî version (lines 5-6) makes the same mistake.

[15] Read °*ratas=sadâ*; or, as in the Nâgarî version (line 6), °*rataḥ sadâ*.

[16] Read *vṛikôdara iva*. The Nâgarî version (line 6) makes the same mistake.

[17] Read °*niravady-ôdâra*. The Nâgarî version (line 6) has the same peculiarity.

[18] The Nâgarî version (line 7) has °*pṛithivîvallabha*, correctly.

[19] Read °*bhaṭṭârakas=têna*.

[20] The Nâgarî version (line 8) has either *mâhâ*, or *maḥhâ*.

[21] The Nâgarî version (line 9) has *pṛiyaḥ*.

[22] Read *śry-anivâritaḥ*. The hiatus, and the omission of the *visarga*, are in both versions.

[23] The Nâgarî version (line 9) has °*sâmaṁt*.

[24] The Nâgarî version (line 10) has °*vimarddanaḥ*.

[25] The Nâgarî version (line 10) has °*pṛithivi*, correctly.

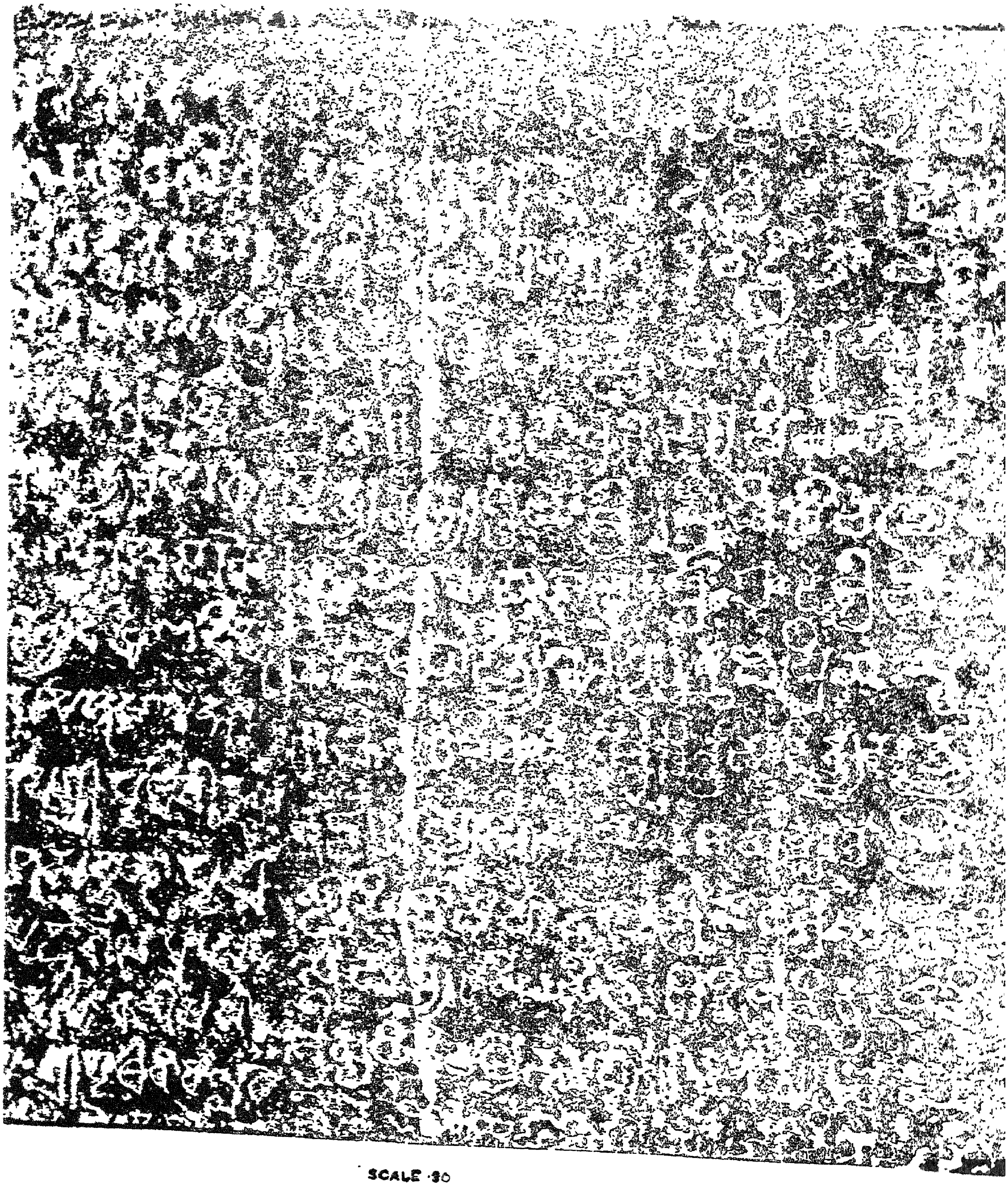
The Nagari version.



J. F. FLEET, I. C.S.

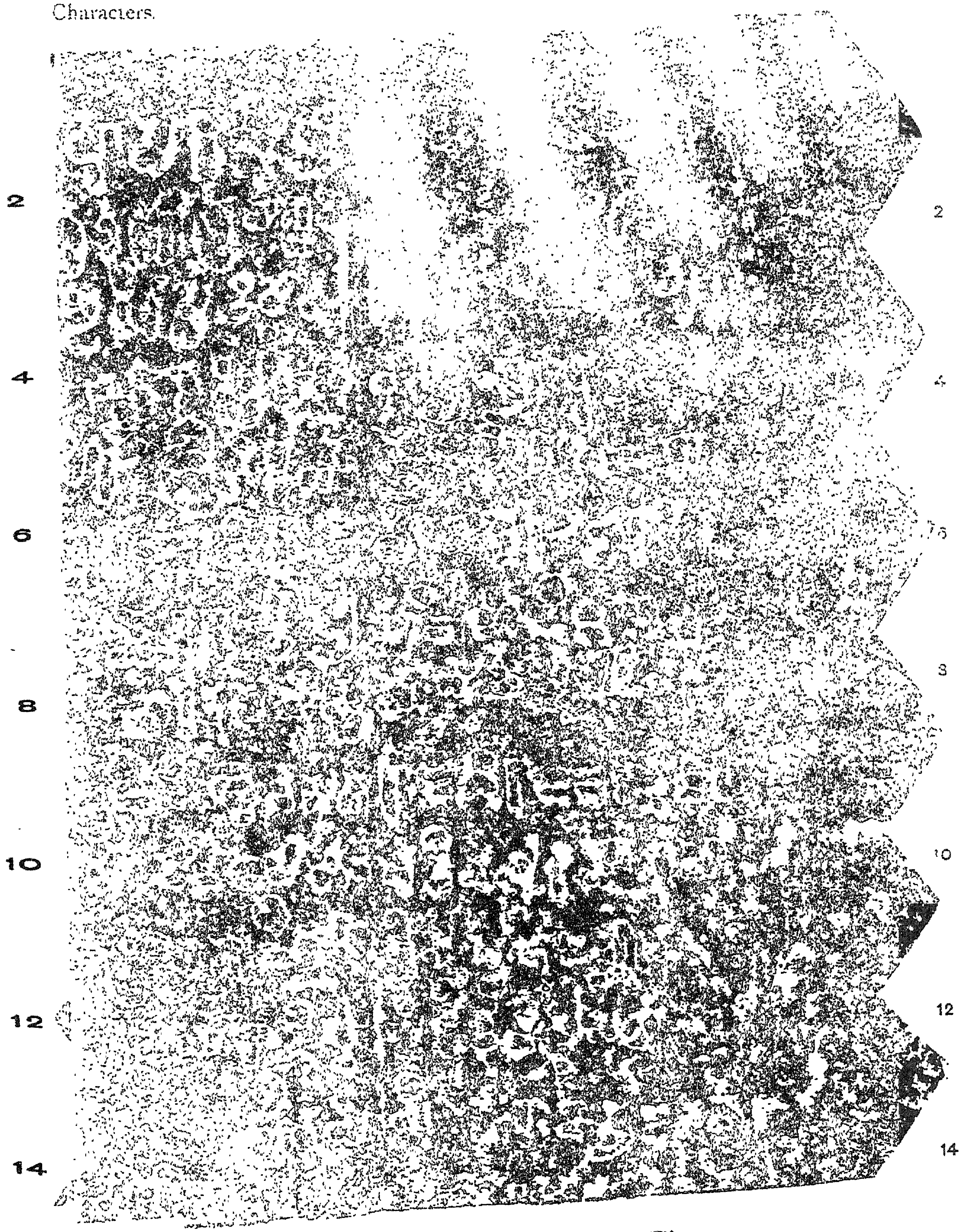
Part of the Pattadakal Pillar Inscription of Kirtivarman II.

The ve



SCALE ·30

Characters.



W. GRIGGS, PHOTO-LITH.

10 bhaṭṭârakasya[1] **Haihaya-vaṁśa-sambhûtâ** priyâ[2] mahâdêvî Umâ bhagavat=**îva** lôka-mâtâyâ[3]
11 sthâpitô mahâ-śaila-prâsâda-śrî-Lôkêśvara-bhaṭṭârakas=tasy=ôttara-dig-bhâgê [|*] Śrî[4]-**Lôkamahâdêvyâ** yâḥ[5]
12 sôdaryyâ kanîyasî bhaginî śrî-**Vikramâdityadêvasya** pṛi(pri)yâ[6] râjñî Svasti **Kîrtti-varmma-Satyâśraya-**
13 śrîpṛithivîvallabha-mahârâjâdhirâja-paramêśvara-bhaṭṭâraka[7]-śrî- **Nṛipasiṅgha**[8] **râjasya** jananî
14 śrî-**Trailôkyamahâdêvyâyâḥ**[9] sthâpitô mahâ-śaila-prâsâda-śrî-Trailôkyêśvara-bhaṭṭâra-kas=tasya [paśchima-di]-[10]
15 g-bhâgê [|*] ity=êvam=âyatanâṁm=madhyê[11] Śâṇḍilya-sagôtrêṇa Śivavarddhamâna-rûpa-pauttrêṇa Śiva-rûpa-
16 puttrêṇa Śubhadêva-rûpêṇa bhûyaḥ Śivaśâsan-âṁkaḥ[12]-bhagavat-pûjya-Payôbhakshi-pâda-pra-
17 śishya-śishyêṇa Jñânaśiv-âchâryyêṇa **Gaṁgâyâ** uttara-ku(kû)lê **Mṛigathaṇikâhâra** vishayâd=ih=âgatêna śrî-Vijayêśvara-
18 bhaṭṭârakasy=âśray-âvasthitêna sthâpitô=yaṁ triśûla[13]-mudr-âṁkô[14] svakîy-âyatana-dv[ârê][15] mahâ-śaila-stambhaḥ [||*] Attra likhita-
19 m=idaṁ śâsana[ṁ] praśasti-pûrvvakaṁ [|*] Śrîmat-Kauthuma-ttrisâhasya[16]-vêd-âlaṁ-kri(kṛi)ta[17]-Śaṁ . . . .[18]-âryya-bhaṭṭa-Gayâddharê[ṇa][19]
20 **Vijayâditya-śâsanât Belvala**[20]-vishayê **Arapuṇuse-nâma-grâmasya** pûrvva-dig-bhâgê . . . . nâma-grâmô=rjjita-
21 s=tasy=ârddhaṁ Vra(bra)hmamûrtti-âryya-bhaṭṭa-Ttrivikrama-chaturvvêdâya. **dattaḥs=** Tasya[21] hastê Jñânaśiv-âchâryyêṇa tṛi(tri)ṁśa[d*]bhir[22]=ggadyâṇakaiḥ

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[1] Read °*bhaṭṭârakas=tasya*.
[2] The Nâgarî version (line 11) has *pṛiyâ*.
[3] Read *lôka-mâtâ tayâ*. The Nâgarî version (line 12) has *lôka-mâtâ tasyâ*.
[4] The Nâgarî version (line 13) omits this *śrî*.
[5] Read *yâ*, as in the Nâgarî version (line 13). The word, however, is not really necessary at all.
[6] The mistake occurs in both versions.
[7] The Nâgarî version (line 15) has °*bhaṭṭârakaḥ*.
[8] This is the reading of the Nâgarî version (line 15). The other version probably has exactly the same reading; but it may be °*siṅha*.
[9] Read °*mahâdêvî tayâ*. The Nâgarî version lines (15-16) omits the *visarga*, and has °*mahâdêvyâyâ*.
[10] These three *aksharas*, recognisable at all in only the Nâgarî version (line 16), are extremely doubtful. But, as the temple of Lôkêśvara-(Virûpâksha) is on the south-east of the temple of Vijayêśvara-(Saṁgamêśvara), and the pillar stands on the north of the enclosure of the Lôkêśvara temple, and, to the best of my recollection, on the east of the Vijayêśvara temple, the temple of Trailôkyêśvara must have stood somewhere on the north-east of the Lôkêśvara temple; and so *paśchima* is the word that is required here.
[11] Read *âyatanânâm=madhyê*; or, as in the Nâgarî version (line 17), *âyatanânâṁ madhyê*.
[12] Read °*âṁka*. The Nâgarî version (line 18) perhaps omits the *visarga*.
[13] The Nâgarî version (line 20) has *tṛiśûla*.
[14] Read °*âṁkaḥ*. The Nâgarî version (line 20) has °*âṅkô*.
[15] These two *aksharas*, recognisable at all in only the Nâgarî version (line 20), are mostly doubtful. But the *dv* seems to be fairly certain.
[16] The reading is very distinct in both versions; but it must be a mistake for °*ttrisâhasra*.
[17] The Nâgarî version (line 22) has °*âlaṅkṛita*.
[18] What the two damaged *aksharas* may be I cannot decide; but the name does not seem to be Śaṁkara.
[19] The reading of this name is taken from the Nâgarî version only (line 22); the *aksharas* are very distinct; but I suppose that °*gaṁgâdharêṇa* was intended.
[20] The Nâgarî version (line 23) has *velvalla*.
[21] Read *dattaṁ tasya*. The Nâgarî version has the same mistake.
[22] This is according to the Nâgarî version (line 25); in the other this word and the following are illegible.

22 suvarṇṇasya kraya-dânâd=gṛihîtâni ttriṁśan-[n*]ivarttanâni[1] kshêttr[âṇi] Śrâvaṇa-
mâsê amâvâsyâyâṁ sarvva-grâsê sûryya-
23 grahaṇê[2] mâtâpittrô[ḥ*] puṇy-âbhivṛiddhayê atmanaḥ śrî(śrê)y[ô-rtthaṁ cha]
[illegible]-navakarmmik-âvarttan-ôpâya-nimittaṁ dêvasya
24 pûjâ-saṁskârâya [cha] svakîy-âyatanê[3] dattâni rakshitavyâni . . . .
. . . .
25 mata . . . .

TRANSLATION.

Ôm! Ôm! Reverence to Śiva! Victorious, victorious, be that union of (the god) Hara and (the goddess) Gaurî, in which the face and breasts (*of the goddess*) are passionately kissed by the left arm (*of the god*); in which the fingers (*of the god*) separate themselves among the curled tresses (*of the goddess*) that imitate the quivering movements of a swarm of black bees; (*and*) which resembles in beauty a fully expanded white water-lily (*i.e.* the god), enhanced by the sweetness of a yellow water-lily (*i.e.* the goddess) brought to maturity by the rays of the sun![4]

(Line 4.)— Possessed of a mind that was free from (*the contaminations of*) the Kali age; like a very Raghu promoting the increase of **the race of the Chaḷukyas**;[5] ever delighting in charity, like (Karṇa) the son of the Sun; characterised by impetuosity, like Vṛikôdara,— (*such was*) the glorious and blameless and generous **Vijayâditya-Satyâśraya**, the favourite of fortune and of the earth, the *Mahârâjâdhirâja*, the *Paramêśvara*, the *Bhaṭṭâraka*. By him there was erected a great stone temple of (the god) the holy Vijayêśvara-bhaṭṭâraka.[6] On the south of this:[7]—

(L. 7.)— The son, the dear (or favourite) son, of the glorious **Vijayâdityadêva**, (*was*) the illustrious unrepulsed one, to whose feet obeisance was done by all feudatory chiefs, **the bruiser of the town of Kâñchî**, the glorious **Vikramâditya-(II.)-Satyâśraya**, the favourite of fortune and of the earth, the *Mahârâjâdhirâja*, the *Paramêśvara*, the *Bhaṭṭâraka*. His dear (or favourite) queen-consort, born in **the race of the Haihayas**, (*was*) one who, like the divine (goddess) Umâ, was a very mother of mankind.[8] By her there was erected a great stone temple of (the god) the holy Lôkêśvara-bhaṭṭâraka. On the north of this:[9]—

(L. 11.)— Of (her) the glorious **Lôkamahâdêvî**, the uterine younger sister,— a dear (or favourite) queen of the glorious **Vikramâdityadêva**; (*and*) the mother of,— Hail!— **Kîrti-**

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[1] The Nâgarî version (line 26) has *triṁśan-ni°*.

[2] From *mâsê* to *sûryya*, both included, the passage is illegible in the version in local characters. In the Nâgarî version (line 26), the next word after *kshêttr[âṇi]* is *âchârya-prasaṅga*: the date, and part of the following context, were omitted in their proper place, and were inserted, with the exception of *śrêyô-rtthaṁ cha*, which was left out altogether, in four short lines that stand near the bottom of the south-east face, which had been left blank between the ends of the line of the version in local characters and the beginnings of the lines of the Nâgarî version; and, fortunately, that part of the date which is obliterated in the version in local characters, is distinctly legible in the Nâgarî version.

[3] This locative seems rather uncouth. But it occurs again, in precisely the same phrase, in the other Nâgarî inscription on the east face of the square part of the pillar.

[4] See page 4 above, note 3.

[5] See page 4 above, note 12.

[6] The literal translation may perhaps be "there was set up (the god) the holy Vijayêśvara-bhaṭṭâraka in (or of) a great stone temple." But the inscription seems really to seek to record the building of the temple,— not merely the setting up of an image of the god.— The same note applies to the two temples mentioned further on.

[7] The context is— "Thus, in the middle of these (*three*) shrines," in line 15.

[8] Her name, Lôkamahâdêvî, which here is only indicated by the word *lôka-mâtâ*, 'mother of mankind,' is given in the next sentence.

[9] Note 7 above applies here.

varman-(II.)-Satyâśraya, the favourite of fortune and of the earth, the *Mahârâjâdhirâja*, the *Paramêśvara*, the *Bhaṭṭâraka*, the glorious **Nṛipasiṁharâja**,— (*was*) the glorious **Trailôkya-mahâdêvî**. By her there was erected a great stone temple of (the god) the holy Trailôkyêśvara-bhaṭṭâraka. On the (?) west [1] of this :—

(L. 15.)— Thus, in the middle of these (*three*) shrines,— by the sculptor [2] Śubhadêva, who belongs to the Sâṇḍilya *gôtra*, (*and*) who is the son's son of the sculptor Śivavardhamâna, (*and*) the son of the sculptor Śiva; or, rather, by the *Âchârya* Jñânaśiva, who is the disciple of the disciple's disciple at the feet of him, the venerable and worshipful Payôbhakshin, who had the appellation of Śivaśâsana, (*and*) who has come here from the **Mṛigathaṇikâhâra vishaya on the north bank of the (river) Gaṅgâ**, (*and*) is dwelling in the asylum of (the god) the holy Vijayêśvara-bhaṭṭâraka,— there has been set up, in (?) the gateway [3] of his own particular shrine, this great stone pillar, which bears the mark of the seal of the trident.

(L. 18.)— Here is written this (*following*) charter, preceded by the (*above*) eulogy :— By the illustrious Śaṁ . . . . . Ârya-Bhaṭṭa-Gaṅgâdhara (?),[4] who belongs to the Kauthuma (*śâkhâ*) and is adorned by (*a knowledge of*) the Vêda that consists of three thousand (*verses*), there has been given to Brahmamûrtti-Ârya-Bhaṭṭa-Trivikrama,[5] who knows the four Vêdas, half of the village named . . . . , on the east of the village named **Arapuṇuse in the Beḷvala [6] vishaya**, which was acquired through a charter of **Vijayâditya**. (*And*) into his (Trivikrama's) hand, by the *Âchârya* Jñânaśiva,— in the **month Śrâvaṇa, on the new-moon tithi, at a total eclipse of the sun**; in order to increase the religious merit of (*his*) parents, [and for] his own welfare; as a provision for the discourses of the *Âchârya*, and for the studies of those who attend to the rites of the god; and for perfecting the worship of the god,— there have been given, at his own shrine,[7] fields (*of the measure of*) thirty *nivartanas*, which were purchased with thirty *gadyâṇakas* of gold;[8] they should be preserved. . . . .

No. 2.— RANGANATHA INSCRIPTION OF SUNDARA-PANDYA.

BY E. HULTZSCH, PH.D.

This inscription was discovered by my First Assistant, Mr. V. Venkayya, M.A., on the east wall of the second *prâkâra* of the temple of **Raṅganâtha** (Vishṇu) on the island of **Śrîraṅgam** in the Trichinopoly tâlukâ. It consists of thirty Sanskrit verses. The Grantha alphabet in which it is written, differs very little from the character that is employed by the Tamiḻas of the present day. The only peculiarity which deserves to be noted, is that in two instances (भाच्छाद्य, line 3, and °च्छादितं, line 5), the group च्छ is written as though it consisted of च and श, and once (in °च्छटा, line 3) as though it consisted of छ and ञ, while the correct form occurs also three times (परिच्छदस्य, line 18, इच्छां, line 19, and हैमाच्छादन, line 23). The inscription is

[1] See page 5 above, note 10.

[2] I adopt a suggestion made by Dr. Hultzsch, that *rûpa* stands for *rûpakâra*.

[3] See page 5 above, note 15.

[4] See page 5 above, note 19.

[5] This person seems to be the priest of the temple of Vijayêśvara.

[6] The correct name is Beḷvola. In the Nâgarî version the name here appears as Velvalla.

[7] See page 6 above, note 3.

[8] *lit.* "which were taken, through giving a price of gold, by thirty *gadyâṇakas*."

flanked by **two fishes**, one on the left and one on the right. The carp (*kayal* or *śêl*) was the device on the banner of the Pâṇḍya king,[1] who was, therefore, called Mînavan, 'the bearer of the fish-banner.' It appears on many Pâṇḍya coins as the crest of the king.

The inscription belongs to the time of king **Sundara-Pâṇḍya** (verses 1, 12, 21, 23, 25, 26), who resided at **Madhurâ** (verse 2), belonged to the **race of the Moon** (verse 8), and was styled "the Sun among kings" (verse 3 and *passim*) and "the Chief of the world"[2] (verses 7, 8, 15). The only historical incidents to which the inscription refers, are that Sundara-Pâṇḍya took **Śrîraṅga** from a king who is designated **"the Moon of Karṇâṭa,"** and whom he appears to have killed (verse 1), and that he plundered the capital of the **Kâṭhaka** king (verses 4 and 8). As these same two enemies are mentioned in the **Jambukêśvara** and **Tirukkaḻukkunṟam** inscriptions, in which Sundara-Pâṇḍya is called "the dispeller of the Karṇâṭa king" and "the fever to the elephant (which was) the Kâṭhaka (king)," we need not hesitate to identify the Sundara-Pâṇḍya of the subjoined inscription with **Jaṭâvarman**, *alias* **Sundara-Pâṇḍya-dêva**, who ascended the throne in **A.D. 1250 or 1251.**[3] The Kâṭhaka king whom he defeated, was probably one of the **Gajapati** kings of Orissa, whose capital was **Kaṭaka** (Cuttack).[4] The "Moon of Karṇâṭa," who was conquered by Sundara-Pâṇḍya, has probably to be identified with the **Poysaḷa** (or Hoysaḷa) king **Sômêśvara**, the first part of whose name means 'the Moon.' A copper-plate grant of this king, which is preserved in the Bangalore Museum, was issued on the new-moon *tithi* of Phâlguna of Śaka-Saṁvat 1175 current, the Paridhâvi *saṁvatsara* (1st March, A.D. 1253), the day of an eclipse of the sun, "while he was residing in the great capital, named **Vikramapura**, which had been built, in order to amuse his mind, in the **Chôla** country, which he had conquered by the power of his arm."[5] The site of this Vikramapura can be fixed with the help of an inscription of the same Poysaḷa king Vîra-Sômêśvaradêva in the **Jambukêśvara** temple, in which the king mentions "(the image of) the lord **Poysaḷêśvara**, which we have set up in **Kaṇṇaṉûr**, *alias* **Vikramapuram**, in (the district of) Râjarâjavaḷanâḍu."[6] Kaṇṇaṉûr is the name of a village at a distance of 5 miles north of Śrîraṅgam. On a visit to this Kaṇṇaṉûr, I was shown the traces of the moat of an extensive fort. On the branch road to Maṇṇachchanellûr, part of the surrounding rampart was still visible over the ground. "The Nawâb" is supposed to have carted away most of the stones of the enclosure when building (or repairing) the Trichinopoly fort. Besides the present village of Kaṇṇaṉûr, the fort included a temple which

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[1] Compare verse 27 of the present inscription.

[2] The Tamil equivalent of this surname occurs on certain Pâṇḍya coins which I attribute to Sundara-Pâṇḍya; *Ind. Ant.* Vol. XXI. p. 324 f.

[3] *Ind. Ant.* Vol. XXI. pp. 122 and 343. According to Mr. Dikshit's calculations, the date of the Jambukêśvara inscription is the 28th April, A.D. 1260, and that of the Tirukkaḻukkunṟam inscription the 29th April, A.D. 1259; *ibid.* Vol. XXII. p. 221.

[4] *ibid.* Vol. XX. p. 390.

[5] Mr. Rice's *Mysore Inscriptions*, p. 322. The original (Plate iv. *a*) reads :— श्रीसोमेश्वरो भूमिपाल: स्वभुजव- [illegible] स्वमनोविनोदाय विनिर्मितां विक्रमपुरनामधेयां महाराजधानीमधिवसन् परिधावीसंवत्सरस्य फाल्गुन- [illegible] सूर्योपरागे [illegible] कलुकणिनाडुविषयांतर्गं[तं] मदनिपल्लीसहितं मत्ति- [illegible] सोमलदेव्या: श्रेयोर्थं सोमलापुरापरनामकं कृत्वा चत्वारिंशदधिकशतनिष्ककरकल्पनया [illegible] स्वप्रतिष्ठितदेवस्य निखिलभो[ग]ार्थं धारापू[र्वं]कं प्रादात् ॥ On Plate [illegible] is repeated in Kanarese :— [illegible] शकवर्षं ११७५नेय परिधाविसंवत्सरद फाल्गुनमास- [illegible]. Dr. Fleet kindly informs me that, according to von Oppolzer's *Canon der Finsternisse*, [illegible] Plate 118, a total eclipse of the sun actually took place on that day, and that the central line of [illegible] across nearly the middle of India.

[6] [illegible] *Vikki[ra]mapurattu nâm eḻund=aruḷivitta uḍaiyâr* [illegible]. [illegible] inscription refers to four images which Sômêśvara had set up in the Jambukêś[vara temple] :— [illegible]śvara, [illegible], Vîra-Nâraśiṅgîśvara, and Sômalîśvara. These were evidently called after [illegible] Ballâḷa II.; (*b*) his grandmother Padmalâ; (*c*) his father Narasiṁha II.; and (*d*) his queen

is now partially in ruins. I was told that the stones of several *maṇḍapas* and of the enclosure of the tank in front of the temple were utilised for building the bridges over the Koḷḷiḍam (Coleroon) and the Kâvêrî rivers. The south wall of the shrine still bears an inscription of the **Hoysaḷa** king **Vîra-Râmanâthadêva**, in which the temple is called Pôśaḷîśvara (for **Poysaḷêśvara**), *i.e.* 'the Îśvara (temple) of the Poysaḷa (king).' The name by which the temple goes now, Bhôjîśvara, is a corruption of the original Pôśaḷîśvara, and owes its origin to a confusion between the long-forgotten Poysaḷa king and the popularly known king Bhôja. The walls of a neighbouring modern temple of Kâlî, called Śellâyi, contain detached inscribed stones on which some Hoysaḷa *birudas* are distinctly visible, and which, therefore, appear to have originally belonged to the Poysaḷêśvara temple.[1] The Poysaḷêśvara of the Kaṇṇaṉûr inscription is evidently the temple to which the Jambukêśvara inscription refers. Accordingly, there can be no doubt that **the modern Kaṇṇaṉûr is the actual site of Vikramapura, the southern residence of Sômêśvara.**

As regards **Vîra-Râmanâthadêva,** he must have been a successor of **Sômêśvara,** an inscription of whose 23rd year is quoted in an inscription of the 4th year of Râmanâtha in the **Jambukêśvara** temple. His relation to the hitherto known chief line of the **Hoysaḷa** dynasty is established by an inscription of the **Raṅganâtha** temple, which records a gift by **Ponnambalamahâdêvî,**[2] who styles herself the uterine sister of **Vîra-Râmanâthadêva** and the daughter of the **Hoysaḷa** king **Vîra-Sômêśvara** by the **Châḷukya** princess **Dêvalamahâdêvî.**[3] It thus appears that, while Sômêśvara was succeeded on the throne of Dvârasamudra by Narasiṁha III., his son by Bijjaladêvî,[4] the southern part of his dominions went to Râmanâtha, his son by Dêvaladêvî. An inscription in the **Jambukêśvara** temple furnishes the name of one of the queens of king Râmanâthadêva. This was **Kamalâdêvî,** the daughter of a certain Ariya-Piḷḷai. The name of this queen's younger sister was **Chikka-Sômaladêvî,**[5] who appears to have received the Kanarese prefix *chikka*, 'younger,' in order to distinguish her from the elder **Sômaladêvî,**[6] who was one of the queens of Râmanâtha's father Sômêśvara. The two temples at Śrîraṅgam and the above-mentioned temple at Kaṇṇaṉûr contain the following Tamiḻ dates of the reign of Vîra-Râmanâthadêva:—

No. I.— *Inscription on the north wall of the fourth prâkâra of the Raṅganâtha temple at Śrîraṅgam.*

Poyśaḷa-śrî-Vîra-Râmanâthadêvaṟku yâṇḍu iraṇḍâvadu Kumbha-nâyaṟṟu pûrvva-pakshattu saptamiyum Budhaṉ-kiḻamaiyum peṟṟa Bharaṇi-nâḷ.

"The day of Bharaṇî, which corresponded to Wednesday, the seventh *tithi* of the first half of the month of Kumbha in the second year (*of the reign*) of the **Poysaḷa** śrî-**Vîra-Râmanâthadêva.**"

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[1] Mr. Sewell's account under "Samayâpuram" in his *Lists of Antiquities*, Vol. I. p. 267, has to be modified on the strength of the local information which I was enabled to collect.

[2] This name is derived from Ponnambalam, "the Golden Hall" at the Chidambaram temple in the South Arcot district.

[3] होय्सळश्रीवीरसोमेश्वर[सुध]ासिन्धोश्चाळुक्यकुलकुमुदविकसनचन्द्रिकायां देवलमहादे[वी]विळायां समुद्भूताभिनवलक्ष्मीः . . . . श्रीवीररामनाथदेवसहोदरी . . . . श्रीसोमनाथदेवचरणसरसिजसपर्य्यापर्य्याप्तसाम्राज्यविभवा. The last compound refers to the temple at Sômanâthapura in the Talakâḍu tâlukâ of the Maisûr district, which is mentioned in two inscriptions of Śaka-Saṁvat 1191 and 1192; see Mr. Rice's *Mysore Inscriptions*, pp. 48 ff. and 323 ff.

[4] Dr. Fleet's *Kanarese Dynasties*, p. 69.

[5] *Dêvar Irâmanâthadêvar araśimâril Ariya-Piḷḷai magaḷâr Kamalâdêviyâr taṅgaiyâr Śikkachchômaladêviyâr.*

[6] This queen is mentioned in three inscriptions of Vîra-Sômêśvaradêva, *viz.* one of the 6th year in the Raṅganâtha temple, one of the 25th year in the Jambukêśvara temple, and the Bangalore Museum plates of Śaka-Saṁvat 1175 (see p. 8 above, note 5).

No. II.— *Inscription on the west wall of the second prâkâra of the Jambukêśvara temple at Śrîraṅgam.*

Pôśaḷa-śrî-Vîra-Râmanâdadêvaṟku yâṇḍu [7vadu] Dhanu-nâyaṟṟu apara-pakshattu shashṭhiyum Budhaṉ-kiḻamaiyum peṟṟa [Pûra]ttu nâḷ.

"The day of Pûrva-Phalgunî,[1] which corresponded to Wednesday, the sixth *tithi* of the second half of the month of Dhanus in the [7th] year (*of the reign*) of the **Poysaḷa śrî-Vîra-Râmanâthadêva.**"

No. III.— *Inscription on the south wall of the second prâkâra of the Raṅganâtha temple.*

Hoyisaḷa-śrî-Vîra-Râmanâthadêvaṟku yâṇḍu padiṉaiñjâvadu Mîna-nâyaṟṟu pûrvva-pakshattu prathamaiyum Tiṅgaḷ-kiḻamaiyum peṟṟa Aśvati-nâḷ.

"The day of Aśvinî, which corresponded to Monday, the first *tithi* of the first half of the month of Mîna in the fifteenth year (*of the reign*) of the **Hoysaḷa śrî-Vîra-Râmanâthadêva.**"

No. IV.— *Inscription in the south-west corner of the third prâkâra of the same temple.*

Pôśaḷa-śrî-Vîra-Râmanâthadêvaṟku yâṇḍu padiṉaiñjâvadu Mithuna-nâyaṟṟu apara-pakshattu êkâdaśiyum Nâyaṟṟu-kkiḻamaiyum peṟṟa Bharaṇi-nâḷ.

"The day of Bharaṇî, which corresponded to Sunday, the eleventh *tithi* of the second half of the month of Mithuna in the fifteenth year (*of the reign*) of the **Poysaḷa śrî-Vîra-Râma-nâthadêva.**"

No. V.— *Inscription on the south wall of the Poysaḷêśvara temple at Kaṇṇaṉûr.*

Padiṉêḻâvadu Âḍi-mâdam irubattu-nâlân=tiyadiy=âṇa Prajâpati-saṁvaṟsarada[2] Śrâvaṇa-śuddha-trayôdaśi Maṅgalavâram.

"Tuesday, the thirteenth *tithi* of the bright half of Śrâvaṇa in the **Prajâpati** year, which corresponded to the twenty-fourth solar day of the month of Âḍi of the seventeenth (*year of the reign*)."

The above five dates can be easily calculated by an expert, because we know, from the inscription of Ponnambaladêvî, that Râmanâtha was a son of Sômêśvara. Hence the only possible Prajâpati year in date No. V. is Śaka-Saṁvat 1194. As this was also the 17th year of Râmanâtha's reign, the dates of Nos. III. and IV. will fall in Śaka-Saṁvat 1192; the date of No. II. in Śaka-Saṁvat 1184; the date of No. I. in Śaka-Saṁvat 1179; and his accession to the throne in Śaka-Saṁvat 1177.[3] It further follows that the defeat and death of Sômêśvara and the coronation of Narasiṁha III. at Dvârasamudra probably took place in the same Śaka year, 1177. The earliest known inscription of **Narasiṁha III.** is actually dated in this year.[4] From an inscription, which is dated in the 29th year of the reign of **Vîra-Sômêśvaradêva,** at **Tiruvâsi** near Śrîraṅgam, it follows that the accession of Sômêśvara took place between Śaka-Saṁvat 1146, the date of his predecessor Narasiṁha II., and Śaka-Saṁvat 1177 — 29 =

[1] The name of the *nakshatra* is obliterated and may be Pûśam (Pushya), instead of Pûram (Pûrva-Phalgunî).

[2] This is a Kanarese genitive in the middle of a Tamiḻ date.

[3] Since this was written, Mr. S. B. Dikshit has very kindly calculated the five dates and informed me that No I. is the 24th January, A.D. 1257; No. II. the 14th December, A.D. 1261; No. III. the 24th March, A.D. 1270; No. IV. the 15th June, A.D. 1270; No. V. the 21st July, A.D. 1271; and that it follows from the two last dates that Râmanâtha ascended the throne between the 16th June and the 20th July, A.D. 1255.

[4] Dr. Fleet's *Kanarese Dynasties*, p. 69.

1148. An inscription of the Poysaḷa king **Vîra-Nârasiṁhadêva** in the **Raṅganâtha** temple suggests that, subsequently to Śaka-Saṁvat 1194 (the date of No. V.), Râmanâtha was succeeded or supplanted by his half-brother Narasiṁha III. This inscription is dated in the cyclic year *Vijaya*, which would correspond to Śaka-Saṁvat 1216, and refers to Dêvaladêvî, who, as stated above, was the mother of Râmanâtha.

The fact that Râmanâtha held **Śrîraṅgam** after the death of his father, suggests that the defeat which Sundara-Pâṇḍya inflicted on Sômêśvara, had no permanent effect, but that Râmanâtha soon recaptured Śrîraṅgam from the Pâṇḍya king. The subjoined inscription appears to have been engraved between Śaka-Saṁvat 1175, the date of the Bangalore Museum plates of Sômêśvara, and Śaka-Saṁvat 1179, the earliest date of Râmanâtha.

The immediate purpose of the **Raṅganâtha** inscription of **Sundara-Pâṇḍya** is a description of his building operations at, and gifts to, the temple. He built a shrine of **Narasiṁha** (verses 2 and 10) and another of Vishṇu's attendant **Vishvaksêna** (verse 8), both of which were covered with gold, and a gilt tower which contained an image of **Narasiṁha** (7). Further, he covered the (original or central) shrine of the temple with gold,— an achievement of which he must have been specially proud, as he assumed, with reference to it, the surname **Hêmâchchhâdanarâja**, *i.e.* "the king who has covered (the temple) with gold," and as he placed in the shrine a golden image of **Vishṇu**, which he called after his own new surname (3). He also covered the inner wall of the (central) shrine with gold (22) and built, in front of it, a dining-hall, which he equipped with golden vessels (23). In the course of two "dining-weeks," which he called after his own name, he "filled the capacious belly" of the god, or rather of his votaries (26). In the month of Chaitra, he celebrated the "procession-festival" of the god (20). For the "festival of the god's sporting with Lakshmî," he built a golden ship (21). The last verse (30) of the inscription states that the king built three golden domes over the image of **Hêmâchchhâdanarâja-Hari** (compare verse 3), over that of **Garuḍa** (compare verse 16), and over the hall which contained the couch of Vishṇu (compare verse 6).

The following miscellaneous gifts to Raṅganâtha are enumerated in the inscription:— A garland of emeralds (verse 4), a crown of jewels (5), a golden image of **Śêsha** (6), a golden arch (9), a pearl garland (11), a canopy of pearls (12), different kinds of golden fruits (13), a golden car (14), a golden trough (15), a golden image of **Garuḍa** (16), a golden under-garment (17), a golden aureola (18), a golden pedestal (19), ornaments of jewels (24), a golden armour (25), golden vessels (28), and a golden throne (29). The first of the gifts which are here enumerated, appears to have suggested the surname **Marakata-pṛithivîbhṛit**, *i.e.* "the emerald-king," which is applied to Sundara-Pâṇḍya in verse 13.

TEXT.[1]

1 हरिः ओम् स्वस्ति श्रीः — येनासौ करुणामनीयत दशां श्रीरंगपद्माकरः[2]
ज्ञात्वा तम् भुवनान्तरप्रणयिनं कर्ण्णाटदोषाकरम् [।*] भूयोप्यत्र जगत्त्रयीबहुमतां लक्ष्मी-
मवस्थापयन्देवस्सुन्दरपाण्ड्यभानुरुदयं लेभे

2 प्रतापोष्णद्युम् ॥ [१*] दत्तैर्नैकतुलाधिरोहविधिना रंगेश्वरस्यालयन्देवश्श्रीमधु-
रामहेन्द्रनृपतिर्ज्जाम्बूनदैर्न्निर्म्ममे [।*] अस्योत्तुंगभुजाद्रिभास्वरयशश्चन्द्रोदयव्यञ्जिका सन्ध्ये-
वानिशमीक्ष्यते नवजपारक्ता यदंशु-

[1] From two inked estampages.

[2] Read पद्माकरः.

3 च्छटा ॥ [२*] आच्छाद्य राजतपनः कनकैर्व्विमानं रंगे हरेस्त[द]पदानभुवा
स्वनाम्न[ा] [।*] अस्थापयत् परममा प्रणवात् सुवर्णन्तस्मिन् पुमांसममले मनसीव
योगी ॥ [३*] कोशादात्तां क्षितिपतिरविः काठकक्षोणिभर्त्तुर्म्मालाम् प्रादान्मरतकमयीं [1]

4 शार्ङ्गिणे रंगधाम्ने [।*] लीना तस्योरसि महति या लीलयोपेत्य पश्चादा[लिं]-
गन्त्याः परिकलयते दोर्ल्लतासाम्यमुर्व्व्याः ॥ [४*] देवाय रंगपतये नरदेवभास्वानस्पर्शयन्म-
णिमयम्मकुटम्महौ[ज]ाः [।*] यस्य त्विषा दिनमणे[रि]व तारकाणां शान्ता रुचि-
श्शयन-

5 भोगिफणामणीनाम् ॥ [५*] अकृत कनकवर्म्मच्छादितं[2] रंगभर्त्तुश्शयनमुरग-
राजं शार्ङ्गिणो राजसूर्य्यः [।*] विलसति विहरन्त्या यस्समन्तेन पत्या कवचित इव
लक्ष्याः[3] कौंकुमैरंगरागैः ॥ [६*] प्रत्यादिष्टसुमेरुशृंगविभवं विश्वोत्तरक्ष्मापति-

6 श्श्रीरंगे नरसिंहधाम विदधे कार्त्तस्वरं गोपुरम[4] [।*] यस्मिन्नुन्नमुदीर्णभा-
सुरमहस्तोमे मुहूर्त्तं गतः पर्य्यासाकृतिरेव भास्करमिव प्रांशुश्शशी दृश्यते ॥ [७*] घोरद्वै-
रथखिन्नकाठकपुरीसम्पत्समाकर्षिणा देवेनेन्दुकुलोद्वहेन

7 विदधे सर्व्वोत्तरक्ष्माभृता [।*] विष्वक्सेनविमानमचलनभस्सञ्चारवेलोन्मिषद्रो-
चिस्स[ञ्चय]व[ञ्चि]तद्युमणिना हेम्नातिभूम्ना कृतम् ॥ [८*] कृतस्य नृपभा[स्वत]ा रिपु-
किरीटहेमोच्चयैरनेकमणिशोभिनो मकरतोरणस्यान्तरे [।*]

8 हरि[र्व्वि]रचिता[सि]को जय[ति] रंगधामाश्रयस्तपात्ययपयोधर[न्वि]दशका-
[र्म्मु]कावेष्टितम् ॥ [९*] विष्णोरुत्भुजसुन्दरस्य[5] विदधे वेश्म क्षि[ती]न्द्रार्य्यमा कोशागार-
विलु[ण्टि]तैः क्षितिभुजां कोटीरहेमोच्चयैः [।*] अद्याप्य[न्ति]कभूरमुष्य वह[न्के]-

9 [6]र्त्तेजसामुत्गमैरुत्संगस्थविदीर्णदैत्यरुधिरव्याप्तेव विद्योतते [॥] [१०*] रंगे-
श्वराय क्षितिपालसूर्य्यः प्रालम्बमुक्तास्रजमुन्नतश्रीः [।*] भीतेन शक्रेण किरीटभंगात् सुर-
द्रुमन्दत्तमिवोपनिन्ये ॥ [११*] मूर्त्तं यशस्स्वमिव सुन्दरपाण्ड्य-

10 देवो मुक्तामयं व्यधित रंगपतेर्व्वितानम् [।*] यस्य प्रभाभिरनुयाति तदीय-
मौलिर्भागीरथीपरिगतम्मकुटम् पुरारेः ॥ [१२*] क्रमुकपनसमोचानाळिकेराम्रमुख्यैः कन-
कनिचयकरस्नैर्न्नैकरूपैः[7] फलौघैः [।*] मुदमकृत मुरारेरेकरूपापि रंगे

11 मरकतपृथिवीभृत्सम्भवा भक्तिवल्ली ॥ [१३*] नृपतिरविकदारस्सञ्चरत्केत[ुं]गं
व्यरचयदधिरंगं शातकुम्भं शतांगम् [।*] [8]तटिदभिसरणश्रीर्व्वर्त्ति[न्नि] यस्य प्रभाभिश्शर-
दवतरणेपि प्राप्यते वारिवाहैः ॥ [१४*] सर्व्वोत्तीर्णम्महीपतिर्म्मधुरिपोर्द्दिवस्य जेता द्विषां

[1] Read मरकत.
[2] Read चर्म्म.
[3] Read लक्ष्म्याः कौङ्कुमै°.
[4] Read गोपुरम्.
[5] Read °रुद्भुज.
[6] Read °मुद्गमै°.
[7] Read कृत्स्नै°.
[8] Read तडिद°.

12 वि[स्ती]र्ण्णामत[नि]ष्ट हा[ट]कम[यीं] रंगे प्रपाञ्जंगमाम्[1] [।*] अष्टानां ककुभाम्मुखेषु युगपत्तत्कीर्त्तिचन्द्रोदयं [2]विष्वक्विस्फुरितैर्म्मयूखलहरीरैस्तन्व्येव या शंसति ॥ [१५*] रंगास्पदप्रणयिन: परमस्य पुंसो हैमं सुपर्ण्णमकरोत् क्षितिपालसूर्य्य: [।*] यस्य[ा*]-

13 ग्रजन्मन इव प्रभया स्फुरन्त्या सम्पद्यते जगति सम्प्रदकुत्तुकश्री: ॥ [१६*] आसञ्जयन्नृपरविश्शयितस्य रंगे कंसद्विषो वपुषि काञ्चनमन्तरीयम् [।*] यस्यांशुभि: कव-चितेन हिरण्यगर्भे भूयो निषण्णमिव नाभिगतेन धाम्ना ॥ [१७*] उच्चै: प्रभावलयम्

14 [3]ऊर्ज्जितकान्ति हैमम् प्रादत्त रंगपतये नरपालसूर्य्य: [।*] आभाति यत्तदुप-कण्ठगतम् [4]प्रफुल्लमन्तस्तमालमिव रम्यमशोकषण्डम् ॥ [१८*] नृपतपनवितीर्ण्णामास्थितो हैमपीठीम्[5] विविधमणिविचित्रिताम् बिभ्रदुच्चै: प्रभाञ्च [।*] जयति धृतमरुत्वत्कार्म्मुकं

15 रंगनाथ: कनकशि[खर]शृंगस्थायिनं काळमेघम् ॥ [१९*] चैत्रे मासि चकार राजतपनो यात्रोत्सवं रंगिनस्तत्रार्थम् [6]कान्तिमयैस्तथाल्[भु]तमयैस्तमृपस्मयैर्व्वासरै: [।*] नन्दन्त्येव हि ते न विस्मयपदं ये बिभ्रते चेतनामाचैतन्यभृतोपि

16 यत्र दधते हृष्ट्वा विकासम् परम् ॥ [२०*] कर्त्तुं रं[ग]निवासिन: कमलया साकं विहारोत्सवं हेम्ना सुन्दरपाण्ड्यदेवनृप[ति]र्न्नाविकया[ति]र्म्ममे [।*] यद्रो[चि]:-खचितै: कवेरतनया रोधोरुहैश्शाखिभिर्म्मन्दारद्रुमषण्डम[ण्डि]ततटामन्वेति मन्दाकिनीम् ॥ [२१*] शौर्य्या-

17 जीतैर्न्नरपतिरविश्शार्ङ्गिणो रंगभर्त्तुस्तस्तारोच्चै: कनककनिचयैरान्तरं [7]सप्तसालम् [।*] वेलाचक्रं विजयजनुषा तस्तरे यस्य धाम्ना [8]स्कन्धावारीकृतवसुमतीसीमसालायमा-नम् ॥ [२२*] कॢप्तं सुन्दरपाण्ड्यभूमिप[ति]ना यद्रंगभर्त्तु: पुरो देव-

18 स्याभ्यवहारमण्डपमभूद्विस्तीर्ण्णमायामवत् [।*] तेनैव प्रतिपादितस्य हरता पृथ्वीपतीनान्धनम्[9] सौवर्ण्णस्य परिच्छदस्य तदलमासीदवस्थापने ॥ [२३*] आपादचूडम-करोन्नरपालसूर्य्यो रंगेशितुर्व्वपुषि रत्नविभूषणानि [।*] यैरस्य वक्षसि

19 निविष्टपदापि पद्मा[10] रत्नाकरम् भवति भूय इव प्रविष्टा ॥ [२४*] धर्म्मद्विष-स्तमिति सुन्दरपाण्ड्यदेवे निर्म्मथ्य पालयिति[11] विश्वमधिज्यचापे [।*] विष्णोर्व्विभूषणम-भूदमुना वितीर्ण्णं रंगालयस्य तपनीय[म]यन्तनुत्रम् ॥ [२५*] इच्छां सुन्दरपाण्ड्य उन्न-तिमतीम् बिभ्रत् त्वया

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[1] Read जङ्गमाम्.
[2] Read विष्वग्वि°.
[3] Read वलयमूर्जित.
[4] Read प्रफुल्ल.
[5] Read पीठीं.
[6] Read °थाद्भुत.
[7] Read सप्त.
[8] Read °वारीकृत.
[9] Read धनं.
[10] Read पद्मा.
[11] Read पालयति.

20 [संच्च]या [नि]ष्पाद्याभ्यवहारवारयुगळ[न्नि]ष्कम्पसम्पत्तिकम् [।*] सम्पूर्णं विदधे गभीरमुदरं रंगेशितुश्शार्ङ्गिणो यस्याभूत्[1] भुवनैस्तुहैमभिरप्यापूरण[न्दु]स्संभम् ॥ [२६*] आतन्वतान्वहमनेकतुलाधिरोहं रंगेन्द्रधाम्नि नरदेवदिवाकरेण [।*] [हे]म्ना-

21 मसंशयमभंच्यत मेरुरर्थे तत्केतुलक्षणमधास्यत चेन्न मोनम् ॥ [२७*] महीपतिमहःपतिः प्रतिनरेन्द्रलोकादिव प्रतापरविमण्डलान्यपहृतानि दोर्व्विक्रमैः [।*] सुवर्णपरिकल्पितान्यतिमहान्ति पात्राण्यदात् कवेरगिरिकन्यकापुळिन[शा]यिने

22 शार्ङ्गिणे ॥ [२८*] सर्व्वानप्रणतान्निपात्य नृपतीन् सिंहासनेभ्यो [2]हठरत्तैर्निर्म्माय समाहृतैर्म्मन इव स्वम् प्रांशु सिंहासन[म्] [।*] [3]भूभृत्भानुरदत्त रंगपतये यत् प्राप्य लक्ष्मीसखस्सोयम्मेरुतटीजुषस्सतटितो[4] मेघस्य धत्ते श्रियम् [॥ २९*]

23 हेमाच्छादनराज इत्यधिगतप्रख्यातनाम्नो हरेर्हैमस्योरगसूदनस्य शयनागारस्य चाधिश्रियः [।*] [त्रीणि] स्वाम[यानि][5] राजतपनश्चक्रे विमानानि यैश्श्रीरंगस्स इवाभिषेकविधृतैरुत्भासते[6] मौलिभिः ॥ [३०*]

TRANSLATION.

Hari. Ôm. Hail! Prosperity!

(Verse 1.) Having caused to long for the other world (*i.e.* to set or die) that Moon of the **Karṇâṭa** (*country*), by whom this lotus-pond[7] of **Śrîraṅga** had been reduced to a pitiable state, (*and*) re-instating in this (*lotus-pond of* Śrîraṅga) (*the goddess*) Lakshmî, who is worshipped in the three worlds,— king **Sundara-Pâṇḍya** rose full of brilliancy,[8] (*like*) the Sun.

(V. 2.) The king who was the Mahêndra of the glorious (*city of*) **Madhurâ, built for the lord of Raṅga** a shrine (*âlaya*) with the gold which (*he*) had given by frequently performing the ascending of the scales.[9] The mass of its rays, red like fresh roses, appears to be the dawn which indicates perpetually the rise of the bright moon of (*the king's*) fame from the mountain of his (*the god's*) raised arms.[10]

(V. 3.) Having covered with gold the shrine (*vimâna*) of Hari (Vishṇu) **at Raṅga, the Sun among kings** placed in it (*an image of*) the highest being (*parama-puṁs*),— which consisted of gold to the tips of the nails, (*and which he called*) after that name of his, which had arisen out of that great work,[11]— just as the *Yôgin* (*places the highest being*) in (*his*) pure mind.

(V. 4.) The Sun among kings gave to Śârṅgin (Vishṇu), who resides at **Raṅga**, a garland of emeralds,[12] which (*he*) had taken from the treasure of the **Kâṭhaka** king, (*and*) which, clinging

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[1] Read °भृद्दु°.
[2] Read हठात्तै°.
[3] Read भूभृद्भानु.
[4] Read सतडितो.
[5] Read स्वर्णमयानि.
[6] Read °द्भासते.

[7] The day-lotus (*padma*) is supposed to close its flowers at night and to be the residence of Lakshmî.

[8] Literally, 'obtained a rise which was steaming with brilliancy.'

[9] Here, and in verse 27, *tulâdhirôha* is used for *tulâpurusha* or *tulâbhâra*, "the gift of as much gold as equals the weight of one's body." An account of this ceremony, as performed by the Maharaja of Travancore on the 29th April 1892, is given in the "*Madras Mail*" of the 3rd May 1892.

[10] A reference to verse 10 suggests that the "raised arms" are those of Vishṇu in his Narasiṁha incarnation, who is tearing the demon Hiraṇyakaśipu. Both verses 2 and 10 appear to fefer to the building of one and the same shrine.

[11] *viz.* out of the covering of the shrine with gold. Compare verse 30.

[12] This gift appears to have induced the king to adopt the curious surname 'emerald-king,' which occurs in verse 13.

to his (*the god's*) broad breast, bears resemblance to the tender arms of the Earth, who has sportively approached from behind to embrace (*him*).

(V. 5.) The powerful Sun among kings gave to the god who is the lord of **Raṅga**, a crown of jewels, whose splendour extinguishes the light of the jewels on the hoods of the serpent (*that forms the god's*) couch, just as (*the splendour*) of the sun (*dispels the light*) of the stars.

(V. 6.) The Sun among kings made (*an image of*) the king of serpents (**Śêsha**), (*who serves as*) couch to Śârṅgin, the lord of **Raṅga**, which was covered with a golden skin (*and*) which glittered as though it had been smeared with the saffron dye of the body of Lakshmî, who was sporting with her husband.

(V. 7.) The king who was the Chief of the world, made at Śrîraṅga a golden tower (*gôpura*), which was the residence of **Narasiṁha** (*and*) which surpassed the splendour of the peaks of (*the golden mountain*) Sumêru. When at night the full-moon is standing for a moment over this (*gôpura*), which emits a mass of bright lustre, it looks as if she had joined the sun.[1]

(V. 8.) When the king who propagated the race of the Moon (*and*) who was the Chief of the world, had carried away the wealth of the capital of the **Kâṭhaka** (*king*), who was distressed by terrible single-combats,— he built a shrine (*vimâna*) of **Vishvaksêna**, covered with plentiful gold, which, by the mass of light that it emitted, made the sun waver in (*his*) course on the sky, which had been (*hitherto*) unobstructed.

(V. 9.) Reclining under the arch (*makara-tôraṇa*), which the Sun among kings had made with masses of gold, (*taken*) from the crowns of (*his*) enemies, (*and*) which was adorned with numerous jewels,— Hari, who dwells in the temple of **Raṅga**, surpasses a monsoon cloud which is surrounded by a rainbow.

(V. 10.) The Sun among kings built a shrine (*vêśman*) of Vishṇu, who gracefully raises his arms, with masses of gold from crowns which (*he*) had taken from the treasuries of kings. The intense light which rises from it, makes the ground in his (*the god's*) vicinity even now appear covered with the blood of the lacerated demon[2] on (*his*) lap.

(V. 11.) The glorious Sun among kings gave to the lord of **Raṅga** a pendent garland (*sraj*) of pearls, which appeared to be the celestial tree, offered by Śakra (Indra), who was afraid that (*his*) crown might be broken (*by the king*).

(V. 12.) **Sundara-Pâṇḍyadêva** made for the lord of **Raṅga** a canopy (*vitâna*) of pearls, which appeared to be his (*the king's*) fame, reduced to a solid state, (*and*) through the splendour of which his (*the god's*) crown resembles the diadem of Purâri (Śiva), which is surrounded by the Bhâgîrathî (Gaṅgâ).

(V. 13.) Like the creeper (*of paradise*) that grows on the emerald mountain (*i.e.* Meru?), the devotion that filled **Marakata-pṛithivîbhṛit** (*i.e.* the emerald-king),[3] though of *one* kind only, gave delight to Murâri (Vishṇu) at **Raṅga** by (*presents of*) masses of *different* fruits, which were manufactured out of heaps of gold, such as areca-nuts, jack-fruits, plantains, cocoa-nuts, and mangoes.

(V. 14.) The noble Sun among kings made at **Raṅga** a golden car (*śatâṅgâ*), which, on account of its height, resembled a movable (*Mount*) Mêru, (*and*) through the splendour of which the clouds on the sky appear to be accompanied[4] by lightning even in the season of autumn.

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[1] The wonder to which the poet wants to draw the attention of his readers, is that the apparent combination the sun and the moon over the horizon takes place on the full-moon day, and not, as we are accustomed to see it, the new-moon day.

[2] Hiraṇyakaśipu, who was torn to pieces by Vishṇu in his Narasiṁha incarnation.

[3] See p. 14 above, note 12, and compare the similar surname Hêmâchchhâdanarâja in verse 30.

[4] The word of the text is *abhisaraṇa*, 'going to meet a lover,' by which the poet hints that both the lightning (*adit*) and the autumn (*śarad*) were in love with the clouds (*vârivâha*).

(V. 15.) The king who was the Chief of the world (*and*) the conqueror of (*all*) foes, made for the god Madhuripu (Vishṇu) at Raṅga a large movable trough (*prapâ*) of gold, which, like the dawn, indicates, by masses of rays that are spreading on all sides, that the moon of his fame is rising simultaneously in (*all*) the eight cardinal points.

(V. 16.) The Sun among kings made for the highest being which is fond of staying at Raṅga, a golden (*image of*) Suparṇa (Garuḍa), by whose bright splendour, as (*by that*) of (*his*) elder brother,[1] a permanent dawn appears to reign in the world.

(V. 17.) The Sun among kings placed on the body of Kaṁsadvish (Vishṇu), who reposes at Raṅga, a golden under-garment. Covered by its rays, the Creator, who rests on (*the god's*) navel, appears to dwell once more in the golden egg (*from which he was produced*).

(V. 18.) The Sun among kings gave to the lord of Raṅga a lofty golden aureola (*prabhâ-valaya*) of great beauty, which, placed near him, resembles a lovely group of blowing *aśôka* (trees), with *tamâla* (trees) between.

(V. 19.) Placed on the golden pedestal (*pîṭhî*), which the Sun among kings had given (*to him*), (*and*) which was adorned with various jewels, and bearing the lofty aureola (*prabhâ*), the lord of Raṅga surpasses a black cloud which bears a rainbow (*and*) rests on the peak of the Golden Mountain (Mêru).

(V. 20.) In the month of Chaitra, the Sun among kings celebrated for Raṅgin the procession-festival (*yâtr-ôtsava*), which is praiseworthy on account of bright, wonderful, and prosperous days. It is no wonder (*that*) those who possess intelligence, rejoice, when even the trees, which are devoid of intelligence, are in high glee (*or* in full flower).

(V. 21.) In order to celebrate the festival of the sporting (*vihâr-ôtsava*) of (*the god*) who dwells at Raṅga, with Kamalâ (Lakshmî), king **Sundara-Pâṇḍyadêva** built of gold a new ship. Through the trees which grow on the banks (*and*) which are covered with its (*the ship's*) splendour, the daughter of the Kavêra (*mountain*)[2] resembles the Mandâkinî (Gaṅgâ), whose banks are adorned with groups of *mandâra* trees.

(V. 22.) The Sun among kings, who had covered the circle of the coast that formed the surrounding wall of the earth, which had become (*his*) residence, with the fame of his victories,— covered the high inner wall of the shrine (*sadman*) of Śârṅgin, who is the lord of Raṅga, with masses of gold, which (*he*) had brought from (*his*) wars.

(V. 23.) The large (*and*) long dining-hall (*abhyavahâra-maṇḍapa*),[3] which king **Sundara-Pâṇḍya** had constructed in front (*of the shrine*) of the god who is the lord of Raṅga, did not suffice for accommodating the golden vessels (*parichchhada*), which, taking away the wealth of kings, that same (*king*) had provided.

(V. 24.) The Sun among kings placed on the body of the lord of Raṅga, from the feet to the crest, ornaments of jewels, through which Padmâ (Lakshmî), though leaning on his breast, appears to have again entered the mine of jewels (*i.e.* the ocean, from which she arose).

(V. 25.) While, having crushed the enemies of order in war, **Sundara-Pâṇḍyadêva**, whose bow was (*ever*) ready for action, protected the world,— the golden armour which he gave to Vishṇu, who dwells at Raṅga, was a (*mere*) ornament.[4]

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[1] Aruṇa, the charioteer of the Sun.

[2] *i.e.* the Kâvêrî river. Compare verse 28.

[3] The author uses *maṇḍapa* as a neuter, which suggests that he was a Southerner.

[4] The armour was not required in earnest, as the king had already destroyed the *dharmadvishaḥ* (enemies of order, or demons), with whom Vishṇu formerly used to fight.

(V. 26.) Having arranged two dining-weeks (*abhyavahâra-vâra*),[1] (*which he called*) after his own name, (*and*) the abundance of which was inexhaustible, **Sundara-Pâṇḍya**, who entertained the desire for pre-eminence, filled the capacious belly of Śârṅgin, who is the lord of **Raṅga**, which even the fourteen worlds had been unable to fill.

(V. 27.) Repeatedly performing the ascending of the scales[2] on every day at the shrine of the lord of **Raṅga**, the Sun among kings would have doubtlessly broken up (*Mount*) Mêru for the sake of (*its*) gold, if (*that mountain*) had not borne the fish which was the device on his (*the king's*) banner.[3]

(V. 28.) The Sun among kings gave to Śârṅgin, who reclines on the sandy bank of the daughter of the **Kavêra** mountain, huge vessels, wrought of gold, which appeared to be so many suns of majesty, taken from the crowd of rival kings by the power of (*his*) arm.

(V. 29.) Placed along with Lakshmî on the throne (*siṁhâsana*), which the Sun among kings made out of the conquered thrones, from which he had thrown by force all kings who would not bow (*to him*), and gave to the lord of **Raṅga**, (*and*) which is as lofty as his own mind,— that (*god*) resembles a cloud, accompanied by lightning (*and*) resting on the slope of (*Mount*) Mêru.[4]

(V. 30.) For Hari, who had received the famous name of **Hêmâchchhâdanarâja** [*i.e.* of the king who has covered (*the temple*) with gold], for the golden destroyer of snakes (*i.e.* **Garuḍa**), and for the splendid hall (*which contained*) the couch (*of the god*),— the Sun among kings built three golden domes (*vimâna*), by which (*the temple of*) **Śrîraṅga** glitters as he (*the king*) by the (*three*) crowns[5] worn at (*his*) coronation.

No. 3.— ALAMANDA PLATES OF ANANTAVARMAN.

By E. Hultzsch, Ph.D.

This inscription is engraved on three copper-plates of about 7⅛ by 3 inches, which were "found underground while excavating a site near **Alamanda** in the Śṛiṅgavarapukôṭa tâlukâ of the Vizagapatam district," and kindly transmitted to me by the Collector, Mr. W. A. Willock, I.C.S. The plates are strung on a plain ring, which had been cut before I received them, and which measures about ⅜ inch in thickness, and 4½ inches in diameter. The weight of the plates is about 1 ℔ 7 oz., and that of the ring about 9 oz., total about 2 ℔. The rims of each side of the plates are slightly raised in order to protect the writing, which is in nearly perfect preservation. The alphabet closely resembles that of a copper-plate grant of **Dêvêndravarman**, the son of the *Mahârâja* Anantavarman, which was published with a facsimile by Dr. Fleet.[6] The language is very incorrect Sanskṛit, and is prose throughout, with the exception of two imprecatory verses (lines 24-27).

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[1] I have translated *vâra* by 'week,' a meaning which it has in Tamiḻ and Kanarese, as two *weeks* (*i.e.* fourteen days) would better correspond to the fourteen worlds which are referred to in the second half of the verse, than two *days*. In Sanskṛit *vâra* means only 'a week-day.'

[2] See p. 14 above, note 9.

[3] In the panegyrical introductions of the Tamiḻ inscriptions of the Pâṇḍya kings, it is stated that their banner, the two fishes, fluttered (*i.e.* had been planted as a memento of conquest) on Mount Mêru. See, *e.g.*, line 4 f. of the Tirupparaṅkunṟam cave-inscription of Mâṟavarman, *alias* Sundara-Pâṇḍyadêva (*Ind. Ant.* Vol. XXI. p. 344):— *Poṉ-kiri mêl vari-kkayalgaḷ viḷaiyâḍa*, "while the spotted carps were sporting on the Golden Mountain."

[4] Vishṇu, whose body is of dark colour, corresponds to the cloud, Lakshmî to the lightning, and the throne to the golden mountain Mêru. Compare verses 9 and 19.

[5] This refers to the crowns of the Pâṇḍya, Chôḷa and Chêra kingdoms. Compare Mummuḍi-Chôḷadêva, 'the Chôḷa king (who wears) three crowns,' which was a surname of the great Râjarâja; *South-Indian Inscriptions*, Vol. II. p. 139, note 1, and p. 222, note 4.

[6] *Ind. Ant.* Vol. XVIII. pp. 143 ff.

The inscription records the gift of the village of [illegible] in the [illegible] (line 11 f.) to a Brâhmaṇa of the Vâjasanêya school (l. 16). The grant was made at [illegible][1] (l. 2) on the day of a solar eclipse (l. 18) in "the three hundred-and-[illegible] year of the reign of the G[â]ṅgêya race" (l. 23 f.). The donor was king Anantavarman, the son of the Mahârâja Râjêndravarman, a member of the Gaṅga family (l. 12 f.) and a worshipper of Mahêśvara (l. 11). The wording of the passage which celebrates the virtues of the king (ll. 1 to 12), is identical with that of the corresponding passage in a copper-plate grant of Dêvêndravarman, the son of the Mahârâja Anantavarman.[2] As Dr. Fleet has expressed his intention of treating the chronology of the Gaṅgas of Kaliṅga,[3] I refrain from [illegible] any conjectures regarding the date of the new inscription, and would only point out that it appears to refer to the same era as the grant of the year 254,[4] and that, consequently, the king Anantavarman, by whom the published grant was issued, appears to be distinct from, and later than, another Anantavarman, who was the father of Dêvêndravarman.

TEXT.[5]

First Plate.

1 ओं स्वस्त्यमर[पु][रा*]नुक[ा*]रिण[:*] सर्वर्[illegible][ह्वि]ज[य]-
2 व[त*]: कलिङ्ग[illegible]वासका[त्*] महेन्द्र[ा*]चलामलसिखरप्रतिष्ठि-[6]
3 तिस्य[7] सचराचरगुरो[:*] सकलभु[व*][illegible][8]
4 [9]समङ्कचुडामणेर्भगवतो गोकर्णस्व[ा*][illegible]-
5 [illegible]द्विगतकलकालङ्गो-[10]
6 नेक[ा]हवसंचोभजनितजय[श]ब्द[11] प्रतापावनतस-
7 [12]मस्तसामन्तचक्रचुडा[म]णिप्रभामञ्जरीपुञ्ज(र)-[13]

Second Plate; First Side.

8 [14][illegible]र्जितवरचरण[:*] सितकुमु[दकुं]-
9 [illegible][15] ध्व(ा)स्ताराातिकुलान्चलो [illegible][द]-
10 [illegible]चिन्त्यशौर्यैदार्य[16] सत्यत्यागा[illegible]-
11 [illegible][17] परममाहेश्वरो [18][illegible][ा*]-
12 नुध्यात[:*] [illegible] म(ा)हाव[ा]जश्रीरा-[19]

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[1] This is probably the modern "Calingapatam;" *Ind. Ant.* Vol. XVIII. p. 144, and Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 7.

[2] Published by Dr. Fleet, *Ind. Ant.* Vol. XIII. pp. 273 ff.

[3] *Ind. Ant.* Vol. XVIII. p. 144.

[4] See note 6 on previous page.

[5] From the original copper-plates.

[6] Read शिखर.

[7] Read °तस्य.

[8] Read र्व.

[9] Read शशाङ्कचूडा.

[10] Read कलिकलङ्को.

[11] Read शब्द:.

[12] Read चूडा.

[13] Read मञ्जरीपुञ्ज.

[14] Read [illegible].

[15] Read [illegible].

[16] Read [illegible].

[17] Read [illegible].

[18] Read पित्र.

[19] Read श्रीरा°.

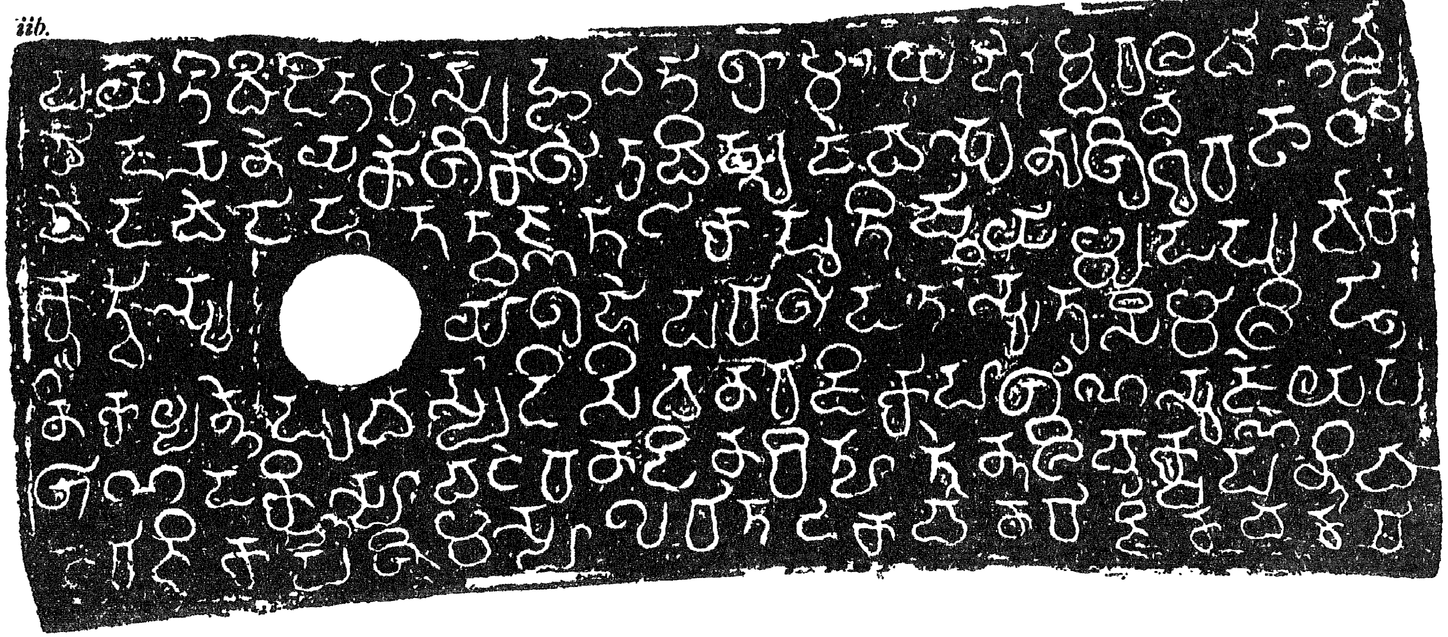
Alamanda Plates of Anantavarman.—The Year 304.



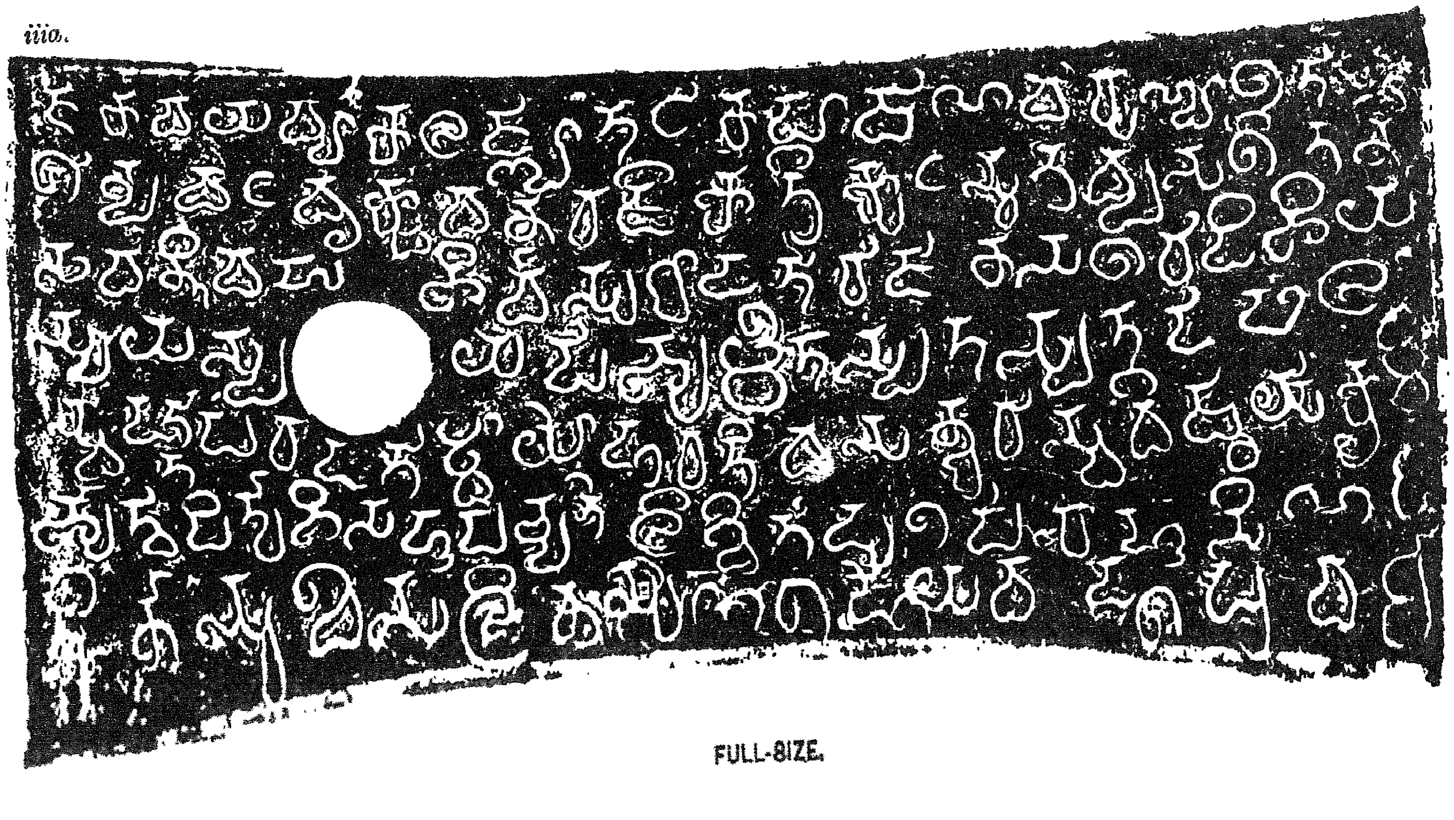
ii a.

E. HULTZSCH. FULL-SIZE. Photo. S I O, Calcutta.

iib.

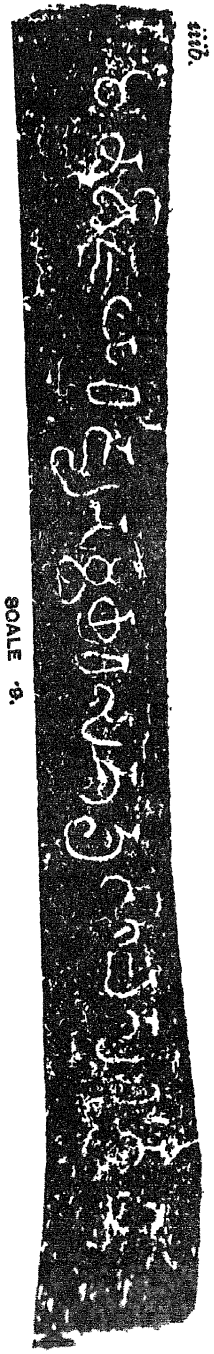


iiia.



FULL-SIZE.

iiib.



SCALE ·9.

13 जेन्द्रवम्मसुनु[1] श्रीइन्द्रवर्म्मदेवे[:*] कुमली तिरिवाट्टु-

14 विषये मेर्दे[का]कग्रामनिवासिनं[2] कुटुम्बिन[:*] सम[स्ता]-

Second Plate; Second Side.

15 पयति[3] [॥*] विदितमस्तुभ्रवता[4] ग्रामोयं [5]ह्रीस्वरवस्व-

16 [illegible]कौशिकगोत्रविष्णु[illegible][टं][6]

17 [वै]दवेदाङ्गतत्वज्ञ[illegible][7]

18 कत्वा सुर्य्यग्रहोपरागो[8] दतं [॥*] अत्र [9]सिमालिङ्ग-

19 नि कथ्यन्ते [।*] पुर्वस्या[10] दिसि वनराजिका पाषाण[11] [।*] अग्नेय[12] प-

20 षाण[13] [।*] दक्षिणस्या[14] चटेरनदि[15] [।*] नरित्या[16] [ते]न्तलिवृक्षपन्ति[17] व-

21 नराजिक[ा ।*] पश्चिमस्या[18] गुरातटाक[:*] [illegible][ा*] वनरा-

Third Plate; First Side.

22 जक[19] [।*] वयव्यां[20] कलश[illegible]तटाक[:*] पाषाण[: ।*] वारुण्या[21] गर्त[: ।*] [ऐ]-

23 शान्य[22] वटवृक्ष[:*] वनर[ा*]जिक[ा*] त्रिकुट[23] [॥*] अत्र व्य[ा*]सगीत[ा*]नि

24 [भ]वन्ति [॥*] [24]वहुभिर्वसुधा दता[25] राजान सगरादिभि[: ।*] य-

25 स्य यस्य यपा[26] भुमी तस्य तस्य तदा फलं [॥*]

26 स्वदत्ता[27] परदताम्वा यो हरति वसन्धरा[28] [।*] स्वविष्ठाया[29] कमि-

27 र्भुत्वा[30] पितृभि सह पच्यते [॥*] लिखितं दुगपे[र]हसिण[31] [उ]-

28 [त्की]र्न[32] अखसलिन [अण] [॥*] व[ा*][illegible][33]

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[1] Read °जेन्द्रवर्म्मसूनुः.

[2] Read वासिनः.

[3] Read समाज्ञापयति.

[4] Read °मस्तु भवतां.

[5] The fourth *akshara* of ह्रीस्वरवस्व stands below the line.

[6] Read कौशिक, विष्णु, सूनु, भट्टाय.

[7] Read वेदवेदाङ्गतत्त्वज्ञाय and °मुदकपूर्व्वकं.

[8] Read सूर्य्यग्रहोपरागे दत्तः.

[9] Read सीमा.

[10] Read पूर्व्वस्यां दिशि.

[11] Read पाषाणः.

[12] Read आग्नेय्यां.

[13] Read पाषाणः.

[14] The ण stands below the line; read स्यां.

[15] Read नदी.

[16] Read नैर्ऋत्यां.

[17] Read पङ्क्तिः.

[18] Read °स्यां.

[19] Read °जिका; the word वनराजिका appears to be repeated by mistake.

[20] Read वायव्यां कलश°.

[21] Instead of वारुण्या (*i.e.* वारुण्यां, 'in the west'), read उत्तरस्यां.

[22] Read °न्यां.

[23] Read त्रिकूटः.

[24] Read बहु.

[25] Read दत्ता राजभिः.

[26] Read यदा भूमिस्तस्य.

[27] Read स्वदत्तां परदत्तां वा.

[28] Read वसुंधराम्.

[29] Read श्वविष्ठायां.

[30] Read °र्भूत्वा पितृभिः सह.

[31] Read दुर्गप्परहस्सेन ?

[32] Read उत्कीर्ण[illegible].

[33] Read वंश.

Third Plate; Second Side.

29 म[ा]नविजयराज्यसम्वक्षरसत[ा][1] तृणि चतु[रो]तरा [॥*]

TRANSLATION.

(Line 1.) Ôm. Hail!

From the victorious residence[2] **Kaliṅgânagara,** which resembles the city of the gods (*and*) which is pleasant (*on account of the simultaneous existence*) of the comforts of all seasons,—the devout worshipper of **Mahêśvara,** who adores the feet of (*his*) mother and father, the ornament of the spotless family of the **Gaṅgas,** the son of the glorious *Mahârâja* **Râjêndravarman,** the glorious **Anantavarmadêva,**— who has become a receptacle of wisdom, modesty, compassion, charity, courtesy, bravery, magnanimity, truthfulness, liberality, and other excellent virtues; who has destroyed the principal mountains, (*viz.* his) enemies; whose fame is as bright as the white water-lily, the jasmine flower and the moon; whose handsome feet[3] are reddened by the clusters of the light of the jewels on the crests of all vassals, prostrated by (*his*) valour; who has caused the cry of "victory" to resound in the turmoil of many battles; (*and*) who is freed from the stains of the Kali (*age*) in consequence of (*his*) prostrations at the lotus-feet of the god **Gôkarṇasvâmin,** whose crest-jewel is the moon,[4] who is the sole architect for the construction of the whole world, who is the lord of the animate and inanimate creation, (*and*) who is established on the sinless peak of the **Mahêndra** mountain,[5]— being in good health, addresses (*the following*) order to the ryots inhabiting the village of **Mede[lâ]ka** in the district (*vishaya*) of **Tirikaṭu**:—

(L. 15.) "Be it known to you (*that*), at the consecration of a tank, (*which took place*) at an eclipse of the sun, this village was given, with libations of water, to **Vishṇudêva's** son **Śrîdhara-Bhaṭṭa,** of the Vâjasanêya (*śâkhâ*) and the Kauśika *gôtra*, who resides at **Homvaravala,** (*and*) who thoroughly knows the Vêdas and Vêdâṅgas.

(L. 18.) "The marks of the boundaries of this (*village*) are declared (*as follows*):— In the eastern direction, a row of jungle-trees (*and*) a rock; in the south-east, a rock; in the south, the **Chaṭera** river; in the south-west, a group of tamarind-trees[6] (*and*) a row of jungle-trees; in the west, the **Gurâ** tank (*and*) a row of jungle-trees; in the north-west, the **Kalajñâ** tank (*and*) a rock; in the north, a trench; in the north-east, a banyan-tree, a row of jungle-trees (*and*) a *trikûṭa*.[7]

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[1] Read संवत्सरशतानि त्रीणि चतुरोत्तराणि.

[2] In this and other Gaṅga grants, *vâsaka* appears to be used in the sense of *râjadhânî*.

[3] In line 8 of this inscription, and in line 7 of one of the inscriptions published by Dr. Fleet (*Ind. Ant.* Vol. XIII. p. 275), the word निजनिस्त्रिंशधारोपार्जित is erroneously inserted before वरचरण:. Another of Dr. Fleet's inscriptions (*Ind. Ant.* Vol. XIV. p. 11, text line 11) shows that, in the original draft of the introduction of the Gaṅga grants, the word formed part of a compound which stood before परममाहेश्वर:.

[4] *i.e.* the god Śiva.

[5] The Mahêndra mountain is frequently mentioned in the epic poems; see Böhtlingk and Roth's *Sanskṛit-Wörterbuch*, s.v. In the *Raghuvaṁśa* (vi. 54), the king of Kaliṅga is called 'the lord of (Mount) Mahêndra.' General Sir A. Cunningham (*Ancient Geography of India*, Vol. I. p. 516) has identified the term with the Mahêndra's range, which divides Gañjâm from the valley of the Mahânadî. Consequently, the temple of Gôkarṇasvâmin, which was situated on the Mahêndra mountain, must be distinct from the well-known shrine in the North Canara district. According to Mr. Sewell's account (*Lists of Antiquities*, Vol. I. p. 5), the Mahêndragiri is now included in the Mandasa zamîndârî and bears on its summit, 4,923 feet above the sea, four temples. The highest of these is built of very large granite blocks and dedicated to Śiva. This is perhaps the Gôkarṇasvâmin of the Gaṅga grants. In the "*Madras Mail*" of the 29th May 1893, Mr. Duncan states that the top of the Mahêndragiri hill is 17 miles distant from the Haripur station of the East Coast Railway.

[6] तेन्तलि is the same as तिन्तिडी in the *Amarakôśa*, and as तिन्त्रिणि in the Telugu and Kanarese dictionaries.

[7] The same term occurs in *Ind. Ant.* Vol. XVIII. p. 174 f., text line 36 f. Its meaning might be 'the point at which three roads meet.'

(L. 23.) "With reference to this (*subject*), there are (*the following*) verses of **Vyâsa**:—"

[Here follow two of the customary verses from the *Mahâbhârata*.]

(L. 27.) (*This edict*) was written by the private secretary (*rahasya*)[1] Durgappa (?) (*and*) engraved by the keeper of records (*akshaśâlin*) . . . . .

(L. 28.) (*In*) the year three hundred and four of the prosperous and victorious reign of the G[â]ṅgêya race.

No. 4.— BITRAGUNTA GRANT OF SAMGAMA II.

Saka-Samvat 1278.

By H. Krishna Sastri; Bangalore.

The subjoined inscription has already been noticed by Mr. R. Sewell in his *Lists of Antiquities*, Vol. II. p. 8, No. 58. The original was lent by Dr. C. D. Macleane, Collector of **Nellore**, in whose office it is preserved, to Dr. Hultzsch, who has kindly placed it at my disposal for publication. It consists of five copper-plates, measuring on an average 10″ by $5\frac{1}{4}$″. There is a hole of about $\frac{7}{8}$″ in diameter at the top of each plate for the usual ring, which is however lost. The order of the five plates is marked on the left margin of each plate with one, two, three, four and five notches consecutively. Besides, they are numbered by the ordinary Telugu numerals on the top of the back of each successive plate. The first four plates bear writing on both sides; and the last is inscribed on the inner side only, while its second side bears the numeral "five" at the top. The first side of the first plate has the symbols of the sun and moon at the left and right top-corners respectively, and below the moon the figure of a bull, tied by a rope to a tripod, which is surmounted by a trident. The occurrence of such symbols, quite common in stone-inscriptions, is rather rare on copper-plates. The lines are written across the breadth of the plates and number about twenty on each side. The raised rims appear to have been flattened and filed on the borders, and, consequently, some letters which run into them, have been partly injured. Nevertheless, the inscription is in good preservation, and, with very few exceptions, every letter of it can be made out with certainty.

The language of the inscription is **Sanskrit** verse of various metres, written in faint, but boldly engraved **Telugu** characters. The chief peculiarity of the alphabet is the manner in which the aspirate letters are distinguished from the unaspirated ones. The letters *da* and *dha* are distinguished as in Old Kanarese or Telugu,— the first by an opening on the right side, and the second by being fully closed up. But in lines 24 and 163, *dha* is written in its modern form, *i.e.* with the addition of a vertical stroke below. The difference which the writer has attempted to keep up between *ba* and *bha*, is rather complex. The top-stroke (*talekaṭṭu*, as it is called in Kanarese, or *talakaṭṭu* in Telugu) is considered sufficient to distinguish the aspirate from the unaspirated, except in cases where such a stroke is to be omitted in writing, as when other vowels but *a*, *u* and *û* are affixed to the consonant, and when it appears conjunct with another. There are several cases, too, in which both the *talakaṭṭu* and the downward stroke appear in the same letter (ll. 120, 127, 137, 141, 144, *etc.*). It might be observed that, in *ambhôruha* in line 11, *bhô* is written as in Old Kanarese or Telugu, with an opening in the centre below. The downward stroke of *tha* and *gha* is dispensed with, because no confusion could arise between them and their corresponding unaspirated forms; whereas, in the case of *ḍha* and *pha*, it is retained as the only mark of distinction from the unaspirated. The letters *ṭa*, *śa*, *sha* and *ḷa* are

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[1] The same official title occurs in *Ind. Ant.* Vol. XIV. p. 12, and Vol. XVIII. p. 145, and the slightly different form *rahaśika* (for *rahasyaka*), Vol. XIII. p. 121.

comparatively old in their formation. The vowels *i* and *î*, *o* and *ô*, though distinguished in some cases by a partial and complete loop on the top respectively, are however often confounded. To avoid constant corrections arising from close transcription, I have, in the case of *i* and *î*, always adopted that form which the context proves to be correct. The vowels *ê*, *ai* and *au* are the undeveloped forms of their modern modifications in Telugu. The *ê* of *prâyêṇa* in line 53, and the length of *ô* of *bhâgô* in line 146, are shown as in the modern Telugu character.

As regards orthography,—*dhdha* for *ddha* frequently occurs (ll. 20, 101, 108, 157 and 163). The redundant use of an *anusvâra* before a conjunct nasal is quite common (ll. 10, 12, 48, 113, 131, 136, *etc.*). As in other inscriptions, a consonant which follows *r*, is sometimes doubled. In lines 15, 20, and 21 the *pa* of *Kaṁppa*, and in line 31 the *ya* of *saṁyyuga* are doubled after an *anusvâra*. A curious mistake is committed in line 60, where *kadâchipt-priyaṁ* is written for *kadâchit=priyaṁ*. There are a number of other graphical peculiarities which are due to the influence of the Telugu pronunciation of Sanskrit. Except in *nirvṛitiṁ* in line 59, *ṛi* is generally represented by *ru*. In lines 66 and 122, both *ṛi* and *u*, *ḷi* and *u* are respectively affixed to the same consonant, and once (l. 181) *ṛi* is represented by *ri*. It is worth noticing that the word *nâtha*, which occurs four times in the inscription (ll. 50, 52, 161 and 189), is spelt in the first three cases with an *anusvâra* before *tha*. This may be due to the tendency of the Telugu language to insert an *anusvâra* in such cases (compare *tammuḍu* and *tammuṁḍu*). The spelling *braṁhmassoṁ* (ll. 178 and 179 f.) for *brahmasvaṁ*, *saiñi* (l. 87) for *saṁjñi*, *saiñña* (l. 186) for *saṁjña*, the prefixing of a *y* before *i* and *ê* and *vice versâ* (ll. 21, 22, 23, 44, 65, 160, 168 and 180) are also due to the Telugu pronunciation of Sanskrit.

The inscription opens with an invocation to the Boar-incarnation of Vishṇu (verse 1). **Saṁgama I.**, the first historical ancestor of the **first Vijayanagara dynasty**, is then introduced without any reference to his mythical descent from the Moon, as is done in other Vijayanagara grants (verse 2). He had five sons,— **Harihara**, **Kampa**, **Bukka**, **Mârapa** and **Muddapa** (verses 3 and 4). Of these, the first two ruled one after the other. **Harihara** is said to have defeated the Muḥammadans (verse 5). **Kampa** (verse 4) or **Kampaṇa** (verse 6) had a son, called **Saṁgama II.** (verse 7), during whose time the subjoined inscription was written. Of this king we learn nothing but a number of *birudas* (verse 11). The inscription records the grant of the village of **Biṭraguṇṭa** (verses 20, 21) or **Biṭṭarakuṇṭa** (verse 19) to twenty-eight Brâhmaṇas, whose names and *gôtras* are specified in verses 27 to 33; and refers incidentally to the grant of another village, *viz.* **Siṁkêsari** (verse 24). Both grants were made at the suggestion of the king's spiritual preceptor, the **Śaiva** philosopher **Śrîkaṇṭhanâtha** (verse 12 and line 189), after whose name the village of Biṭraguṇṭa received the surname **Śrîkaṇṭhapura** (verses 21, 34, 35 and 42). The date of the first grant was the new-moon day of the third month of **Śaka-Saṁvat 1278** (in numerical words and figures), the cyclic year Durmukha. The inscription was written by **Bhôganâtha**, the court-jester of Saṁgama II. (verse 35). At the end of the document (l. 184), the king is stated to have affixed by his own hand the name of **Śrî-Virûpâksha**, the tutelar deity of the city of Vijayanagara (verse 42). This explains the origin of the colophons *Śrî-Virûpâksha*, *Śrî-Veṅkaṭêśa* or *Śrî-Râma* at the end of other Vijayanagara inscriptions.

The motive for making the grant under consideration is stated to have been twofold,—first, a request, or almost a compulsory demand, of the preceptor Śrîkaṇṭhanâtha, and, secondly, the king's own desire to procure immortality to his father (verses 17 and 20). The second statement further suggests that the expression *pratyabdakâlê* in verse 20 means "at the anniversary (of his father's death)." The inscription does not inform us if the first or any following anniversary is meant. But the motive why the king made the grant, *i.e.* for procuring immortality to his father, gives us sufficient room for conjecture. It is a well-known Hindû notion that the spirit of a dead man will continue to be a *Prêta*, or an evil spirit, until the

completion of all obsequial rites; and this completion is reached with the *sâpiṇḍya* and *âbdika* ceremonies, which are to be observed at the end of one full year after the death. After this period, and through the several charities made during the final ceremonies the *Prêta* is supposed to become one of the Manes, *i.e.* to become classed with the *Pitṛidêvas*.[1] Thus, it may be that the anniversary on which immortality or godhead was conferred on Kampa, was the first; and, if so, the date of Kampa's death and the accession of Samgama II. would be Śaka-Samvat 1277. But this is only a conjecture which requires corroboration.

The contents of the inscription furnish us with two important facts, *viz.* first, the distinct mention of the five sons of Samgama I., and, secondly, that of a grandson of his, by name Samgama II. Both these facts are valuable; for, most of the inscriptions that contain a regular genealogy of the first Vijayanagara dynasty, mention only Harihara I. and Bukka I., the first and third sons of Samgama I., and ignore altogether the other three; and even the limited few that mention all the five sons of Samgama I.,[2] are either open to suspicion or are imperfectly read. The importance of the second fact is even greater, inasmuch as it enables us to correct certain inferences which have been drawn from the colophon of the *Mâdhavîyâ Dhâtuvritti*. This colophon reads as follows:— "The *Mâdhavîyâ Vritti*, composed by Sâyaṇâchârya (who was) the uterine brother of Mâdhava, the son of Mâyaṇa, (and) the great minister of Samgamarâja, the son of Kamparâja, the glorious lord of the Eastern, Western and Southern oceans."[3] As the title indicates, the *Mâdhavîyâ Dhâtuvritti* was dedicated by its author, Sâyaṇâchârya, to his brother Mâdhavâchârya, who, as we learn from other sources, was the minister of Bukkaṇa or Bukka I. of Vijayanagara.[4] Further, Mâdhavâchârya says of himself that "his mother (was) Śrîmatî, his father (was) the famous Mâyaṇa, (and) his two uterine brothers (were) Sâyaṇa and Bhôganâtha, (who appeared to be his) mind and intelligence."[5] *That* Samgama, whose minister was Sâyaṇa according to the *Mâdhavîyâ Dhâtuvritti*, has been hitherto considered as identical with Samgama I., the father of Harihara I. and Bukka I. The present inscription, however,— which acquaints us with a king Samgama II., who, as the Samgamarâja of the colophon of the *Mâdhavîyâ Dhâtuvritti*, was the son of Kampa, and which also mentions a certain Bhôganâtha, who is probably identical with that Bhôganâtha who, according to the commentary on the *Parâśarasmṛiti*, was the brother of Sâyaṇa, — shows that Sâyaṇa must have been the minister of Samgama II., and not of Samgama I., who, in the present state of our epigraphical knowledge, is nothing more than a name. In the colophon of his commentary on the [illegible], Sâyaṇâchârya calls himself the minister of king Harihara, who bore the titles of *Râjâdhirâja* and *Râjaparamêśvara*.[6] This can hardly refer to Harihara I., who claimed to be only a *Mahâmaṇḍalêśvara*;[7] and it must be assumed that Sâyaṇa, who was originally the minister of Samgama II., subsequently held the same office under Harihara II. According to

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[1] See the *Mitâksharâ* on Yâjñavalkya, i. 253 f.— मार्कण्डेयः । [illegible] । . . . . [illegible] ॥

[2] Colebrooke's *Miscellaneous Essays*, Madras reprint, Vol. II. pp. 254 ff.; Mr. Rice's *Mysore Inscriptions*, p. 277 f.; Mr. Sewell's *Lists of Antiquities*, Vol. II. No. 79. Dr. Hultzsch, who has examined the original of the last-mentioned inscription, considers it a forgery, fabricated in the time of the third Vijayanagara dynasty.

[3] [illegible] [ख्या*] माध-वीया वृत्ति[:*]. The Berlin MS., as transcribed by Professor Weber, *Berlin Catalogue*, Vol. I. p. 222, No. 789, reads [illegible].

[4] See the introduction to Mâdhava's commentary on the *Parâśarasmṛiti* in Professor Aufrecht's *Oxford Catalogue*, p. 264; and Dr. Fleet's abstract of a Banavâse inscription, *Ind. Ant.* Vol. IV. p. 206, No. 2.

[5] श्रीमती जननी यस्य सुकीर्तिर्मायणः पिता । सायणो भोगनाथश्च मनोबुद्धी सहोदरौ ॥; Professor Aufrecht's *Oxford Catalogue*, *l. c.*

[6] See Professor Weber's *Berlin Catalogue*, Vol. II. p. 73.

[7] See his Bâdâmi inscription of Śaka-Samvat 1261; *Ind. Ant.* Vol. X. p. 63.

Professor Aufrecht,[1] he died in A.D. 1387. All that we can at present gather regarding the genealogy of Mâdhava and Sâyaṇa, is as follows:—

Mâyaṇa,
married Śrîmatî.

- Mâdhava, minister of Bukka I.
- Sâyaṇa, minister of Saṁgama II. and of Harihara II.
- Bhôganâtha, court-jester of Saṁgama II.

According to Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 142, **Bitragunṭa**, the first of the villages granted, is situated 7 miles south by west of **Kâvali**, which is 32 miles from **Nellûr** (Nellore) and is the head-quarters of the **Kâvali tâlukâ** in the Nellore district. Its situation is described in the inscription as being 3 *yôjanas* north of the town of **Vikramasiṁhapura** in the district called **Pâkavishaya**, which was situated on the shore of the Eastern ocean, *i.e.* the Bay of Bengal (verse 19). I do not know if the name Vikramasiṁhapura still exists; but the name Pâka survives in the name of a certain sect of Telugu-speaking Śûdras in the Mysore territory, who profess to come from Pâkanâḍu, the country of Pâka, and are as such called Pâkanâṭis. The other village, **Siṁkêsari**, is said to be situated in the district called **Mulikidêśa** on the northern bank of the Pennâ, *i.e.* the well-known **Pennêr** river, and to the north of the Śaiva temple at **Pushpâchala** (verse 24), which is identical with **Pushpagiri**, 8 miles north of Kaḍapa (Cuddapah). A native of Pushpagiri informed me that close to Pushpagiri is a village named **Suṅkêsaru**, which appears to be the same as the Siṁkêsari of the grant. It may be also remarked that a certain class of Smârta Brâhmaṇas, who call themselves Mulikinâḍuvâru, profess to have emigrated from the Muliki country. The other places mentioned in the inscription as the boundaries of the two villages (verses 22 and 25) I am unable to identify. But so much is certain that **Saṁgama II.** held portions of the present **Nellore and Cuddapah districts**, while his uncle **Bukka I.** was reigning at **Vijayanagara**. Saṁgama II. can scarcely have been dependent on Bukka I., as he would have otherwise referred to the latter as his overlord in his inscription. The fact that he represents his own father **Kampa** as the actual successor of Harihara I. also suggests that he considered himself entirely independent of Bukka I.

TEXT.[2]

First Plate; First Side.

1 हरेर्लीलावराहस्य दंष्ट्रा-
2 दंडस्स पातु वः । हैमा-
3 द्रिकल्पा य[त्र]
4 धात्री च्छत्र-
5 श्रियं दधौ ॥ [१*]
6 अस्ति [illegible]-
7 निजभुजा[illegible]दरोधिस्वाधीनू-[3]
8 दारसारस्थगितरिपुनृपोद्दामसंग्रा-[4]

[1] *Catalogus Catalogorum*, p. 711.

[2] From the original copper-plates and ink-impressions of them.

[3] Read स्वाधीनोदार.

[4] Read नृपो°.

9 मशक्ति: । राजा राजन्यकोटिप्रणतिपरि-
10 लुठंमौक्तिमाणिक्यरोचीराजीनीराज्य-
11 मानस्फुरदुरुचरणांभोरुह(:)-
12 स्संगमेंद्र: ॥ [२*] तस्मादुदभवंन्पंच तनया-
13 श्शौर्य्यशालिन: । कल्पावनिरुहा: पूर्व्वं
14 कलशांबुनिधेरिव ॥ [३*] आदौ हरिहर-
15 क्ष्माभृदथ[1] कंपमहीपति: । ततो
16 बुक्कमहीपाल[:*] पश्चान्मारपमुद्दपौ ॥ [४*]
17 तत्र राजा हरिहरो धरणीमसिषश्चि-[2]
18 रं । सुत्रामसदृशा[3] येन सुरत्रा-
19 ण: पराजित: ॥ [५*] तस्यानुज(:)श्चिरमशा-
20 द्धात्रीं कंपणभूपति: । याथात्थ्यं-
21 मभजंनाम यस्य कंपइतु-[4]
22 [द्विं]षां ॥ [६*] जयंत यिव[5] जंबारे:
23 प्रद्युम्न यिव[6] शार्ङ्गिण: । तनयस्स-

First Plate; Second Side.

24 म[भू]द्वीरस्तस्य संगमभूधर: ॥ [७*]
25 यस्य [7]दृष्टिमुदयद्दया-
26 रसामर्थिनामभिमतानु-
27 बंधिनीं । हंत नूनमनु-
28 यांति सस्पृहं[8] कर्नकल्पतरुका-
29 मधेनव: ॥ [८*] यद्भुजाश्रयणजात-
30 कौतुका नापरं जयरमाभिव्रु-
31 णुती[9] । संय्युगानि समुपेयु-
32 षो चिरादासिधारमनुतिष्ठति .व्र-
33 तं ॥ [९*] यद्यश:प्रसरणेन भूय-
34 सा ह्लादमेयुषि परं जगत्रये[10] [।]
35 अश्नुते विफलतां न चंद्रमा: केवलं

[1] Read क्ष्माभृदथ.
[2] Read °मशिष°.
[3] Read सदृशो.
[4] Read कम्पयितु°.
[5] Read इव जम्भारे:.
[6] Read इव शार्ङ्गिण:.
[7] Read दृष्टि.
[8] Read सस्पृहं कर्ण.
[9] Read इणुती.
[10] Read जगत्त्रये.

36 कुमुदिनीविकासनात् ॥ [१०*] श्रीमा-
37 न्प्राक्प्रत्यगब्धिद्वितयपरिब्रुढ(:)[स्सै]-[1]
38 ष[2] भाषातिलंघिच्तुद्रक्ष्माभु[ङ्]-[3]
39 जंगः प्रतिभटधरणीपालसेना[वि]-
40 बाळः[4] । माद्यंनागाश्वमर्त्या[धिप]-
41 तिगजघटापंचवक्त्रोभियाती-
42 त्युद्दुष्यंते यदीया[:*] [स्फुट]-
43 मिह्व विरुदास्संततं वंदिब्रुं-
44 दैः[5] ॥ [११*] यित्थं[6] सर्वगुणोपरंजनक-
45 लामीद्रुग्विधामेयुष-[7]

Second Plate; First Side.

46 स्तस्य च्तोणिपतेरपारयशसस्तत्वो-
47 पदेशक्रियां । कर्त्तुं काममपि वा-
48 सनामुप[न]यंन् कारु-
49 ण्यवारांनिधि[:*] (।) श्रीमान्संनिधि-
50 मादधत् पशुपधिः[8] श्रीकंठनाथात्मना[9] ॥ [१२*]
51 माहेश्वराणां तत्वानां मान्ये य-
52 स्मिन् प्रदर्शके [।*] प्राचामदर्शि नांथा-[10]
53 नां प्रायेण नवता भुवि ॥ [१३*] य-
54 त्पादानतिमात्रेण यतीनां
55 मुक्तिरंतिके । क्रियते तप-
56 सा किंतु केवलं कायशोष-
57 णं ॥ [१४*] कैवल्यपदवीद्वारकवाटोद्घा-
58 टकर्मणि । कटाच्ता: कुंचिका यस्य
59 कांच्तता तत्र निर्वृतिं ॥ [१५*] स कदाचि-
60 त्प्रियं[11] शिष्यं संगमेंद्रमुपस्थि-
61 तं । न्यदिशद्देशिको दुष्या[12] निर्भ्वरप्रे-

[1] Read परिवृढ.

[2] The form सैष is grammatically correct. See note 1 on the *sûtra* सो ऽचि लोपे चेत्पादपूरणम्; *Siddhântakaumudî*, Bombay edition of 1892, p. 15.

[3] Read क्ष्माभृ°.

[4] Read विभाड: (Kanarese).

[5] Read वृन्दैः.

[6] Read इत्थं.

[7] Read °मीदृग्विधा°.

[8] Read पशुपतिः.

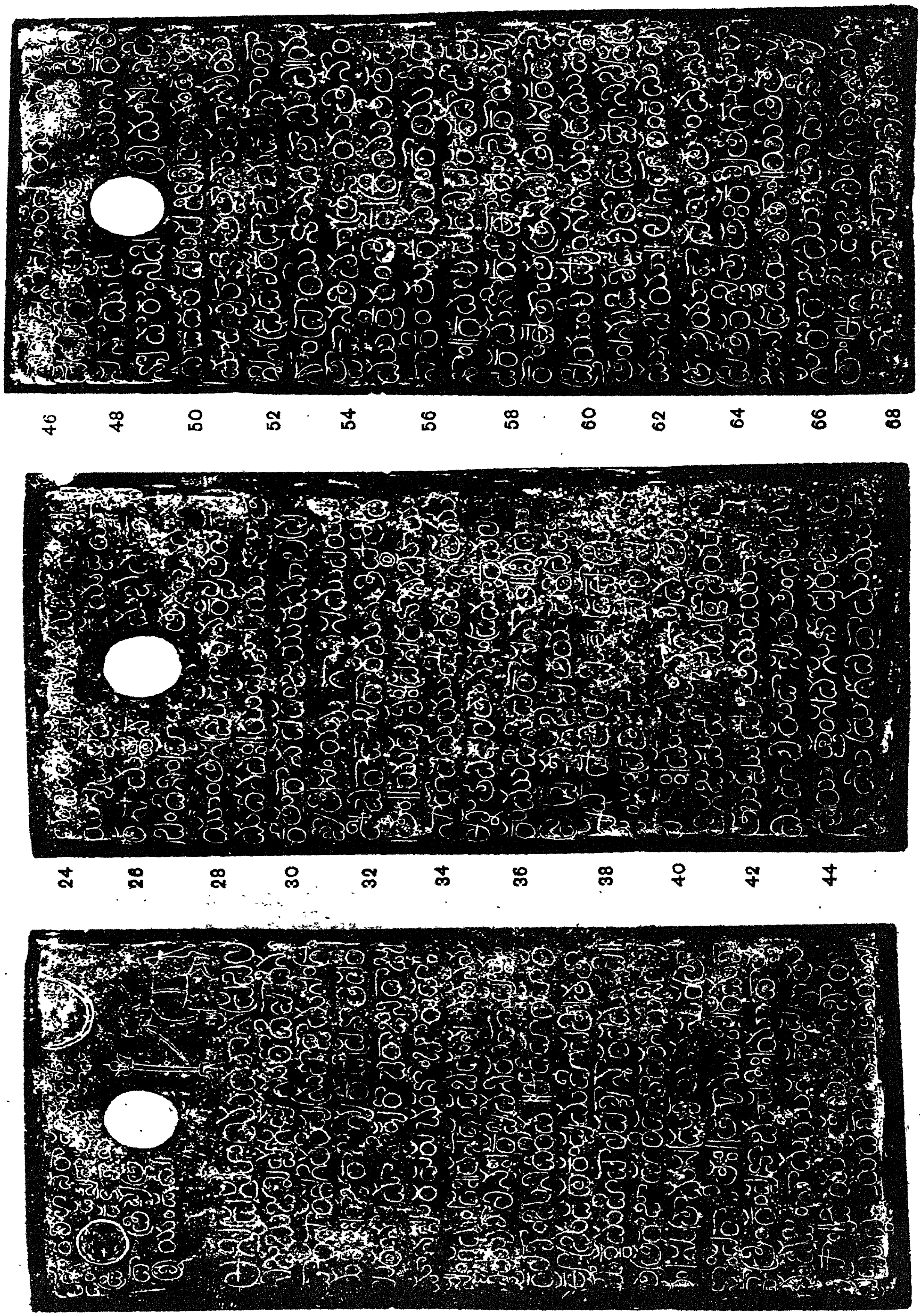
[9] Read नाथात्मना.

[10] Read नाथा°.

[11] Read कदाचित्प्रियं.

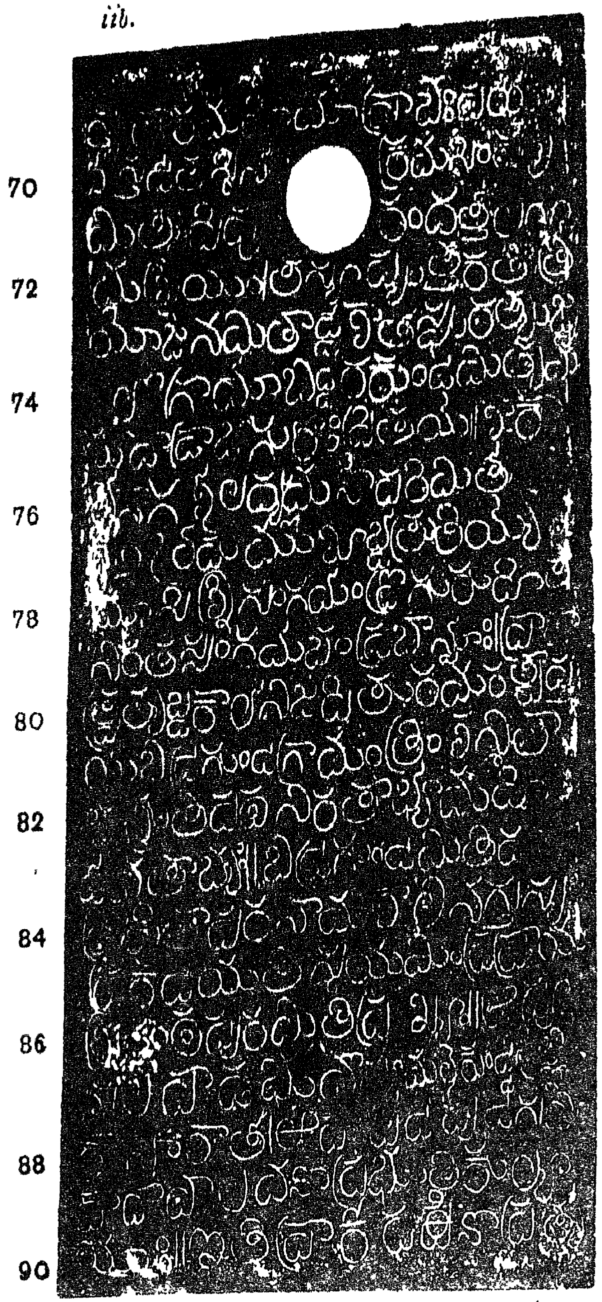
[12] Read दृष्ट्या निर्भर.

Bitragunta Grant of Saṁgama II.—Saka-Samvat 1278.

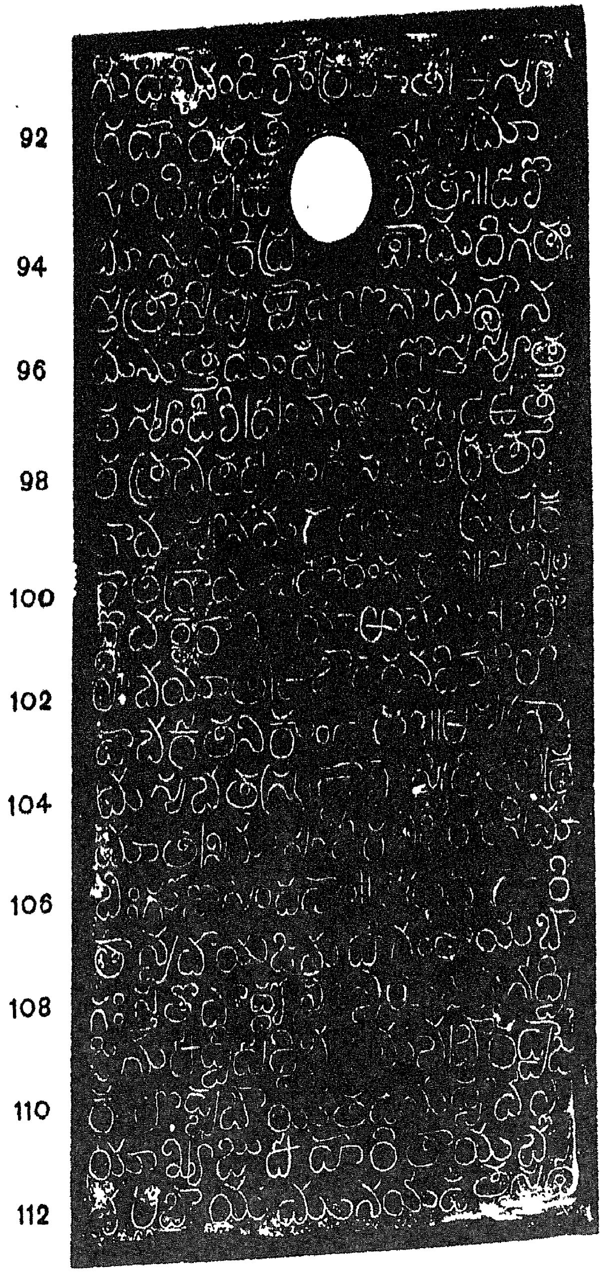


E. HULTZSCH. HALF-SIZE. W. GRIGGS, PHOTO-LITH.

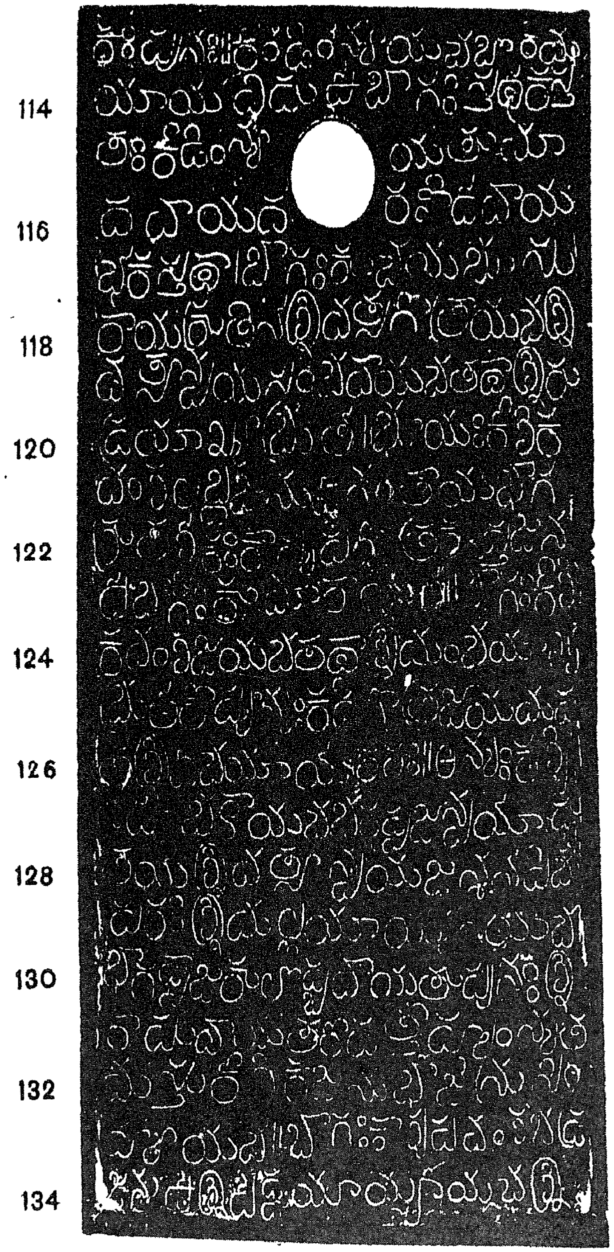
iib.



iiia.



iiib



62 मगर्भया ॥ [१६*] अग्रहारं कमप्य-
63 व त्वया दापयितुं मम [।]
64 प्रीतिरस्ति ततः कश्चित्[1] ग्रामो रा-
65 जंन् प्रदीय्यतां[2] ॥ [१७*] यिति[3] तस्य
66 गुरोराज्ञामीशिता धरणीभृ-[4]
67 तां । अग्रहीदंजलिं ग्रथ्नंनवनं-
68 [म्रे]ण मौळिना ॥ [१८*] पाकाख्यो विषयी-

Second Plate ; Second Side.

69 स्त्यपारमहिमा प्राचः पयो-
70 धेस्तटे तस्मिन् विक्रमसिंह्य-[5]
71 मित्यपि पुरं धत्ते लला-
72 मश्रियं । तस्याप्युत्तरतोस्ति-[6]
73 योजनमिताद्देशात् स्फुरत्युज्व-
74 लो[7] ग्रामो बिट्टरकुंटमित्यमु-
75 मदाद्राजा गुरोः प्रीतये ॥ [१९*] शाका-
76 ब्दे नागशैलध्युमणिपरिमिते[8]
77 १२७८ दुर्मुखाब्दे तृतीय्ये[9]
78 मासि श्रीसंगमेंद्रो गुरुहित-
79 निरतस्संगमे चंद्रबान्वोः[10] । प्रा[दा]-
80 त्प्रत्यब्दकाले निजपितुरमरत्वाप्त-
81 ये बिट्टगुंटग्रामं त्रिंशन्मिता-
82 भ्य[:*] श्रुतिपथनिरताभ्यो मही-
83 देवताभ्यः ॥ [२०*] बिट्टगुंटमितीह[11]
84 प्रथितापरनामशालिनस्तस्य [।*]
85 प्रकटयति स्म यमींद्रप्राय[:*]
86 श्रीकंठपुरमिति प्रख्यां ॥ [२१*] आ पू-

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[1] Read कश्चिद्. | [2] Read प्रदीयताम्. | [3] Read इति.

[4] To the *bh* of *bhṛitâṁ*, both the vowels *ṛi* and *u* are attached in the original.

[5] Read सिंह. | [7] Read °त्युज्ज्वलो. | [9] Read तृतीये.

[6] Read °प्युत्तरतस्ति. | [8] Read द्युमणि. | [10] Read भान्वोः.

[11] The *Âryâ* metre, in which this verse is written, requires one short syllable more in the first *pâda*. The form *Biṭṭarakuṁṭa*, which occurs in line 74, would meet the deficiency.

87 सलप्राङभुवोप्या मल्लेकुंट्टसैन्नि-[1]
88 कासारात् । आ पापटपुटसंवि-
89 धादा वा लवणप्रभूतिकुल्या-
90 याः ॥ [२२*] इति [2]प्राक्दक्षिणप्रत्य-

Third Plate; First Side.

91 गुदीचीनं[3] दिशां क्रमात् । अस्या-
92 ग्रहाररत्नस्य सीमा-
93 संधिः प्रदर्शितः ॥ [२३*] देशी-
94 भूर्म्मुलिकिप्रथामधिगत(:)-
95 स्तत्रास्ति पुष्पाजलो[4] नाम [*]स्थान-
96 मनुत्तमं पुररिपोस्तस्योत्त-
97 रस्यां दिशि । पेंनायाः[:*] स्फुट उत्त-
98 रत्न च तटे सिंकेसरीति श्रुतं
99 ग्रामं पूर्नमदापयन्नुपक-
100 रात्[5] ग्रामोपहारं गुरुः ॥ [२४*] आ सिं-
101 ह्मोर्वंकराख्याया आ च जं[पू]शि-
102 लोचयात्[6] । आ वादरनदीकूला-
103 दा च केतनिकुंटतः ॥ [२५*] अस्य ग्रा-
104 मस्य [7]चतसुष्वाशास्विति किल क्र-
105 मात् । सीमासंधिरभिज्ञेय[:*] सीमा-
106 भि(:)र्गुणसंपदां ॥ [२६*] तत्रैको हरि-
107 तान्ववायजनुषे [ऽ*]नंताय [8]बा-
108 ग(:)स्ततो वार्द्ध्रश्वान्वयजन्मने ध्वि-
109 जनुषे[9] द्वौ पेद्दिभट्टाय च । भारद्वाज-
110 कुलोद्भवाय[10] तदनु [11]ध्वावेल्ल-
111 याख्याजुषे हारीताय च
112 वल्लबाय[12] मुनये दत्तस्तथै-

[1] Read संन्नि.
[2] Read प्राग्.
[3] Read °गुदीचीनां.
[4] Read पुष्पाचलो.
[5] Read पूर्णमदापयन्नृपकंराद्.
[6] Read जम्बूशिलोचयात्.
[7] Read चतसृष्वा°.
[8] Read भाग.
[9] Read द्विजनुषे.
[10] Read °द्भवाय.
[11] Read हावेल्ल°.
[12] Read वल्लभाय.

Third Plate; Second Side.

113 कः पुनः ॥ [२७*] कौंडिन्याय च बोंम-
114 याय विदुषे [1]वाग(:)स्तथैकस्त-
115 तः कौडिंन्याय[2] तु मा-
116 धवाय धरणीदेवाय
117 चैकस्तथा । वागः[3] कूचयभूसु-
118 राय क्लृतिने[4] श्रीवत्सगोत्राय च श्री-
119 वत्सान्वयसंभवाय च तथा श्रीरु-
120 द्रयाख्याभ्रुते[5] ॥ [२८*] भूयः कौशिक-
121 वंशलब्धजनुषे [ऽ*]नंताय भाग[:*]
122 श्रुतस्यैकः कास्यपगोत्र[क्लृ]प्तजनु-[6]
123 षे वागः[7] कुमाराय च ॥ वागः[8] कौशि-
124 कवंशजाय च तथा श्रीमंचयाख्या-
125 भ्रुते[9] कोप्यंन्यः कपिगोत्रजाय मह-
126 ते श्रीदेचयायेतरः ॥ [२९*] अन्यः कश्चि-
127 दहोभळाय च भरद्वाजान्वयो[द्भू]-
128 तये[10] श्रीवत्सान्वयजन्मने [ऽ*]पि च
129 परः श्रीमल्लयार्य्याय च ।
130 भारद्वाजकुलोद्दवाय[11] तु पुनः श्री-
131 राघवायेतरो दत्तो ह्यंन्यत-
132 मस्तु कौशिकजनुर्भाजे बुसिं-
133 ह्याय[12] च ॥ [३०*] वागः[13] काश्यपवंशभद्र-
134 जनुषे श्रीपेद्दगार्य्याय च

Fourth Plate; First Side.

135 मद्गातमवंशसेखररुचे[14] श्रीपिंन-
136 याख्याय च । कौंडिंन्यान्व-

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[1] Read भाग.

[2] Read कौण्डिन्याय.

[3] Read भागः.

[4] Read क्लृतिने.

[5] Read भृते.

[6] Read काश्यप.— To the *k* of *klipta*, both the vowels *ḷi* and *u* are attached in the original.

[7] Read भागः.

[8] Read भागः.

[9] Read भृते.

[10] Read °योद्भूतये.

[11] Read °लोद्भवाय.

[12] Read नृसिंहाय.

[13] Read भागः.

[14] Read °द्गौतमवंशशेखर

137 यमल्लयाय च भरद्वा-
138 जान्वयश्रेयसे संभूताय च
139 विठ्ठलाय[1] पुनरित्येकैकमेवार्प्पि-
140 त(ा): ॥ [२१*] दत्तो विश्रुतकास्यपान्वय-[2]
141 भुवे श्रीतिप्पयार्य्याय तन्नो-
142 त्रोद्भूतिजुषे तथा(श्र)य्यलुरिति
143 ख्याताय वीतांहसे । नागाख्या-
144 य च धीमते गुरुभरद्वाजाभिजन्मस्पु-
145 शे[3] वाधूलाय च सर्व्वनाम वह-
146 ते [4]वागीयमेकैकशः ॥ [२२*] श्रीशालावत-
147 वंशजाय [5]नुहरिप्रख्याय द-
148 त्ताः पुनः शांडिल्याय च भूसु-
149 राधिपतये श्रीगिर्य्याविख्याजु-[6]
150 षे । श्रीकंठाय च [7]कास्यपान्वयभु-
151 वे कौंडिन्यगोत्रश्रिते लक्ष्मीदेव-
152 विपश्चिते तदितरे भागास्तथै-
153 कैकशः ॥ [२३*] [8]सद्वुत्तोदारमुक्ताम-
154 यभरितवपुर्न्नित्यसौगुण्यग-
155 ण्यचैत्रालंकारभूतश्श्यमित-[9]

Fourth Plate; Second Side.

156 कटुमनस्तापवह्निप्रकाशः ॥
157 आद्यो वर्ण[:*] प्रसिद्धिं श्रयति
158 खलु यतश्शाश्वतावासरंम्य-
159 स्स श्रीकंठाग्र[हा]र[:*] स्फुरतु विगळि-
160 तत्रासमाचंद्रवासं ॥ [२४*] यिति[10] भो-
161 गनांथसुधिया[11] संगमभूपा-
162 लनम्मसचिवेन । श्रीकंठपुरस-

1 Read विट्ठलाय.
2 Read काश्यपा°.
3 Read स्पृशे.
4 Read भागी.
5 Read नृहरि.
6 Read श्रीगिर्यभिख्या.
7 Read काश्यपा°.
8 Read सद्वृत्तो°.
9 Read °श्शमित.
10 Read इति.
11 Read नाथ.

163 म्रिड्डैर[1] शासनपत्रेषु विलिखिता[:*]
164 श्लोकाः ॥ [३५*] सामान्योयं धर्म्मसेतुर्न्नृ-
165 पाणां[2] काले काले पालनीय्यो[3] म-
166 द्भिः । सर्व्वानेतान् भाविनः पा-
167 र्थिवेंद्रान् भूयो भूयो या-
168 चते रामचंद्रः ॥ [३६*] येकैव[4] भगिनी लो-
169 के सर्व्वेषामेव भूभुजां । न [भो]-
170 ग्या न करग्राह्या विप्रदत्ता व-
171 सुंधरा ॥ [३७*] स्वदत्तां परदत्तां वा
172 यो हरेति[5] वसुंधरा । ष[ष्ठि]र्व्व-[6]
173 र्षसहस्राणि विष्ठायां जाय-
174 ते क्रिमि[:*] ॥ [३८*] स्वदत्ताद्विगुणं[7] पुण्यं
175 परदत्तानंपालनु[8] [।] परडत्ता-[9]
176 पहारेण स्वदत्तं [नि]ष्पलं[10] भ-

Fifth Plate.

177 वेत् ॥ [३९*] न विषं विषमित्याहुर्ब्र-
178 ह्मस्वीं[11] विषमुच्यते । विष-
179 मेकाकिनं हंति ब्रंह्म-
180 स्वीं[12] पुत्रपौत्रकं ॥ [४०*] येवं[13] विज्ञा-
181 य यो राजा [पा]लयेत्प्रिथिवीसुना-
182 न्[14] । सांम्राज्यलक्ष्मींसंपंन्नस्स[15]
183 भूमौ सुखमेधते ॥ [४१*]
184 श्रीविरूपाक्ष [॥*]
185 श्रीकंठपुरसंपूर्त्यें[16] श्री-
186 विरूपाक्षसैंज्ञया[17] [।*]

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1 Read समृद्धैर्.
2 Read °र्न्नृपाणां.
3 Read पालनीयो भवद्भिः.
4 Read एकैव.
5 Read हरेत वसुंधराम्.
6 Read षष्टिं वर्ष.
7 Read °त्ताद्द्विगुणं.
8 Read दत्तानुपालनम्.
9 Read परदत्ता°.
10 Read निष्फलं.
11 Read °र्ब्रह्मस्वं.
12 Read ब्रह्मस्वं.
13 Read एवं.
14 Read °पृथिवीसुरान्.
15 Read लक्ष्मीसंपन्न.
16 Read संपूर्त्यै.
17 Read संज्ञया.

187 लिखितस्संगमेंद्रेण प-
188 त्रि[1] पंचाक्षरो मनु[:*] ॥ [४२*]
189 श्रीकंठनाथ ॥ मंगळमहा-
190 श्री श्री श्री श्री श्री [॥*]

TRANSLATION.

(Verse 1.) Let that tusk of Hari (Vishṇu), who disported himself (*in the shape of*) a boar,— (*carried*) on which (*tusk*), as on a staff, the Earth appeared to be a parasol, with the golden mountain (Mêru) as its point,— protect you!

(V. 2.) There was a ruler (*called*) king **Saṁgama [I.]**, whose uncontrolled, high valour,— which was in conformity with the great pride of his renowned, powerful arm,— overclouded the unchecked fighting-power of hostile kings, (*and*) whose shining, excellent lotus-feet were worshipped by the great splendour of the rubies on the humbly bent heads of crores of princes.

(Vv. 3 and 4.) From him were produced five heroic sons, as, formerly, the (*five*) celestial trees[2] from the milk-ocean:— first, king **Harihara**; then, the ruler of the earth, **Kampa**; then, the protector of the earth, **Bukka**; (*and*) afterwards, **Mârapa** and **Muddapa**.

(V. 5.) Of these, king **Harihara**,— by whom the Sulṭân (*Suratrâṇa*), who resembled Sutrâman (Indra), was defeated,— ruled the earth for a long time.

(V. 6.) His younger brother, king **Kampaṇa**, whose name became true to its meaning, as he made the enemies tremble,[3] ruled the earth for a long time.

(V. 7.) His heroic son was king **Saṁgama [II.]**, just as Jayanta (*was the son*) of Jambhâri (Indra), and as Pradyumna (*was the son*) of Śârṅgin (Kṛishṇa).

(V. 8.) Ah! surely, Karṇa, the *kalpa* tree, and the celestial cow eagerly watch his compassionate glance, which fulfils the desires of supplicants.[4]

(V. 9.) It is because she is desirous of resting on his arm (*and*) unwilling to choose another, that, for a long time, the goddess of Victory enters battles and practises the vow of (*walking on*) the edges of swords.[5]

(V. 10.) While, by the extensive spreading of his fame, the three worlds experienced supreme delight, the moon was successful in nothing but in causing the water-lilies to unfold.[6]

(V. 11.) "Here comes the glorious lord of both the Eastern and Western oceans, the disgracer of the wicked kings that break their promises, the destroyer of the armies of opposing

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[1] Read पत्रे.

[2] The author here uses the word *kalpa* for the celestial trees in general, though it is strictly applicable to one of them alone; see *Amarakôśa*, i. 1, verse 53. For a similar use of the word in the general sense, compare कल्पद्रुमाण्परिमला इव भृङ्गमालाम्; *Naishadha*, canto xiii. verse 1.

[3] The poet derives Kampaṇa from *kampayati*, 'he causes to tremble.'

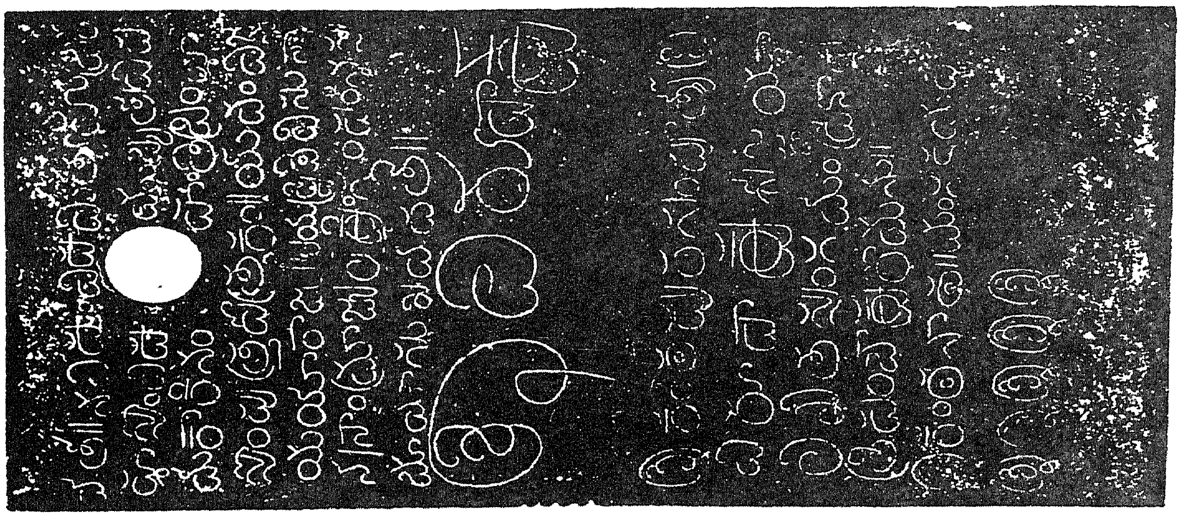
[4] This verse implies that Saṁgama's donations were admired, but not equalled, by Karṇa, the *kalpa* tree, and the celestial cow, who are noted for their unbounded liberality.

[5] The purport of this verse is, that Saṁgama II. had not to fight for victory, but that victory came to him of its own accord.

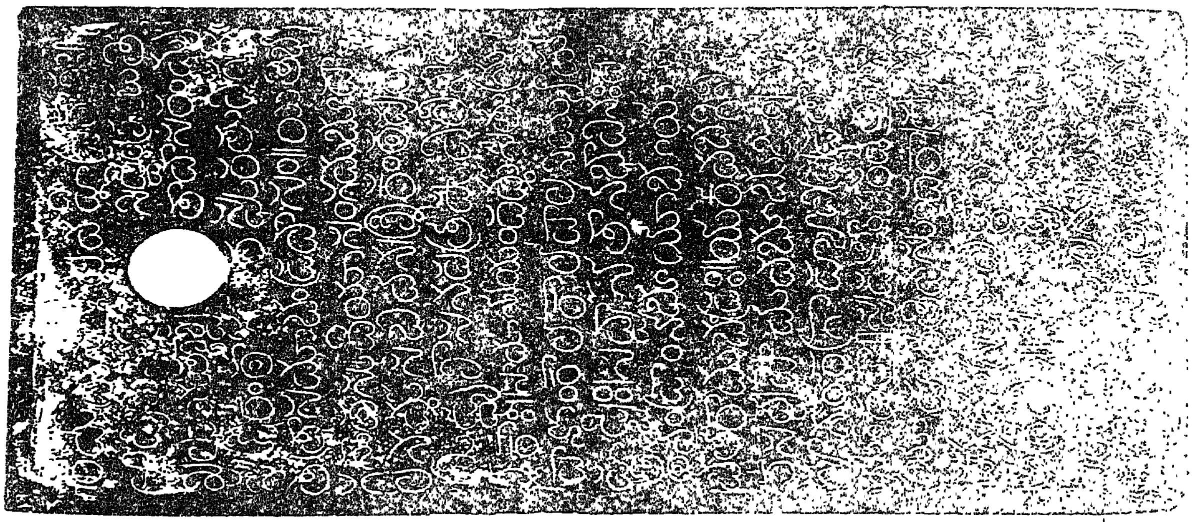
[6] This verse implies that the moon, which had hitherto pleased the whole world, was beaten in that respect by the fame of Saṁgama II. and served no practical purpose, but to induce the night-lotus to open its flowers.

Bitragunta Grant of Samgama II.—Saka-Saṁvat 1278.

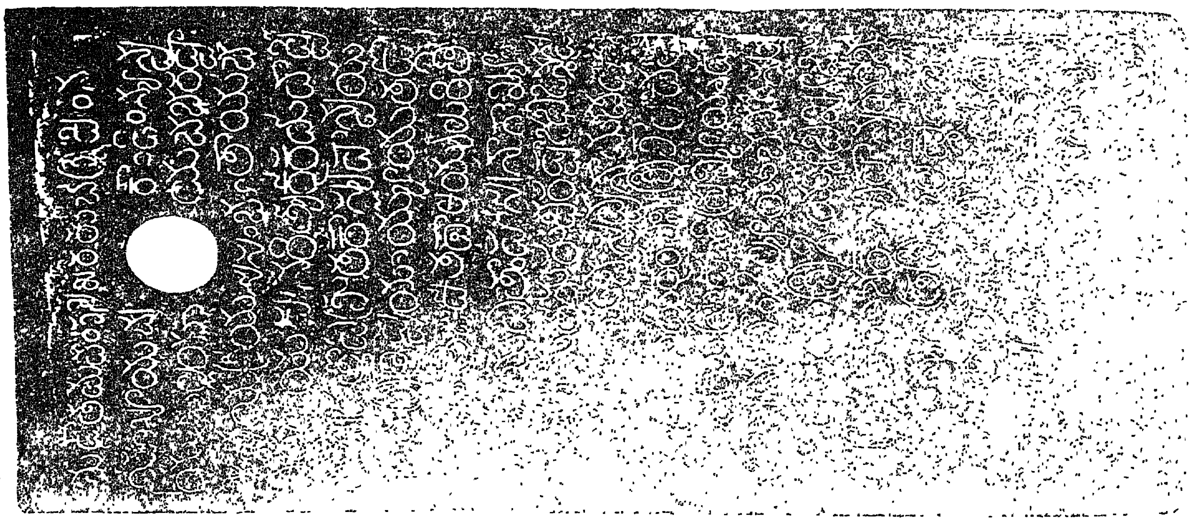
v.



ivb.



iva.



HALF-SIZE.

E. HULTZSCH.

W. GRIGGS, PHOTO-LITH.

kings,[1] the lion to the troops of the furious elephants of the lords of elephants, horses and men." [2]— Thus do crowds of bards loudly (*and*) continuously proclaim his surnames in this world.

(V. 12.) In order to give instruction in philosophy to that ruler of the earth, who possessed to such a degree as stated before the art to please (*the world by possessing*) all virtues, (*and*) whose fame was boundless,— the blessed Paśupati (Śiva), who is an ocean of compassion, appeared in the form of **Śrîkaṇṭhanâtha**, inspiring (*the king*) with miraculous intelligence.

(V. 13.) While this venerable person was expounding the truths of **Mahêśvara** (Śiva), (*the conduct of the king was so righteous that*) most of the ancient kings appeared to have been produced afresh on earth.

(V. 14.) By the mere prostration at his feet, salvation (*mukti*) is in the reach of ascetics (*yati*); while, through austerities, nothing but exhaustion of the body is obtained.

(V. 15.) His glances are the keys for opening the panels of the door of the path to final emancipation (*kaivalya*) to those who desire bliss in the other (*world*).

(V. 16.) Once, when (*his*) beloved disciple, king **Saṁgama** [**II.**], waited upon him, the preceptor commanded him (*as follows*), with a glance which was full of great love :—

(V. 17.) " It pleases me to urge you to bestow some *agrahâra*. Therefore, O king, grant some village ! " [3]

(V. 18.) With folded hands (*and*) bent head, the lord of the rulers of the earth received this command of (*his*) preceptor.

(V. 19.) On the shore of the Eastern ocean is a district (*vishaya*) of boundless greatness, called **Pâka**. The town (*pura*) called **Vikramasiṁha** resembles its front-ornament. At a distance of three *yôjanas* to the north of this lies the splendid village called **Biṭṭarakuṇṭa**. This (*village*) the king gave away, in order to please (*his*) preceptor.

(V. 20.) In the **Śâka** year which was measured by the elephants (8), the mountains (7), and the suns (12),— (*in figures*) **1278**,— in the (*cyclic*) year Durmukha, in the third month, on (*the day of*) a combination of the moon and the sun,[4] at the anniversary (*of his father's death* ?),— the glorious king **Saṁgama** [**II.**], who was anxious for the welfare of his elders, granted to thirty Brâhmaṇas [5] who followed the conduct (*prescribed*) in the Vêdas, the village of **Biṭraguṇṭa**, in order to procure immortality to his father.

(V. 21.) On this (*village*), which was famed on earth by the other name of Biṭraguṇṭa, (*the king*), who resembled a lord of ascetics, conferred the (*new*) name of **Śrîkaṇṭhapura**.

(V. 22.) As far as the land of **Pûsalapâḍa**, as far as the pond called **Mallêkuṇṭa**, as far as the neighbourhood of **Pâpaṭapuṭa**, and as far as the canal from which salt is produced,—[6]

(V. 23.) The boundaries of this excellent *agrahâra* in the eastern, southern, western and northern directions are thus successively declared.

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[1] Similar *birudas* occur in many Vijayanagara inscriptions, *e.g.* in the inscription of Harihara I., *Ind. Ant.* Vol. X. p. 63.

[2] According to Beal's translation of the *Si-Yu-Ki*, Vol. I. p. 13, the Southern, Western, Northern and Eastern parts of India are supposed to be ruled over by four mythical monarchs,— Gajapati, Chhattrapati, Aśvapati and Narapati. The first, third and fourth of these are referred to in our text and in a number of inscriptions of other dynasties and periods, *viz.* in inscriptions of the kings of Kanauj (*Ind. Ant.* Vol. XV. pp. 9-13), of the Kalachuri kings (*ibid.* Vol. XVII. pp. 225 and 227), of the Chandellas (*ibid.* p. 230), and in certain forged inscriptions (*ibid.* Vol. VIII. p. 91).

[3] The impolite manner in which the great man addresses the king, is intended as a specimen of the power which the preceptor possessed over his pupil.

[4] *i.e.* on a new-moon day. See the *Amarakôśa*, i. 4, verse 8 :— अमावास्या त्वमावस्या दर्शः सूर्येन्दुसंगमः.

[5] Properly speaking, there were thirty shares, but only twenty-eight Brâhmaṇas, the second and third of whom received two shares each ; see verses 27 to 33.

[6] *Lavaṇaprabhûti* may also be the proper name of the canal.

(V. 24.) There was a country (*dêśa*), called **Muliki**. In it is an excellent shrine of Puraripu (Śiva), named **Pushpâchala**. To the north of this, and on the pure northern bank of the **Pennâ** (*river is*) a rich village, called **Siṁkêsari**. The preceptor caused the king to give (*this*) away as a donative village.[1]

(V. 25.) As far as the river called **Vakkarâ**, as far as the **Jambû** hill, as far as the bank of the **Bâdara** river, and as far as **Kêtanikuṇṭa**;—

(V. 26.) The foremost among virtuous men have to understand that such are the successive boundaries of this village in the four directions.

(Vv. 27-33.) **List of donees** :[2]—

Name of donee.	*Gôtra.*	*Number of shares*
Ananta	Harita	1
Peddibhaṭṭa	Vârddhyaśva	2
Ellaya	Bhâradvâja	2
Vallabha	Hârîta	1
Bommaya	Kauṇḍinya	1
Mâdhava	*ditto*	1
Kûchaya	Śrîvatsa	1
Rudraya	*ditto*	1
Ananta	Kauśika	1
Kumâra	Kâśyapa	1
Mañchaya	Kauśika	1
Dêchaya	Kapi	1
Ahôbhala	Bharadvâja	1
Mallayârya	Śrîvatsa	1
Râghava	Bhâradvâja	1
Nṛisiṁha	Kauśika	1
Peddayârya	Kâśyapa	1
Piṅnaya	Gautama	1
Mallaya	Kauṇḍinya	1
Viṭṭhala	Bharadvâja	1
Tippayârya	Kâśyapa	1
Ayyalu	*ditto*	1
Nâga	Bharadvâja	1
Sarva	Vâdhûla	1
Nṛihari	Śrîśâlâvata	1
Śrîgiri	Śâṇḍilya	1
Śrîkaṇṭha	Kâśyapa	1
Lakshmîdêva	Kauṇḍinya	1

(V. 34.) Let it shine in safety as long as the moon shall exist,— that *agrahâra* (called after) **Śrîkaṇṭha**, which is ever pleasant to dwell in, (*and*) through which becomes celebrated the first (*i.e.* Brâhmaṇa) caste, which is of good conduct, high-minded, free from disease, and of strong body, which is to be respected on account of perpetual goodness, and is the ornament of sacred places, which has appeased the bitter pain of the mind, and which resembles fire in splendour.

(V. 35.) These verses were written on the plates of the royal edict (*śâsana*) by the wise **Bhôganâtha**, the court-jester (*narma-sachiva*) of king **Saṁgama** [**II.**], in order that **Śrîkaṇṭha-pura** might prosper.

[Verses 36-41 contain the usual imprecations, and are therefore left untranslated.]

(Line 184.) **Śrî-Virûpâksha.**

[1] The recipient of this gift was probably the Śaiva temple at Pushpâchala, which is mentioned in the first half of the verse.

[2] The pronoun *tatra* in verse 27 refers to Biṭragunṭa in verse 21.

(V. 42.) In order to secure prosperity to **Śrîkaṇṭhapura**, king **Saṁgama [II.]** wrote on the plate the *mantra*[1] of five syllables, (*which consists*) of the name of (*the god*) **Śrî-Virûpâksha.**

(Line 189 f.) **Śrîkaṇṭhanâtha.** Prosperity! Great fortune![2]

No. 5.— SATYAMANGALAM PLATES OF DEVARAYA II.

Saka-Samvat 1346.

By E. Hultzsch, Ph.D.

This inscription is engraved on three copper-plates of 5¾ by 9½ inches, which were "found hidden in a *paṭṭâ* land, belonging to one Aruṇâchala Aiyar, in the village of **Satyamaṅgalam** in the Vêlûr (Vellore) tâlukâ," and kindly transmitted to me for examination by the Collector of the North Arcot district, Mr. H. Le Fanu, I.C.S. The ring on which the plates must have been originally strung, is missing. The inscription is in the **Nandinâgarî** alphabet and in Sanskṛit verse; a few short passages in prose occur in lines 42 f., 51 f., and at the end of the last plate.

The inscription records that king **Dêvarâya II.** of **Vijayanagara** bestowed on eight Brâhmaṇas the *agrahâra* of **Chiṭeyâṭyûru**, which he had surnamed (**Dêvarâyapura**) after himself (verse 25). This village was situated in **Ânda-nâḍu**,[3] a sub-division of **Marataka-nagara-prânta.** The grant was made at the temple of **Virûpâksha**[4] on the bank of the **Tuṅgabhadrâ** river (v. 23). The date of the grant was Monday, the new-moon *tithi* of Âshâḍha in **Śaka-Saṁvat 1346**, the Krôdhi *saṁvatsara* (v. 24). Mr. Dikshit has favoured me with the following information regarding this date:—

"Amânta Âshâḍha *kṛishṇa amâvâsyâ* of Śaka-Saṁvat 1346 expired, the Krôdhi *saṁvatsara*, ended on Tuesday, the 25th July, A.D. 1424, commencing on Monday, the 24th July, as late as 56 *gh.* 13 *p.* Ujjain mean-time. This is not the *tithi* in question, as the original has a Monday. Besides, Âshâḍha was intercalary in this year, and its *amâvâsyâ* ended on **Monday, the 26th June, A.D. 1424,** at 31 *gh.* 56 *p.* Ujjain mean-time. This seems to be the *tithi* in question, though the word *adhika*, "intercalary," is not added in the original. There was a solar eclipse on this date (26th June), though I have not ascertained whether it was visible in India or not."

The historically important part of the inscription is the genealogy of the **first dynasty of Vijayanagara**, which is given in verses 3 to 21. As in other inscriptions,[5] **Yadu** of the **race of the Moon** is mentioned as the mythical ancestor of this dynasty. The first historical person is **Saṁgama [I.]** (v. 5). One of his sons was **Bukka [I.]** (v. 6), whose descendants are named in the same order as in a previously published inscription of Dêvarâya II.[6] Besides, the new inscription mentions the names of the queens of Bukka I. and of his three direct descendants, and

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[1] The word *manu* appears to be used here in its Tantric sense, *viz.* in that of *mantra.*

[2] The word "fortune" is repeated five times in the original.

[3] Other forms of this name are Ândi-nâḍu and Âñja-nâḍu. To Ândi-nâḍu belonged the village of Vêppambaṭṭu (in the Vêlûr tâlukâ); *South-Indian Inscriptions*, Vol. I. pp. 80 and 131. A sub-division of Âñja-nâḍu was the *sîmâ* of Guḍiyâtam (now the head-quarters of a tâlukâ); *Ind. Ant.* Vol. XIII. p. 132, verse 54.

[4] This is the Pampâpati temple at Hampe; *Ep. Ind.* Vol. I. p. 363.

[5] Colebrooke's *Miscellaneous Essays*, Madras edition, Vol. II. p. 256; *Journal, Bombay Branch, R. A. S.*, Vol. XII. p. 372; *Madras Journal of Literature and Science* for 1881, p. 253; *South-Indian Inscriptions*, Vol. I. pp. 156 and 160.

[6] *ibid.* p. 160 f.

introduces a younger brother of Dêvarâya II., whose name was Pratâpa-Dêvarâya, and who, to judge from verse 21, appears to have held a high office, perhaps that of co-regent, under his royal brother. I subjoin a pedigree of the first Vijayanagara dynasty, in which I have entered the new details supplied by the present inscription, by an inscription of Saṁgama II. (*ante*, No. 4), and by other inscriptions which have been lately discovered:—

- Saṁgama I.
  - Harihara I. or Hariyappa. (Śaka 1261.)
  - Kampa or Kampaṇa.
    - Saṁgama II. (Śaka 1278.)
  - Bukka I., Bukkaṇa, or Bukkaṇṇa, *m.* Gaurî or Gaurâmbikâ. (Śaka 1276 [current] to 1293.[1])
    - Harihara II., *m.* Malâmbikâ. (Śaka 1301 to 1321.)
      - Bukka II. (Śaka 1328.[3])
      - Dêvarâya I., *m.* Hêmâmbikâ. (Śaka 1330 [current][4] to 1334.)
        - Vîra-Vijaya, *m.* Nârâyaṇâmbikâ. (Śaka 1[33]5[5] and 1338.[6])
          - Dêvarâya II. (Śaka 1346 to 1371.)
            - Mallikârjuna.[8] (Śaka 1375 and 1387.)
              - Râjaśêkhara. (Śaka 1401 and 1408.)
              - Virûpâksha II. (Śaka 1405.[9])
            - Virûpâksha I. (Śaka 1392.)
          - Pratâpa-Dêvarâya.[7]
  - Mârapa.
  - Muddapa.[2]

[1] In previous tables (*Journal, Bombay Branch, R. A. S.*, Vol. XII. p. 339, and *South-Indian Inscriptions*, Vol. I. p. 161), Śaka-Saṁvat 1290 [expired], the Kîlaka year, was entered as the latest known date of Bukka I. Mr. Cousens has since furnished me with impressions of two subsequent inscriptions in the Kanarese language at Bhaṭkaḷ, *viz.* a copper-plate of Vîra-Bukkarâya, dated in Śaka-Saṁvat 1291 [expired], the Saumya year, and a stone inscription of Vîra-Bukkaṇṇa-Oḍeyar of Vijayânagara (*thus*), dated in Śaka-Saṁvat 1293 [expired], the Virôdhikṛit year.

[2] This Kanarese name was read by Colebrooke (*Miscellaneous Essays*, Madras edition, Vol. II. p. 257) as Mudgapa ('the protector of beans'), in which form it has found its way into Böhtlingk and Roth's *Sanskrit-Wörterbuch*, and from it into Sir Monier Williams' *Sanskrit Dictionary*.

[3] *South-Indian Inscriptions*, Vol. I. No. 55. That this inscription has to be attributed to Bukka II. was first recognised by Mr. Venkayya; *Madras Christian College Magazine* for March 1892. Another Tamil inscription of Bukka II., dated in Śaka-Saṁvat 1328, expired, the Vyaya year, is engraved on the east wall of the Naṭarâja shrine in the Êkâmranâtha temple at Kâñchî.

[4] Śaka-Saṁvat 1330, the Sarvajit year, is the date of a Kanarese inscription of Dêvarâya at Bhaṭkaḷ, impressions of which I owe to the kindness of Mr. Cousens.

[5] See Mr. Venkayya's article, *loc. cit.*

[6] This is the date of the Vandavâśi plates, which were published by Dr. Oppert in the *Madras Journal of Literature and Science* for 1881, pp. 249 ff. The inscription records the grant of the village of Cheṭṭupêḍu in the kingdom (*râjya*) of Paḍabîḍu. This is the modern Paḍavêḍu in the Pôlûr tâlukâ of the North Arcot district; see *South-Indian Inscriptions*, Vol. I. p. 83.

[7] This name is taken from verse 21 of the present inscription.

[8] On this and the two next kings see *Ind. Ant.* Vol. XXI. p. 321 f. and *Madras Christian College Magazine*, *loc. cit.*.

[9] See my *Annual Report* for 1891-92, p. 9.

TEXT.[1]

First Plate.

1 भूयस्य भवतां भूत्यै भूयादाश्चर्यकुंजरः[2] ।
2 विहारविपिनं यस्य विदुर्वेदान् पुराविदः ॥ [१*] क्षे-
3 मं वः प्रचुरीकुर्य्यात् क्षोणीमभ्युद्धरन्नयं [।*] क्रीडा-
4 कृतेरभूद्यस्य क्रीडापल्वलमंबुधिः । [२*] अस्ति क्षी-
5 रार्णवोद्भूतमपां कृष्णजन्मतः । अम्लानं यद-
6 निर्माल्यमाधत्ते शिरसीश्वरः । [३*] सदामोदनिधेस्त-
7 स्य संतानो यदुसंज्ञया । अभूदाश्चर्य्यमाधुर्य्यं वसु-
8 धायास्तपःफलं । [४*] संगमो नाम राजासीत्सारभू-
9 ते तदन्वये । प्रजानां यः समस्तानां प्रमोदो मूर्ति-
10 मानिव [॥ ५*] सर्वरत्ननिधेस्तस्य संभ्राडासीत्तनूभुवां [।]
11 मध्ये बुक्कमहीपालो मणीनामिव कौस्तु(स्तु)भः । [६*]
12 अहीनभोगसंसक्तिरसौ राजसिखामणिः[3] । गोत्रा इ-
13 रिहरं गौर्यां कुमारस्कंदपादवत् । [७*] यः षोडशमहा-
14 दानमहामंटपकर्म्मणा[4] । भवनं कृतवान् सर्वं भु-
15 वनं कीर्तियोषितः । [८*] तस्य मल्लांबिकाजाने[र]दभूदुन्न-
16 तो गुणैः । प्रतापदेवरायाख्यः पुत्रः सुत्रामविक्र-
17 मः । [९*] कर्णतालानिलैर्यस्य करिणां समरांकणे[5] ।
18 तुलुष्कास्तुरगारूढास्तूलानामभजं[6] दशां । [१०*] हेमां[बि]-[7]
19 कायां तस्यासीत्तनयो विनयोंनतः । विद्यानिधि-
20 र्विसेषज्ञो[8] वीरो विजयभूपतिः । [११*] प्रतापकीर्तिल-
21 तयो[:*] प्रभोर्यस्य समिद्धयो[:*] । पुष्पाणि [9]तटितस्तार[ाः*]

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[1] From the original copper-plates and ink-impressions of them.

[2] Verses 2 to 6, 8 and 11 resemble verses 2 to 4, 5*a* and 9*b*, 6. 8 and 11 of an inscription of Vîra-Vijaya (*Madras Journal of Literature and Science* for 1881, p. 249 f.). Verse 7 is nearly identical with verse 17 of an inscription of Harihara II. (Colebrooke's *Miscellaneous Essays*, Madras edition. Vol. II. p. 264), and verse 14*b* with verse 19*b* of the same inscription.

[3] Read शिखा.

[4] मंटप is the Kanarese form of the Sanskrit मण्डप.

[5] Read समराङ्गणे.

[6] Read °भजन्.

[7] Read हेमाम्बि°, as in the inscription of Vîra-Vijaya, *Madras Journal of Literature and Science* for 1881 p. 250, verse 11.

[8] Read °र्विशेषज्ञो.

[9] तटित् is the Kanarese form of the Sanskrit तडित्.

Second Plate; First Side.

22 पुष्पवंतौ च तौ फले । [१२*] दयानिधेरभूत्तस्य
23 यशांबिका । शौरेरिव महालक्ष्मीः शंकरस्येव पार्व-
24 ती । [१३*] पुत्ररूपं तयोः श्लाघ्यं पूर्वजन्मतपःफलं
25 रायमहीपालो दाता विजयते भुवि । [१४*]
26 लज्वालाजालज्वपितकंदळः । दानांबुधारया यस्य
27 भ्रियते सर्वदाद्रुपः । [१५*] यस्य प्रतापतपने
28 च जाग्रति [।*] सदैव कमलोल्लासः सदा कुवलयोन्न-
29 वः । [१६*] कृते पृथुरभूद्रामस्त्रेतायां द्वापरेर्जुनः ।
30 यः कलौ धीरः क्षितावेकधनुर्धरः । [१७*] सौंदर्ये
31 कंदर्पं सर्वानंदे सुधाकरं । क्रीडारसेषु यं कृष्णं
32 कीर्तयंति कवीश्वराः । [१८*] राजाधिराजस्तेजश्वी[1]
33 जपरमेश्वरः । भाषातिलंघिभूपालभुजंगविरुदो-
34 ज्वलः[2] । [१९*] मूरुरायरगंडांकः परराजभयंकरः ।
35 हिंदुरायसुरत्राणो वंदिवर्गेण वर्ण्यते । [२०*] प्रतापदेव-
36 रायेण प्रख्यातेनानुजन्मना । म[हें]द्रस्येव यस्य श्री-
37 रुपेंद्रेण प्रकाशते । [२१*] श्रीतुंगभद्रापरिघे[3] नगरे विज-
38 याह्वये । पित्र्यं सिंहासनं प्राप्य [4]सागरांतामहीमव-
39 पुण्यश्लोकाग्रणीः श्रीमान् देवरायमहीपतिः । तुंग-
40 भद्रानदीतीरे श्रीविरूपाक्षसंनिधौ । [२३*] तत्वलो-
41 के शकस्याब्दे क्रोधिसंवत्सरे शुभे । आषाढामा-
42 तिथौ पुंख्ये सोमवारविराजिते । [२४*] मरतकन्न-

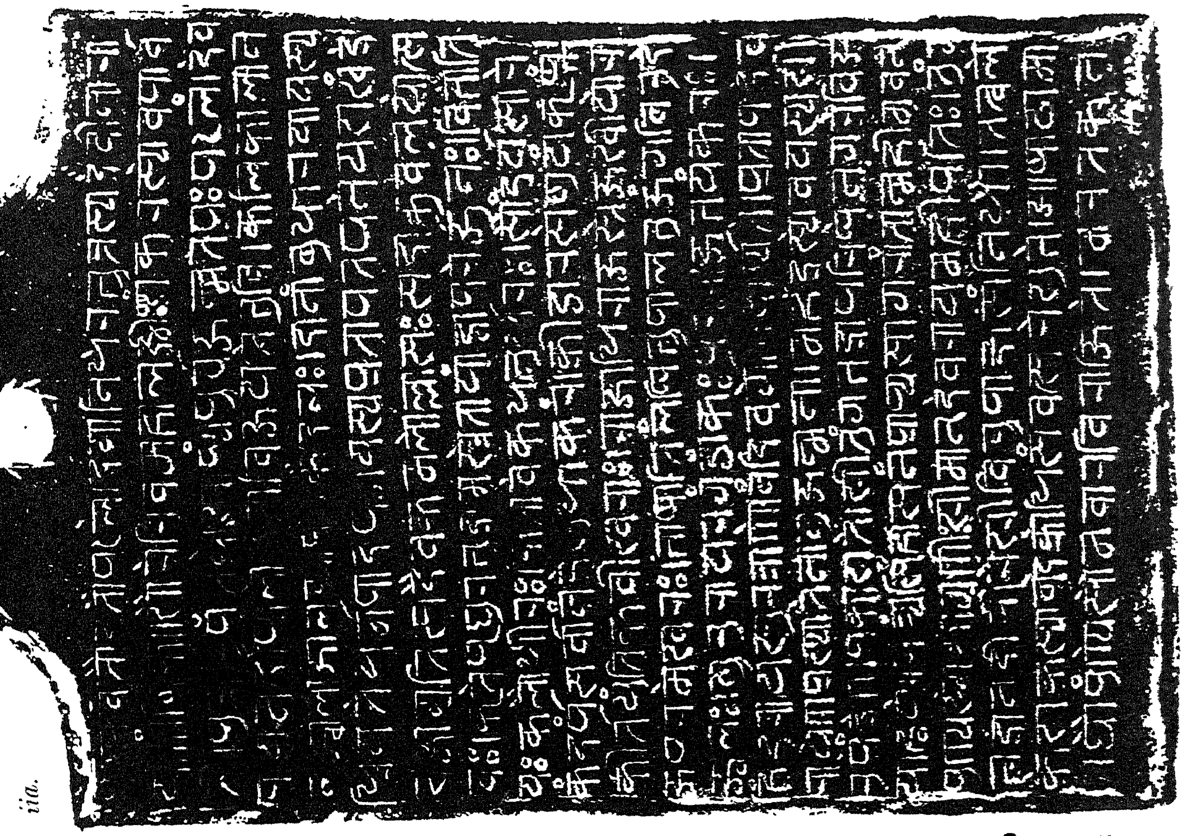
Second Plate; Second Side.

43 गरप्रांते । आंदनाडाह्वये देश[5] चिटेयाख्य-
44 रुसंज्ञकं । ग्रामंत्तं[6] नामधेयेण[7] कृत्वालं-
45 कृतमात्मनः । [२५*] निधिनिक्षेपवार्यश्मसिद्ध-
46 साध्यादिसंयुतं । अखंडं सीमभि(:)र्जुष्टं निरु-
47 पाधिकमंचितं । [२६*] आचंद्रतारकं धारापूर्व-
48 कं [द*]त्तिवान्चितं । अग्रहारममुं प्रादाद्भूसुरेभ्यः

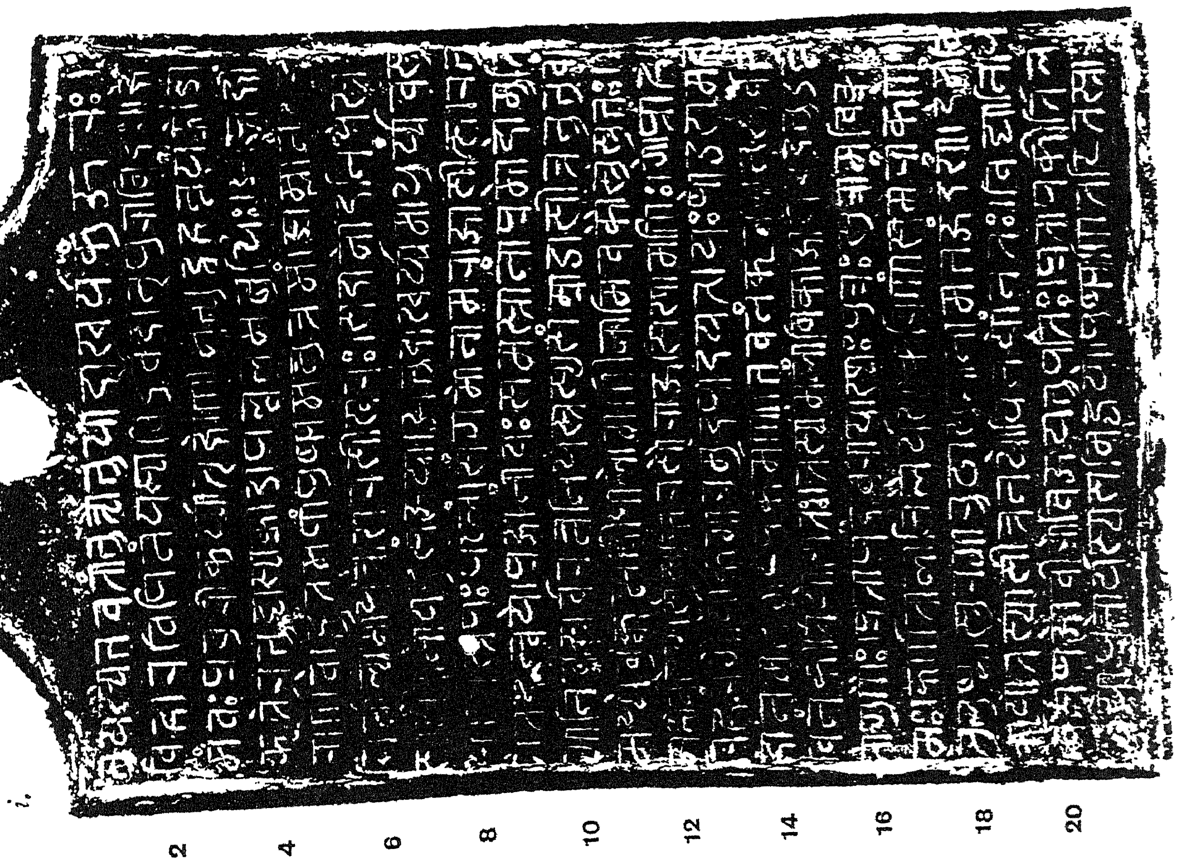
[1] Read °स्वी.
[2] Read °दोज्ज्वलः.
[3] Read परिघे.
[4] Read सागरान्तां मही°.
[5] Read देशे.
[6] Read ग्रामं तं.
[7] Read °धेयेन.

Satyamangalam Plates of Devaraya II.—Saka-Samvat 1346.

iia.



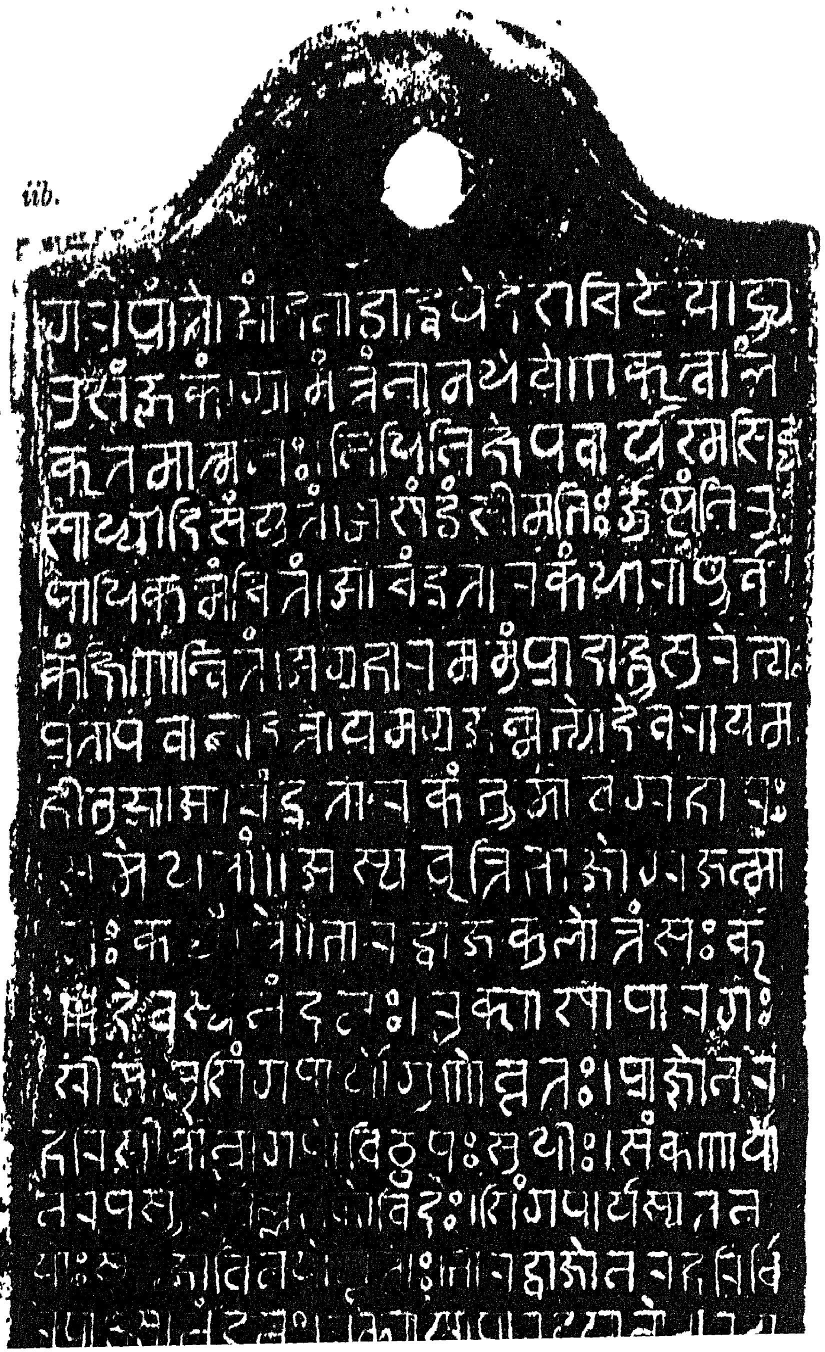
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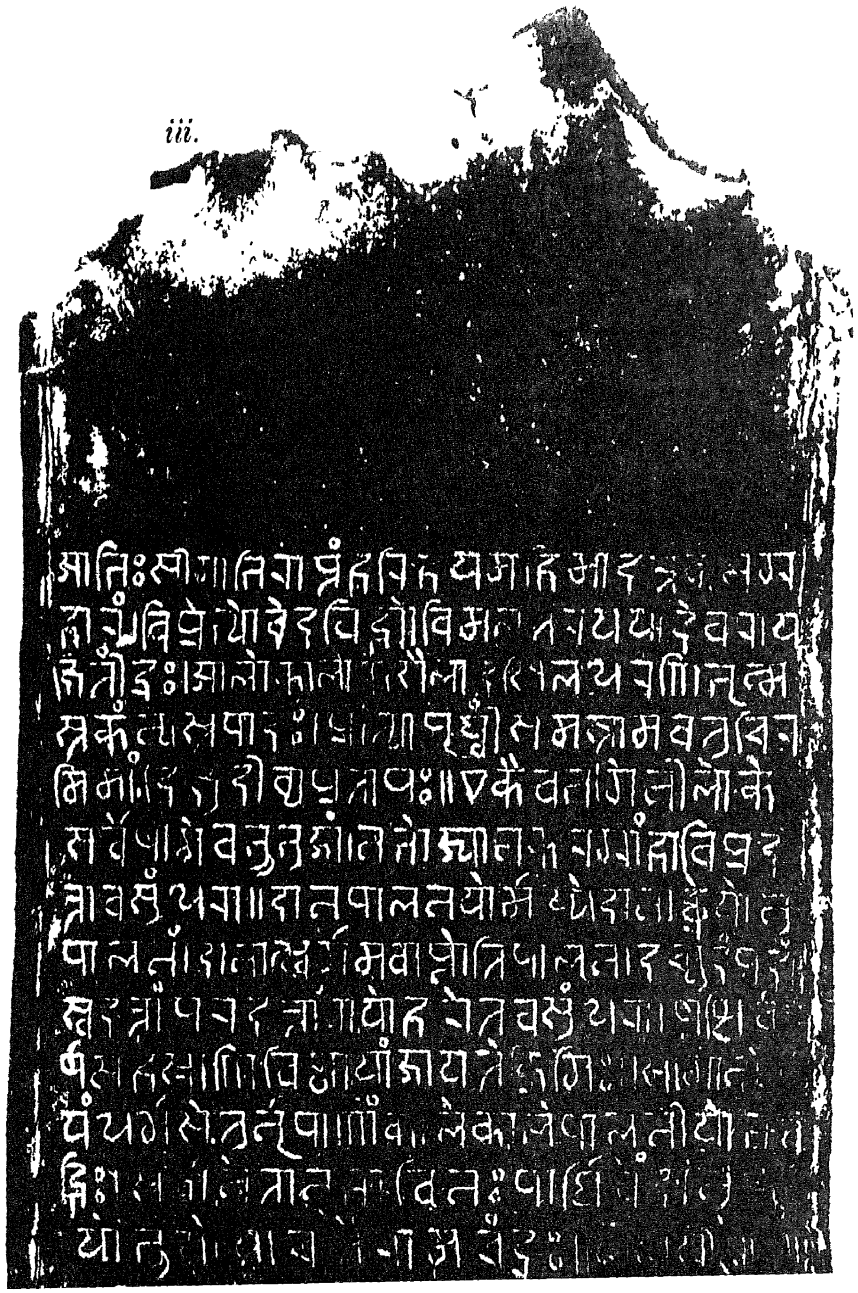
SCALE ·68.

E. HULTZSCH.

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iii.



49 प्रतापवान् । [२७*] दलो[illegible] देवरायम-
50 हीभुजा । आचंद्रतारकं भूमावग्रहारः
51 समेधतां ॥ [२८*] अस्य ह[illegible]ोग्रजन्मा-
52 नः कथ्यंते ॥ भारद्वाजकुलोत्तंसः क्र-
53 ष्णादेवस्य नंदनः । [1]रुक्शाखापारगः
54 श्रीमान् शिंगपार्यो गुणोन्नतः । [२९*] प्राज्ञो नर-
55 हरि[:*] श्रीमान्नागपो विठ्ठपः[2] सुधीः । संकणार्यो
56 नरप[ति*]सूरिर्वल्लभकोविदः । [३०*] [illegible] तन-
57 याः सहजा विनयोन्नताः । भारद्वाजो नरहरिर्वि-
58 रूपाच्चस्य नंदनः । [३१*] [3][illegible]रदृश्चानो भारद्वा-
59 जकुलोद्वहाः । एकैकवृत्तिभाजोस्मिन्नित्यंमष्टो[4]
60 द्विजोत्तमाः । [३२*] अष्टावस्याग्रहारस्य वृत्तयः [illegible]-
61 ताः । प्राच्या[दि*]दिक्षु सीमानः कथ्यंते [5]दशभाषया ॥ [३३*]

Third Plate.

62 आभिः सीमाभिरामं हरिहयमहिमा दत्तवानग्र-
63 हारं (।) विप्रेभ्यो वेदविद्भ्यो विमलतरयशा[6] देवराय-
64 क्षितींद्रः । आ लोकालोकशैलादखिलधरणिभृन्म-
65 स्तकंन्यस्तपादः (।) प्रीत्या पृथ्वीं समस्तामवतु चिर-
66 मिमां दिक्षु दीव्य[त्*]प्रतापः ॥ [३४*] एकैव भगिनी लोके
67 सर्वेषामेव भूभुजां । न भोज्या न करग्रांह्या[7] विप्रद-
68 त्ता वसुंधरा ॥ दानपालनयोर्मध्ये दानाच्छ्रेयोनु-
69 पालनं । दानात्स्वर्गमवाप्नोति पालनादच्युदं[8] पदं ॥
70 स्वदत्तां परदत्तां वा यो हरेत वसुंधरा[म्*] । षष्टिर्व-[9]
71 र्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ सामान्यो-
72 यं धर्मसेतुर्नृपाणां काले काले पालनीयो भव-
73 द्भिः । सर्वानेतान् भाविनः [illegible] भू-
74 यो भूयो याचते रामचंद्रः ॥ श्री श्री श्री श्री श्री ॥
75 श्रीविरूपाक्ष[10] [॥*]

[1] Read चक्.
[2] Read विट्ठपः.
[3] Read चक्.
[4] Read °त्यमष्टौ.
[5] Read देश.
[6] Read यशा.
[7] Read याञ्चा.
[8] Read °च्युतं.
[9] Read षष्टिं व°.
[10] In Kanarese characters.

ABSTRACT OF CONTENTS.

Having invoked Gaṇapati (verse 1) and the Boar-incarnation of Vishṇu (v. 2), the author gives the following genealogy of the first Vijayanagara dynasty :—

The Moon (v. 3).
His descendant, **Yadu** (v. 4).
His descendant, **Saṁgama [I.]** (v. 5).
One of his sons, **Bukka [I.]** (v. 6).
His son by Gaurî, **Harihara [II.]** (v. 7).

(Verse 8.) "By erecting spacious halls (*for the performance*) of the sixteen great gifts,[1] he made the whole world (*bhuvana*) the dwelling (*bhavana*) of (*his*) wife, — (*the goddess of*) Fame."

His son by Malâmbikâ, **Pratâpa-Dêvarâya [I.]** (v. 9).

(V. 10.) "Through the wind (*which was produced*) by the flapping of the ears of his elephants on the field of battle, the **Tulushka** (*i.e.* Musalmân) horsemen experienced the fate of cotton (*i.e.* were blown away)."

His son by Hêmâmbikâ, **Vira-Vijaya** (v. 11).

(V. 12.) "The lightning (*and*) the stars (*were*) the flowers, and the sun and the moon (*were*) the fruits, of two burning creepers, (*viz.*) the valour and fame of this lord."[2]

His son by Nârâyaṇâmbikâ (v. 13), **Dêvarâya [II.]** (v. 14).

He bore the surnames (*biruda*) *Râjâdhirâja*, *Râjaparamêśvara*, 'the disgracer of kings who break their word,'[3] 'the disgracer of the three kings (of the South),' 'the terrifier of hostile kings,' and 'the Sulṭân (*Suratrâṇa*) among Hindû kings' (vv. 19 and 20).

(V. 21.) "(*His*) glory is made resplendent by his renowned younger brother **Pratâpa-Dêvarâya**, just as that of Mahêndra by his younger brother Upêndra (Vishṇu).

(V. 22.) "Having ascended the throne of (*his*) father in the city (*nagara*) called **Vijaya**, whose moat is the holy Tuṅgabhadrâ, (*and*) protecting the earth up to the oceans,—

(V. 23.) "The foremost among the virtuous, the glorious king **Dêvarâya [II.]** (*made the following gift*) in the presence of (*the god*) **Śrî-Virûpâksha**, on the bank of the **Tuṅgabhadrâ** river,—

(V. 24.) "In the year of the **Śaka** (*king*), (*which is expressed by the chronogram*) **tattvalôka** (*i.e.* 1346),[4] in the auspicious Krôdhi *saṁvatsara*, on the pure new-moon *tithi* of **Âshâḍha**, which was distinguished (*through being*) a Monday.

(V. 25.) "Having adorned by his own name (*i.e.* having surnamed after himself) the village called **Chiṭeyâṭyûru** in the country called **Ânda-nâḍu**, (*a subdivision*) of **Marataka-nagara-prânta**,[5]—

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[1] See *Ep. Ind.* Vol. I. p. 368, note 58.

[2] The only remarkable point in this verse is the occurrence of the rare dual *pushpavantau*, 'the sun and the moon.' According to Sanderson's *Dictionary*, the same word is used in Kanarese in the form *pushpavantaru*.

[3] *Bhâshâtilaṅghi-bhûpâla-bhujaṁga* is a translation of the Kanarese term *bhâshege tappuva râyara gaṇḍa*. On this and on the next *biruda* see *Ep. Ind.* Vol. I. p. 363, and p. 369, notes 61 and 62. A similar obscene term is *râya-râhutta-miṇḍa*, 'the disgracer of the troopers of (hostile) kings;' *Ind. Ant.* Vol. XIII. p. 131, Plate iii.*b*, text line 19.

[4] On this mode of expressing numbers see *Ind. Ant.* Vol. IV. p. 207, and Dr. Burnell's *South-Indian Palæography*, second edition, p. 79.

[5] Maratakanagara is a vulgar form of Marakatanagara, 'the city of emeralds.'— Bate's *Hindee Dictionary* and Platts' *Hindûstânî Dictionary* give both मरकत (*markat*) and मरतक (*martak*). The form मरतक for मरकत occurs also in the Raṅganâtha inscription of Sundara-Pâṇḍya; *ante*, p. 12, text line 8.

(V. 26.) "Endowed with buried treasures, deposits, water, stones, actuals, outstandings, *etc.*,[1] undivided, up to (*its*) boundaries, unencumbered, beautiful (!),—

(V. 27.) "For as long as the moon and the stars shall endure, with libations of water, accompanied by presents (*dakshinâ*), the powerful (*king*) gave this *agrahâra* to Brâhmaṇas.

(V. 28.) "Let this *agrahâra*, which was given to Brâhmaṇas by king **Dêvarâya** [II.], prosper on earth as long as the moon and the stars shall endure!

(Line 51.) "The Brâhmaṇas who received shares (*vṛitti*) of this (*village*), are specified (*as follows*) :—" (1.) Kṛishṇadêva's son Śiṅgapârya (verse 29); (2. to 7.) Narahari, Nâgapa, Viṭṭhapa, Saṅkaṇârya, Narapa[ti] and Vallabha (v. 30), sons of (1.) Śiṅgapârya; and (8.) Virûpâksha's son Narahari (v. 31).

(V. 32.) "Each of (*these*) eight Brâhmaṇas, who had thoroughly studied the **Ṛik-śâkhâ** and were descended from the race of the **Bhâradvâjas**, received for ever one share (*vṛitti*) of this (*village*).

(V. 33.) "The eight shares of this *agrahâra* were (*thus*) settled. (*Its*) boundaries in the eastern and other directions are specified in the language of the country (*i.e.* in Tamil)."[2]

In verse 34 the composer wishes a long reign to the donor, king **Dêvarâya** [II.]. Then follow four of the usual imprecatory verses, a five-fold repetition of the auspicious monosyllable *śrî*, and the name of the god **Śrî-Virûpâksha** in Kanarese characters.[3]

No. 6.— BUGUDA PLATES OF MADHAVAVARMAN.

By F. Kielhorn, Ph.D., C.I.E.; Göttingen.

The copper-plates which contain this inscription, were found in an earthen pot, buried in a field in the village of **Buguḍa**, in the Gumsûr tâlukâ of the **Gañjâm district** of the Madras presidency.[4] On the 28th July 1890, they were sent to Dr. Hultzsch by Mr. E. C. Johnson, I.C.S., Collector of Gañjâm, and I now edit the inscription from the original plates and from excellent impressions, received from Dr. Hultzsch. The original plates will be deposited in the Government Central Museum, Madras.

The inscription is on **three plates**, each of which measures about 6¾″ broad by 3¼″ high, and the edges of which are fashioned slightly thicker than the rest, to protect the writing. The first plate is inscribed on one side only; the two others are inscribed on both sides. The engraving is deep and well done. A careful examination shows that **these plates originally bore another inscription**, the letters of which probably were beaten in to make room for the inscription here edited; but some letters of the older inscription may still be recognized, even in the ink-impression, especially on the second side of the second plate. The three plates are held together by a **ring**, which is about 3″ in diameter, and on which is soldered a round **seal**, about 1⅜″ in diameter. The seal apparently contains some writing and an emblem; but both are too much worn to be made out with certainty. Before the plates came into Dr. Hultzsch's hands, somebody had attempted to remove the ring, and, in doing so, he had rudely cut the plates

[1] See *Ep. Ind.* Vol. I. p. 402, note 41.

[2] The promised specification of the boundaries is omitted in the document itself, as in an inscription of Harihara II.; Colebrooke's *Miscellaneous Essays*, Madras edition, Vol. II. p. 261.

[3] From No. 4, verse 42, it appears that the word *Śrî-Virûpâksha* was affixed to the charter by the king himself instead of his signature.

[4] See Dr. Hultzsch's *Progress Report to the Government of Madras* for May to September 1890, p. 2, No. vi.

from the ring-holes to the edges, and thus damaged some of the writing. With this exception, and except that four *aksharas* are broken away at the edges, the plates are well preserved.

The **size of the letters** is about ¼". The **characters** are Nâgarî, similar to, but more modern than, those of the Gôrâkhpur copper-plate grant of Jayâditya of Vijayapura.[1] The **language** is Sanskrit. Lines 31-41 are in prose; the rest of the inscription, excepting the introductory *ôṁ svasti*, is in verse. As regards **orthography**, the letter *b* is throughout denoted by the sign for *v*; the guttural nasal is used instead of *anusvâra* before the palatal sibilant, in *aṅśubhiḥ*, line 2, *prâṅśur*, line 7, and in the word *vaṅśa*, in lines 14 and 19; and the vowel *ṛi* is employed instead of *ri* in *tṛibhuvana*, line 6, and *tṛiyârshêya* (for *triyârshêya* = *tryârshêya*), line 38. The language is simple, but not always correct; and though the general sense is plain enough, it is in one or two passages impossible to construe the words properly, and to make out with certainty what the writer exactly meant to say.

The **inscription** is one of the illustrious **Mâdhavavarman** (line 30), who, from his residence at **Kaiṅgôda** (line 29), informs his officials and the people generally that, on the occasion of **a solar eclipse**, he gave the village of **Puipiṇa** (line 36), which was in the **Khadira** *pâṭṭaka* of the **Guḍḍa** *vishaya*, to the *Bhaṭṭa* Vâmana (line 40), who was a son of Âdityadêva and grandson of Vâmana, and a student of the Taittirîya *charaṇa*, of the Harita *gôtra*, and with the threefold *pravara* Âṅgirasa, Âmbarîsha[2] and Yauvanâśva.

After the words *ôṁ svasti*, the inscription opens with two verses, one of which invokes the protection of the god **Śaṁbhu** (Śiva), while the other glorifies the donor, here called the *Râjêndra* **Mâdhavêndra.** Verses 3-12 then give the genealogy of the donor. The first personage spoken of is **Pulindasêna,** 'famous amongst the peoples of **Kaliṅga.**' He, although endowed with many excellent qualities (a lofty stature, strong arms, a broad chest, *etc.*), did not covet sovereignty for himself, but rather worshipped Brahman, in order that the god might create a fit ruler of the land. And Brahman granted his wish, and created, apparently out of a rock, the lord **Śailôdbhava** (verse 5), who became the founder of a distinguished family. In this family was born **Raṇabhîta** (verse 6); his son was the lord of the earth **Sainyabhîta** (verse 7); in his family **Yaśôbhîta** was born (verse 8); his son again was **Sainyabhîta** (verse 9); and his son was the powerful and pious prince **Mâdhavavarman** (verses 10-12). Beyond the indication that these chiefs ruled in the country of **Kaliṅga,** nothing of importance is reported of any of them. Verse 12 is followed by the formal part of the grant, the contents of which have been given above. Here I would only add that the list of officials, in lines 31-33, is a fairly long one, and that it includes officials termed *antaraṅga*, *vaiśvâsika*, and *pattalaka*, who are not met with ordinarily. The formal part of the grant closes with the usual admonition not to disturb the donee in the enjoyment of the land granted to him, and is followed, in lines 42-49, by five of the customary benedictive and imprecatory verses. The second verse, and evidently the third, fourth and fifth too, are stated to be a quotation from **the Law of Manu** (*Mânava Dharma*, line 44 f.). Another verse informs us that the grant was written by **Upêndrasiṅgha,** the son of **Kuṇḍabhôgin,** marked[3] (?) by **Jayasiṅgha,** and engraved by **Daḍḍibhôgin.** The inscription closes with the statement that the *dûtaka* for this grant was the *pratihârin* **Gaṅgabhadra.**

The inscription is **not dated,** and I have not found the names of any of the chiefs mentioned in it in other inscriptions; nor am I able to identify the localities which are spoken of in this grant.

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[1] See *Ind. Ant.* Vol. XXI. p. 169.

[2] In the original this name is written *Âmvarkasha* and *Amvarsha.*

[3] The term of the original is *lâñchhita*; I am not sure about the exact meaning of it. It occurs again in line 35 of the copper-plates of Vidyâdhara Bhañja, where Dr. Râjêndralâl Mitra has translated it by 'marked (sealed);' see *Jour. Beng. As. Soc.* Vol. LVI. Part i. p. 159.

TEXT.[1]

First Plate.

1 ओं[2] स्वस्ति [॥*] इन्दोर्द्धौतमृणालतन्तुभिरिव श्लिष्टाः करैः कोमलैर्व्वं(र्ब्बे)-
द्धाहेर-
2 [क]रौ स्फुरत्फणफणारे(णि)हिंम्बप्रभासोञ्जुभिः[3] [।*] पार्व्वत्या[ः] सकचग्रहव्यति-
3 करव्यावृत्तव(ब)न्धस्रथा गङ्गाम्भःप्लुतिभिन्नभस्मकणिकाः शम्भो-
4 ज्जंटाः पान्तु वः ॥ [१[4] ॥*] श्रीमानुच्चे(च्चै)र्व्वंशस्तो गुरुरचलपतेः क्षोभजि-
ष्णुः स-
5 माया गम्भीरस्तोयराशेरथ दिवसकराद्वास्वदालोककारि(री) [।*] आ-[5]
6 ह्लादी सर्व्वस्य चेन्दोस्तृ(स्त्रि)भुवनभवनारम्भकाणि वायो राजे-
7 [न्द्रः][6] स्थाणुमूर्त्तिज्ज(र्ज्ज)यति कलिम[ल]क्षाल[नो] माधवेन्द्रः ॥ [२[7] ॥*]
प्राङ्कर्म्म-[8]
8 र्हेभकरपि(पी)वरचारुवा(बा)हु[:*] कृष्णाश्मसञ्चयविभेदविशालवक्षा[: ।*]
9 राजीवकोमलदलायतलोचनान्तः ख्यातः कलिङ्गजनतासु पु-
10 लिन्दसेनः ॥ [३[9] ॥*] तेनेथ्थं(त्थं) गुणिनापि सत्व(त्त्व)महता नेष्टं भुवो
मण्डलं प्र-
11 [को][10] यः परिपालनाय जगतः को नाम स स्यादिति [।*] यू(प्र)-
त्यादि-

Second Plate; First Side.

12 ष्टवि[भू]त्सवेन भगवानाराधितः शाश्वतस्तच्चित्तानुगुणं विधित्सु-
13 रदिशद्दारदिशद्दाञ्छा[11] सयम्भूरपि ॥ [४[12] ॥*] स शिलाशकलोद्भिदे[13]
14 तेनाप्यालोक्य धीमत(ता) [।*] परिकल्पितसद्दङ्ग:[14] प्रभुः शौ(शै)लोद्भवः
15 कृतः [॥ ५[15] ॥*] शैलोद्भवस्य कुलजो रणभीत कातीद्ध(द्धे)नारदङ्गन्
कृतश्रियां
16 द्विषदङ्गनानां [।*] ज्योत्स्नाप्रवो(बो)धसमये स्वधियैव साद्रमाकम्पितो

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[1] From the original plates. [2] Expressed by a symbol. [3] Read °सोंशुभिः.
[4] Metre : Śârdûlavikrîḍita.
[5] This syllable, which makes the metre incorrect, should have been omitted.
[6] Possibly the plate, which is damaged here, has न्द्रो. [7] Metre : Sragdharâ.
[8] Read प्रांशुर्म्म-. [9] Metre: Vasantatilakâ. [10] This *akshara* is almost entirely broken away.
[11] The *aksharas* रदिशद्दा are by mistake engraved twice; read °द्दाञ्छां स्व°.
[12] Metre : Śârdûlavikrîḍita.
[13] Read °द्भिदे. The exact construction of the first half of this verse is not clear.
[14] Read °ङ्गः. [15] Metre : Ślôka (Anushṭubh).

17 नयनपद्मजलेषु चन्द्रः ॥ [६[1] ॥*] तस्याभवद्विग्[2]वु(बु)धपालसमस्य सू-
18 नुः श्रीसैन्यभीत इति भूमिपतिर्ग्गरि(री)यान् [।*] यं प्राप्य ने(नै)क-
शत[वै]-
19 [रि?]घटाविघ[ट्टि][3]लब्ध(ब्ध)प्रसादविजय(यं) मुमुदे धरित्री [॥ ७ ॥*] त-
स्यापि वङ्के-[4]
20 थ यथ(था)र्थनामा जातो यशोभीत इति क्षितीशः [।*] येन प्ररूढो-
21 [पि] शुभैश्चरित्रैर्मृष्टः कलङ्क[:*] कलिदर्प्पणस्य ॥ [८[5] ॥*] जातः स तस्य

Second Plate; Second Side.

22 तनयः सुकृती समस्तसीमन्तिनीनयनषट्पदपुण्डरीकः [।*]
23 श्रीसैन्यभीत इति भूमिपतिर्म्महेभकुम्भस्थलीदलनदुर्ल्ल-
24 लितासिधारः ॥ [९[6] ॥*] जातेन येन कमलाकरवत् स्वगोत्रमुन्मीलि-
25 तं दिनकृतेव महोदयेन [।*] संक्षिप्तमण्डलरुचश्च गताः प्रणाशमा-
26 शु द्वि[षो] ग्रह[ग*]णा इव यस्य दीप्त्या ॥ [१० ॥*] कालियैर्भूतधात्री-
पतिभिरु-
27 पचितानेकपापावतारैर्न्नीता येषां कथापि प्रलयमभिमता की-
28 [7]र्त्तिपाले(लै)रजस्रं [।*] यज्ञैस्तैरश्वमेधप्रभृतिभिरमरा लम्बितास्तृप्तिमुर्व्वी-[8]
29 मुद्दृप्तारातिपक्ष[क्ष*]यकृतिपटुना श्रीनिवासेन येन [॥ ११[9] ॥*] कैङ्गोदकृत-
30 निकेतः शरन्निशाकरमरीचिसितकीर्त्तिः [।*] स श्रीमाधव[व*]र्म्मा रिपु-
31 मानविघ[ट्ट]नः कुशली ॥ [१२[10] ॥*] गुड्डविषये श्रीसामन्तमह(हा)सा-

Third Plate; First Side.

32 [11][म*]न्तमहाराजराज(जा)नकराजपुत्रदण्डनायकान्तरङ्गकुमा-
33 [11][रा*]मात्योपरिकतदायुक्तकविषयपतिवैश्वासिकपत्त-
34 लकादी[12] व्रा(ब्रा)ह्मणपूर्व्वंज्जनपदमन्यांश्च[13] वर्त्तमानभविष्य[तो]

[1] Metre of verses 6 and 7: Vasantatilakâ.

[2] Originally ह्नि was engraved, which has been altered to ह्नि.

[3] The word विघट्टि, which appears to be the reading of the original, must have been used here in the sense of विघात. The exact sense of the word प्रसाद in the following is not clear to me.

[4] Read वंशे. [5] Metre: Indravajrâ. [6] Metre of verses 9 and 10: Vasantatilakâ.

[7] Originally र्त्तिं was engraved. [8] Read लम्बिता°, or, perhaps better, लम्भिता°.

[9] Metre: Sragdharâ. [10] Metre: Âryâ.

[11] These two *aksharas* are broken away.

[12] Read °कादीन् ; after this one would have expected ब्राह्मणपूर्वाञ्जानपदानन्यांश्च.

[13] The sign of *anusvâra* over न्या is very faint.

35 व्यवहारिणा:[1] स[धा]रणान्यथार्हं दतेत्योपदर्शयति[2] ॥ विदि-

36 तम[स्तु] ग्रहलाविनाङ्गियग्रहलस्य(ख्य)स्य(घ)रुङ्गिरदग्रहस्य(के) पुन्नपिथी

37 ग्राम[: स्व]पितोरात्मनश्च पुण्याभिवृद्धये सूर्य्यग्रहोपरागेण[3] तै-[4]

38 त्तरिचरणाय हरितकगोत्र: तृयार्षेय आङ्गिरसंवर्हंषयौवनाश्वे-[5]

39 [ति?] ॥[6] युवनश्ववदम्बर्षवदङ्गिरोवत् वामणस्य नप्ता आदित्यदेवस्य

40 सूनु[:][7] भट्टवामण सलिलधारापूर:सरेण[8] अकरीकृत्य[9] प्रतिपादि-

41 तस्तदेषाम(मा)चन्द्रार्क्ककालमुपभुञ्ज(ञ्जा)नानां धर्म्मगो(गौ)रवान्न केनचिद्विघा-

42 [ते] वर्त्तितव्यं [॥*] अपि च [।*] विद्युद्विलासतरलामवगम्य स-

Third Plate; Second Side.

43 म्यक्[10] लोकस्थितिं यशसि सक्तमनोभिरुच्चै: [।*] नित्यं परोप-

44 कृतिमात्ररतैर्भवद्भिर्धर्म्माभिराधनपरैरनुमोदितव्यं [॥ १३[11] ॥*] उक्तञ्च भाग-

45 वे धर्म्मे [।*] व(ब)हुभिर्व्वसुधा दत्ता राजभि: सगरादिभि: [।*] यस्य
यस्य यदा भूमि-

46 स्तस्य तस्य तदा फलं ॥ [१४[12] ॥*] स्वदत्तां परदत्ताम्वा[13] यो हरे(रे)त
वसुन्धरां [।*] स विष्टा(ष्ठा)[यां]

47 कृमिर्भूत्वा पितृभि: सह पच्यते ॥ [१५ ॥*] मा भूदफलशङ्का व:
परदत्तेति[14]

48 पार्थि[वा]: [।*] स्वदानात् फलमानन्त्यं परदत्तानुपालन[15] [॥ १६ ॥*]
षष्टिं(ष्टिं) वर्षसह-

49 स्राणि स्वर्ग्गे मोदति भूमिद: । आक्षेप्ता चानुमन्ता च तान्येव नरके
वसे[त्*] ॥ [१७ ॥*] लि-

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1 Read °रिण: साधार°.

2 The three *aksharas* दतेत्यो° are quite clear in the engraving and cannot be read in any other way. Perhaps something like प्रबोध्यो° was intended.

3 Read °रागे.

4 From here the text becomes very incorrect. Ordinarily the donee would have been described thus: तैत्तिरीय-चरणाय हारितगोत्रायाङ्गिरसाम्बरीषयौवनाश्वेति त्रिप्रवराय वामनस्य नप्त्र आदित्यदेवस्य सूनवे भट्टवामनाय. In the text, as we have it, तृयार्षेय stands for त्र्यार्षेय (त्रियार्षेय), 'containing three lines of Rishis,' which properly would qualify a *pravara*.

5 The vowel (*ê*) of this *akshara* seems certain; but the first *akshara* (*ti*) of the next line is doubtful.

6 This sign of punctuation is superfluous. The following words would properly be युवनाश्ववदम्बरीषवदङ्गिरस्वत्; they are the words which the donee would use himself at certain sacrificial rites, and they are quite out of place here.

7 This sign of *visarga* is doubtful.

8 Read °पुर:सरं.

9 It is difficult to say whether the first *akshara* should be read *a* or *â*; I believe that it is *a*. *Akarîkṛitya* takes here the place of the ordinary *śâsanîkṛitya* or *śâsanatvêna*.

10 Read सम्यग्लोक°.

11 Metre: Vasantatilakâ.

12 Metre from here up to the end: Ślôka (Anushṭubh).

13 Read °दत्तां वा.

14 Read परदत्तेपि.

15 Read °पालने. I should have expected फलमानन्त्यं.

50 खितोपेन्द्रसिङ्घोत्र[1] तनयः कुण्डभोगिनो(नः) [।*] लाञ्छितं जयसिङ्घेन[2] उत्कीर्णं

51 [द]ड्डिभोगिना ॥ [१८ ॥*] सम्यगाराधितस्वामिप्रसादः [श्री]छ(छ)दूतको(कः) [।*] गङ्गभट्टो

52 —[3] प्रातिहार्ये व्यवस्थितः ॥ [१९ ॥*]

No. 7.— MANDHATA PLATES OF JAYASIMHA OF DHÂRÂ.

[VIKRAMA-]SAMVAT 1112.

BY F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

I edit this inscription from an excellent impression, prepared by Mr. Cousens, Superintendent of the Archæological Survey of Western India, and sent to me by Dr. Hultzsch. The original plates are at Mândhâtâ, an island in the Narmadâ river, attached to the Nimâr district of the Central Provinces.[4]

The copper-plates, which are inscribed on one side only, are two in number, each measuring about $13\frac{1}{4}''$ broad by $10''$ high. They are in a state of perfect preservation, so that the reading of the text, with perhaps the exception of a single *akshara*,[5] is nowhere doubtful. Each plate contains fifteen lines of writing. The letters are boldly and regularly drawn and well engraved. In the lower part of the first plate, and the upper part of the second, there are holes for two rings. These rings had both been cut when the impressions were taken, and the seal which may have been on one of them, was not forthcoming. In the lower proper right corner of the second plate, however, there is a representation of Garuḍa, about $2\frac{1}{2}''$ high by $2\frac{1}{4}''$ broad, with the body of a man and the head of a bird, facing the left, and looking at a serpent which is held by his left hand.[6] The average size of the letters is about $\frac{7}{16}''$. The characters are Nâgarî, and the language is Sanskrit. About twelve lines of the inscription (lines 1-2, 10-12, 22-28) are in verse; the rest is in prose. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is used instead of the palatal in *sirasâ*, line 1, *vinasvaraṁ*, line 12, and *samêtas=cha* and *Amarêsvarê*, line 14, and the palatal instead of the dental in *śâśanêna*, line 17; the guttural nasal is employed instead of the *anusvâra* in the name *Jayasiṅha*, in lines 15 and 30; and the same name apparently is written *Jayasiṅgha* in line 6. Besides, it may be noted that the sign of the *avagraha* occurs twice, in °*vṛiddhayê ṣdṛishṭa*° in line 16, and *vuddhvâ ṣsmad*° in line 20.

The inscription is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, the illustrious Jayasiṁhadêva, who meditated on the feet of the *P. M. P.*, the illustrious Bhôjadêva, who, again, had meditated on the feet of the *P. M. P.*, the illustrious Sindhurâjadêva, who had meditated on the feet of the *P. M. P.*, the illustrious Vâkpatirâjadêva (lines 3-6); and

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[1] Read °सिंहोत्र. I take the first word of the line to be खिखिता = लेखिता. [2] Read °सिंहेन.

[3] Here one *akshara*, probably त, is almost entirely broken away, and before it three syllables (perhaps भवत्य) have been omitted by the writer or engraver.

[4] See C. Grant's *Gazetteer of the Central Provinces*, second edition, p. 257.

[5] I mean the second *akshara* of the word read *Maktulâ*, in line 6.

[6] Compare the facsimiles of the copper-plates of Bhôjadêva, *Ind. Ant.* Vol. VI. p. 52, and of Udayavarman, *ibid.* Vol. XVI. p. 254.

it is worded in every particular exactly like, and cites the same verses as, the copper-plate inscription of Bhôjadêva, published in the *Indian Antiquary*, Vol. VI. pp. 53-55.

After two verses, glorifying the god Śiva (Vyômakêśa, Smarârâti) and invoking his blessings, **Jayasiṁhadêva,** described as stated above, gives notice (in lines 6-17) to all officials and to the resident *Paṭṭakila* and people of the village of **Bhîma,** which belonged to the **Maktula** village (group of) Forty-two in the **Pûrṇapathaka** *maṇḍala*, that, residing at **Dhârâ,** he granted the said village of **Bhîma** up to its proper boundaries (and inclusive of) the grass and pasture land, with the money-rent and share of the produce, with the *uparikara* and including all dues, to the Brâhmaṇs of the *paṭṭaśâlâ* at the holy **Amarêśvara,** for food and other purposes. And (in lines 18-21) he commands the resident *Paṭṭakila* and people to make over to the donees all due share of the produce, money-rent, and so forth, excepting what had been appropriated for gods and Brâhmaṇs; and admonishes the rulers that may come after him, to assent to and preserve the religious gift thus conferred. This formal part of the grant is followed (in lines 21-28) by five of the customary benedictive and imprecatory verses. Line 29 gives, in figures only, the date,— **the 13th of the dark half of Âshâḍha of the year 1112,**— followed by the words *svayam=âjñâ*,[1]— showing that the order about this grant was delivered to the people concerned by the king in person,— and by the words "bliss (and) good fortune." And the inscription closes with the words:— "This is the own sign-manual of the illustrious **Jayasiṁhaḍêva,**" which are also engraved (in line 15) at the bottom of the first plate.[2]

I am unable to identify the village of **Bhîma,** nor can I suggest any identification for the **Maktulâ** village group of Forty-two or the **Pûrṇapathaka** *maṇḍala*. **Amarêśvara,** which in a copper-plate inscription of Arjunavarmadêva[3] is called **Amarêśvaratîrtha,** is near the island of Mândhâtâ, on the southern bank of the Narmadâ.[4] As regards the Brâhmaṇs of this place, in whose favour the grant was made, I do not know the meaning of the word *paṭṭaśâlâ*, which is compounded with the word *brâhmaṇêbhyaḥ* in line 14 and can only suggest that, similarly to *brahmapurî*, it may denote an establishment provided by the king's favour for learned and pious Brâhmaṇs.

The date of the grant, which must of course be referred to the Vikrama era, unfortunately does not admit of verification,[5] and all that can be said with confidence about it, is, that for the expired *Chaitrâdi* year **1112,** its European equivalent would fall in **A.D. 1055,** and for the expired *Kârttikâdi* year **1112,** in **A.D. 1056.**

The importance of this inscription lies in this, that, with the date A.D. 1055-56, it gives us the name of the **(Paramâra)** king who was then ruling at **Dhârâ,** and of whom no mention has yet been found in other inscriptions,[6] and that, since this king Jayasiṁhadêva was the successor of **Bhôjadêva,** it furnishes a sure and fairly definite limit beyond which the reign of Bhôjadêva cannot have extended. According to both the stone and the copper-plate inscriptions hitherto published, Bhôjadêva was succeeded by his relative Udayâditya; and it is perhaps correct to say that it was this king who put an end to the troublous state of affairs connected with Bhôjadêva's death. But the omission of Jayasiṁhadêva's name

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[1] See *Ind. Ant.* Vol. XIV. p. 161, note 23.

[2] In this respect, too, the plates resemble those of Bhôjadêva..

[3] See *Jour. Am. Or. Soc.* Vol. VII. p. 27, line 5.

[4] See the *Gazetteer of the Central Provinces*, p. 258.

[5] The possible equivalents for the expired *Chaitrâdi* year 1112 would be the 27th May and the 25th June (the day of the *Dakshiṇâyana-saṁkrânti*), A.D. 1055; and for the expired *Kârttikâdi* year 1112, the 18th June and the 13th July, A.D. 1056.

[6] See *Ind. Ant.* Vol. XIX. pp. 346-47; Professor Bühler's edition of the Udaypur *Praśasti*, *Ep. Ind.* Vol. I. pp. 232-33; and my edition of the Nâgpur *Praśasti*, *ibid.* Vol. II. p. 181. Compare also Lassen's *Indische Alterthumskunde*, Vol. III. pp. 855 and 1168-69, for the king Jayachandra or Jayânanda, who is reported to have ruled after Bhôjadêva.

from other inscriptions can be no reason for doubting the correctness and authenticity of the information conveyed by these copper-plates. In a similar manner, the name of Udayâditya's immediate successor, **Lakshmadêva,** is omitted from all inscriptions except the **Nâgpur** *Praśasti*; and that very *Praśasti* clearly intimates that some time elapsed between the reigns of Bhôjadêva and Udayâditya. The earliest and latest certain dates which we possess for Bhôjadêva, are Vikrama-Saṁvat 1078 = A.D. 1021, and Śaka-Saṁvat 964 = A.D. 1042-43, while for Udayâditya the only certain date is Vikrama-Saṁvat 1137 = A.D. 1080-81. For the interval between the two, our inscription now gives us a date in A.D. 1055-56, of the reign of Bhôjadêva's successor **Jayasiṁhadêva.**[1] How long this king may have ruled at Dhârâ, it is impossible to say at present. Probably his reign was not a long one; and it also seems probable that Bhôjadêva's reign had come to an end not very long before the date of this inscription.

TEXT.[2]

First Plate.

1 ओं[3] [॥*] जयति[4] व्योमकेशोसौ यस्सर्गाय वि(बि)भर्त्ति तां । ऐन्दवीं सि(शि)रसा लेखां जगद्बीजां-

2 कुराकृतिं ॥ तन्वन्तु(न्तु) वः स्मरारातेः कल्याणमनिशं जटाः । कल्पान्त-समयोद्दामतडिद्व-

3 लयपिङ्गलाः ॥ परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीवाक्पतिराजदेवपादा-

4 नुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीसिन्धुराजदेवपादानुध्यातपरम-

5 भट्टारकमहाराजाधिराजपरमेश्वरश्रीभोजदेवपादानुध्यातपरमभट्टारकमहा-

6 राजाधिराजपरमेश्वरश्रीजयसि[ङ्घ]देवः[5] कुशली ॥[6] पूर्ण्णपथकमंडले म[क्रु]त्ताग्रा-[7]

7 मद्विचत्वारिंशदन्तःपातिभीमग्रामे समुपगतान्समस्तराजपुरुषान्ब्रा(न्ब्रा)ह्मणोत्तरान्प्र-

8 तिनिवासिपट्टकिलजनपदादींश्च समादिशत्यस्तु वः संविदितं ।[8] यथा श्रीम-द्(द्धा)रा-

9 स्थितैरस्माभिः स्नात्वा व(च)राचरगुरुं भगवत्तं(न्तं) भवानीपतिं सम[भ्य]र्च्य संसारस्यासारतां दृष्ट्वा

10 । [9]वाताभ्रविभ्रममिदं वसुधाधिपत्यमापातमात्रमधुरो विषयोपभोगः । प्राणा-स्तृणा-

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[1] With the date of the present inscription, it may be doubted whether the date which is furnished for Udayâditya by an inscription at Udaypur (Vikrama-Saṁvat 1116 = Śaka-Saṁvat 981; *Jour. Am. Or. Soc.* Vol. VII, p. 35), is really so valueless as it has been supposed to be.

[2] From an impression, prepared by Mr. Cousens and supplied to me by Dr. Hultzsch.

[3] Expressed by a symbol.

[4] Metre: Ślôka (Anushṭubh); and of the next verse.

[5] I am not quite sure about the actual reading of the *akshara* in brackets. Originally ङ्घ was engraved, but the proper right side of the घ seems to have been altered. Read सिंह°.

[6] This sign of punctuation is superfluous.

[7] The *akshara* in brackets might possibly be read *ktru.*

[8] This sign of punctuation is superfluous.

[9] Metre: Vasantatilakâ.

11 ग्रजलविन्दुसमा नराणां धर्म्मः सखा परमहो परलोकयाने ॥ [1]भ्रमत्संसार-
चक्राग्रधा-
12 राधारामिमां श्रियं । प्राप्य ये न ददुस्तेषां पश्चात्तापः परं फलं ॥
इति जगतो विनश्व(श्व)रं
13 स्वरूपमाकलय्योपरिलिखितग्रामोयं स्वसीमातृणगोचरयूतिपर्यन्तः सहिरण्य-
14 भागभोगः सोपरिकरः सर्व्वादायसमेतश्च(श्च) श्रीअमरेश्व(श्व)रे पट्टशाला-
ब्रा(ब्रा)ह्मणेभ्यः[2]
15 स्वहस्तोयं श्रीजयसिङ्घदेवस्य[3] [॥*]

Second Plate.

16 भोजनादिनिमित्तं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये ऽदृष्टफलमंगी-
17 कृत्य चंद्रार्क्कार्ण्णवक्षितिसमकालं यावत्परया भक्त्या शाश्र(स)नेनोदकपूर्व्वं
प्रतिपा-
18 दित इति मत्वा तन्निवासिपट्टकिलजनपदैर्य्यथादीयमानभागभोगकरहिर-
19 ण्यादिकं देवब्रा(ब्रा)ह्मणभुक्तिवर्ज्जमा[ज्ञा]श्रवणविधेयैर्भूत्वा सर्व्वमेभ्यः समुपनेतव्यं
20 । सामान्यं चैतत्पुण्यफलं वु(बु)द्ध्वा ऽस्मद्वंशजैरन्यैरपि[4] भाविभोक्तृभिरस्मत्प्र-
दत्तधर्म्म-
21 दायोयमनुमन्तव्यः पालनीयश्च ॥ उक्तं च । [5]व(ब)हुभिर्व्वसुधा भुक्ता राजभिः
सगरा-
22 दिभिः । यस्य यस्य यदा [भू]मिस्तस्य तस्य तदा फलं ॥ [6]यानीय(ह)
दत्तानि पुरा नरेन्द्रैर्द्दाता(ना)-
23 नि धर्म्मार्थयशस्कराणि । निर्म्माल्यवान्तिप्रतिमानि तानि को नाम साधुः
पुनराददीत ॥
24 [7]अस्मत्कुलक्रममुदारमुदाहरद्भिर[न्यै]श्च दानमिदमभ्यनुमोदनीयं । लक्ष्म्यास्तडित्स-
25 लिलवुद्बुदचंचलाया[8] दानं फलं परयशःपरिपालनं च ॥ [9]सर्व्वानेतान्भाविनः
पार्थिवे-
26 न्द्रान्भूयो भूयो याचते रामभद्रः । सामान्योयं धर्म्मसेतुर्नृपाणां काले काले पाल-
27 नीयो भवद्भिः ॥ इति[10] कमलदलाम्वु(म्बु)विन्दुलोलां श्रियमनुचिन्त्य मनुष्यजी-

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[1] Metre: Ślôka (Anushṭubh). [2] Read °णेभ्यो. [3] Read °सिंह°.
[4] The *anusvâra* of द्वं is very faint in the impression. [5] Metre: Ślôka (Anushṭubh).
[6] Metre: Indravajrâ. [7] Metre: Vasantatilakâ. [8] Read °बुद्बुद°.
[9] Metre: Śâlinî. [10] Metre: Pushpitâgrâ.

28 वितं च । सकलमिदमुदाहृतं च वु(बु)द्धा न हि पुरुषैः परकीर्त्तयो विलोप्या इति ।

29 । संम्वत्[1] १११२ आषाढवदि १३ [।*] स्वयमाज्ञा । मङ्गलं महाश्रीः । स्वहस्तोयं

30 श्रीजयसिङ्गदेवस्य[2] [॥*]

No. 8.— CHIPLUN COPPER-PLATE GRANT OF PULIKESIN II.

BY J. F. FLEET, I.C.S., PH.D., C.I.E.

This inscription was first brought to my notice in 1884, by Pandit Bhagwanlal Indraji, who then had the original plates in his possession. It was his intention to publish it; and a paper on it, written by him, was sent to the Secretary of the Bombay Branch of the Royal Asiatic Society: but it was afterwards lost, without being utilised. The impressions taken by the Pandit were indifferent; and, though his reading of the text had passed through my hands, I had not kept a copy of it. In 1889, however, I found the original plates themselves in the Society's library. And, as it seems unlikely that, after so long a time, the Pandit's paper will ever be recovered and published, I now edit the inscription from them.

The **plates,** which were obtained from a cultivator at **Chipḷûṇ,** the chief town of the Chipḷûṇ Tâlukâ of the Ratnâgiri District, are two in number, each measuring about 10⅞″ by 4⅜″. The edges of them were turned up, so as to form raised rims; and, except for some letters that are quite worn away in line 1, and a few that are rather illegible near the beginning of line 2, the writing is well preserved throughout.— The **ring,** on which the plates were strung, was accidentally destroyed by the cultivator who found them, in trying to clean them by the action of fire. Any **seal** that there may have been on the ring, was destroyed at the same time.— The **weight** of the two plates is about 1 lb. 15 oz.— The **characters** belong to the southern class of alphabets, and are of the regular type of the period to which the record belongs. The average **size of the letters** is a little over ⅛″ The engraving is good, and fairly deep; but, the plates being rather thick, the letters do not show through on the reverse sides at all. The interiors of them are too much choked up with dirt or rust, for any marks of the working of the engraver's tool to be visible.— The **language** is Sanskṛit; and, in addition to an opening verse in praise of Vishṇu and seven of the customary benedictive and imprecatory verses at the end, there is one verse in line 7-8.— In respect of **orthography,** the only points that call for special notice are (1) the use of the *jihvâmûlîya* in *nṛipatêẖ=kîrtyâ,* line 3, and *yaẖ=kaśchit,* line 13; (2) the use of the *upadhmânîya* in *vâtâpyâḫ=prathama,* line 2, *°varmmaṇaḫ=putraḫ,* line 3, *janaḫ=parigṛihîta,* line 5, *yaḫ=padaṁ,* line 8, *bhûtaḫ=parama,* line 10, and *sâdhuḫ=punar,* line 18; (3) the doubling of *k* before *r* in *vikkram-âkkrânta,* line 1, and [illegible], line 9; and (4) the doubling of *ḍh,* by *ḍ,* before *r,* in *°âḍḍhvar°,* line 2.

The **inscription** is a record of the **Western Chalukya king Satyâśraya-Pulikêśin II.** And the object of it is to announce that his maternal uncle, **the Sêndraka Râja Śrîvallabha-Sênânandarâja,** granted to a Brâhmaṇ the **village of Âmravaṭavaka,** and an allotment at the village of **Avañchapalî,**[3] in the **Avarêtikâ vishaya.** The record is not dated; but the period to which it belongs is A.D. 609 to 642.

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[1] Read संवत्. [2] Read सिंह. [3] Probably for 'Avañchapalli.'

Mandhata Plates of Jayasimha of Dhara.—Samvat 1112.



ii.



E. HULTZSCH. SCALE ·4. W. GRIGGS, PHOTO-LITH

FROM IMPRESSIONS BY H. COUSENS

TEXT.[1]

First Plate.

1 Jayati[2] jagatâṁ vidhâtus=tri-vikkram-âkkrânta-sakala-bhuvanasya nata-na ◡ ◡ ◡ ṇa- ◡ ◡ ◡ ◡ ṇa-nakh-âṁśu-jaṭilaṁ padaṁ Vishṇôḥ [||*] Mânavya-sagô-

2 trâṇ[â*]ṁ **Hâriti-putrâṇâ[ṁ*] Chi(cha)lukyânâm=an[v*]avâyê Vâtâbyâ(pyâ)ḥ**= prathama-vidhâtur=anêk-âddhvar-âvabhṛitha-snâna-samârdri(rdrî)kṛita-puṇya-matti |[3] sarvva-

3 maṅgal-âyatanasya vallabha-nṛipatêḥ=kîrt[t*]yâ yuktasya **Kîrttivarmmaṇaḥ=putraḥ** samanushṭhita-pati-dêvatâ-vrataṁ Kamalâlayâ[4]-vipula-payô-

4 dhara-vipu(lu)pta-chandan-âlêpaḥ surêndra-mandira-gata-kinnar-âṅganâ-patîyamâna-vimala-ki(kî)rttiḥ sva-radana-kuliśa-vibhinna-ripu-hṛiday-ô-

5 dgatâ(ta)-rudhira-dhârâ-snapita-mastaka-matta-mâtaṅg-ôdaya-parvvata-taruṇa-raviḥ ni-gṛihîta-dushṭa-janaḥ=parigṛihîta-vidvat-sahô(khô)=nu-

6 gṛihîta-bhṛitya-varggaḥ kara-gata-khaḍg-ôttṛitta-para-nṛipa-danti-dant-ôtthita-vahni-śikh-ôddîpita-raṇabhûmir=vvara-yuvati-nayana-sâyak-ai-

7 ka-lakshô vividha-śâstr-ârttha-tat[t*]va-vichâra-kshama-sûkshma-buddhiś=**Chalukya-kula-tilakaḥ** sarvva-sad-guṇ-âśrayô ripu-daridraś=śrî-**Satyâśrayô** nâma [|*]

8 Yaḥ[5]=padaṁ nyasya śôtrûṇâ[6] śauryyêṇ=ôpari pârtth[i*]vaḥ prakṛityâ puṁśchalîṁ Lakshmîṁ satî-vratam=aśikshayat [||*] Sa mahîpatir=**Avarêtikâ**-vima(sha)ya-vâsinas=sa-

9 mâjñâpayati yath=Âyaṁ mama mâtulas=samadhigat-âryya-mârgga unmârggaḥ[7] sva-vikkrama-kkraya-kkrîta-viśâla-kîrtti-vitâna-naddha-sarvva-digantara[ḥ*]

10 **Sêndrakâṇâṁ** tilakabhûṭaḥ=paramamâhêśvaraś=**Śrîvallabha-Sênânandarâjas**=têna râjñâ[8] mâtâpitrôr=âtmanaś=cha puṇy-ôpachay-ârttha[ṁ*]

Second Plate.

11 Âtrêya-sagôtrâya Kṛishṇasvâmi-sûnavê Mma(ma)hêśvarây=êshṭa-yajñ[â*]ya **Âmravaṭa-vaka-grâmô** tathâ **Vâ(? châ)rubennâyâṁ**[9] **Avañchapalyâṁ**[10] vi[ṁ*]śati-

12 ś=châṭa-bhaṭa-dûta-râjapurumâ(shâ)ṇâm=apravêśanîyaṁ dvayam=êtat=prâdât [|*] Vidi-t[â*]s[11]=santu râjânas=sarrv[ê*] mad-vaṁśa-

13 saṁbhavâḥ anyê cha prithivî-pâlâs=sâmantâś=cha mahîtalêḥ[12] Yaḥ=kaśchit=pṛithivî-pâlô bhôgam=asya nivârayêt

14 mahatâṁ pâtakânân=tu karttus=tasya phalaṁ bhavêt [||*] Uktaṁ cha | Bahubhir=vvasudhâ bhuktâ râjabhis=Sagar-âdibhiḥ yasya

15 yasya yadâ bhûmis=tasya tasya tadâ phalaṁ || Shashṭiṁ varsha-sahasrâṇi svarggê môdati bhûmi-daḥ âchchhêttâ ch=ânumant[â*] cha

16 tâny=êva narakê vasêt [||*] Pûrvva-dattâṁ dvijâtibhyô yatnâd=raksha Yudhishṭhiraḥ[13] mahîṁ mahimat[â*]ṁ śrêshṭha dânâch=chhrêyô=nupâlanaṁ [||*]

17 Sva-dattâṁ para-dattâṁ vâ yô harêtâ vasundharâṁ śva-vishṭhâyâṁ kṛimir=vbhû(bbhû)tvâ pitṛibhis=saha pachyatêḥ[14] Yâhiha[15] dattâni purâ

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[1] From the original plates. [2] Metre: Âryâ. [3] Read *mûrttêḥ* (or *matêḥ*).
[4] Read *vrata-Kamalâlayâ°*. [5] Metre: Ślôka (Anushṭubh). [6] Read *śatrûṇâṁ*.
[7] Read *mârgg-ônmârggaḥ*.
[8] Read *sa râjâ*; unless *prâdât*, in line 12, is altered into *pradattaṁ*.
[9] This word was omitted in its proper place, and stands in the blank space after the end of the last line. There is a cross-mark, to shew that it properly belongs here.
[10] It would seem that, in the second syllable, *vâ* was engraved, and then was corrected into *va* by partially cancelling the *â*.
[11] Metre: Ślôka (Anushṭubh); and in the next five verses.
[12] Read *mahîtalê* ||. [13] Read *Yudhishṭhira*. [14] Read *pachyatê* ||.
[15] Read *yân=îha*.— Metre: Indravajrâ.

18 **narêndrair=dânâni dharm-ârttha-yaśas-karâṇi nirbbhukta-mâlya-pratimâni tâni kô nâma sâdhuḥ=punar=âdadîta ||**

19 Ḍhâla[1]-kṛishṭâṁ mahî[ṁ*] dadyât=sa-bi(bî)jâṁ sasya-mâṁlinîṁ[2] yâvat=su(sû)ryya-kṛitâ lôkâs=tâva[t*] svarggê mahîyatê ||

20 Svasty=astu lêkhaka-vâchaka-śrôtṛibhyaḥ || Ôm ||

TRANSLATION.

Victorious is the footprint, interspersed with the brightness of the toe-nails . . . . bowed down, of (the god) Vishṇu, the creator of the (three) worlds, who traversed the whole universe in three strides!

(Line 1.)— In **the lineage of the Chalukyas**, who are of **the Mânavya gôtra** (*and*) are **Hâritiputras**,— of **Kîrtivarman (I.)**, the first maker of **Vâtâpi**, whose pious form was thoroughly well moistened by ablutions performed after celebrating many sacrifices, who was the abode of all auspiciousness, who was the king of favourites, (*and*) who was endowed with fame, the son (*is*)—

(L. 3.)— That ornament of **the family of the Chalukyas**, that asylum of all good qualities, that person who has but few foes, the glorious **Satyâśraya-(Pulikêśin II.)** by name, whose besmearing with sandal-wood oil is rubbed off by (*the clinging of*) the bulky breasts of the goddess of fortune who practises (*towards him*) the vow of treating a husband like a god; whose pure fame plays the part of a husband towards the women of the Kinnaras in the hall of (Indra) the lord of the gods; who is a very sun just risen above the mountain of dawn which is (*his*) elephant, infuriated with rut, the head of which is bathed in the trickling stream of blood that flows forth from the hearts of the enemies which are cleft open by the thunder-bolt that is its tusk; who punishes wicked people; who receives with hospitality learned people and friends; who confers favours upon servants; who has lit up the field of battle with the flames of the fire that rises from the tusks of the elephants of the hostile kings which are split by the sword that is held in (*his*) hand; who is the sole aim of the arrows which are the eyes of nice young women; whose keen intellect is capable of examining the essence of the meaning of various Śâstras; (*and*) who, (*indeed*) a king, having bravely planted (*his*) footstep over (*his*) enemies, has taught the goddess of fortune, who is fickle by nature, the observances of a true and faithful wife.

(L. 8.)— He, the king, issues a command to the inhabitants of **the Avarêtikâ vishaya** to this effect:—"My maternal uncle, the ornament of **the Sêndrakas**, the most devout worshipper of (the god) Mahêśvara, **Śrîvallabha-Sênânandarâja**, who has acquired (*a knowledge of all*) the proper and improper practices of noble people, (*and*) who has covered all the spaces between the quarters of the compass with the canopy of (*his*) fame that was purchased by the price of his valour,—he, the king, in order to increase the religious merit of (*his*) parents and of himself, has given to Mahêśvara, the son of Kṛishṇasvâmin, of the Âtrêya *gôtra*, who has performed sacrifices, these two things, free from the right of entry by the irregular and regular troops, by messengers, and by the king's servants,— (*viz.*) **the village of Âmravaṭavaka**, and twenty at (the village of) **Avañchapalî on the (river) Vârubennâ**.[3] Let all kings, born in my race, and other rulers of the earth, and (*all*) feudatory chiefs in the world, be made to know (*that*) any ruler of the earth who may obstruct the enjoyment of this (*grant*),— to him will attach the penalty of one who commits the five sins."

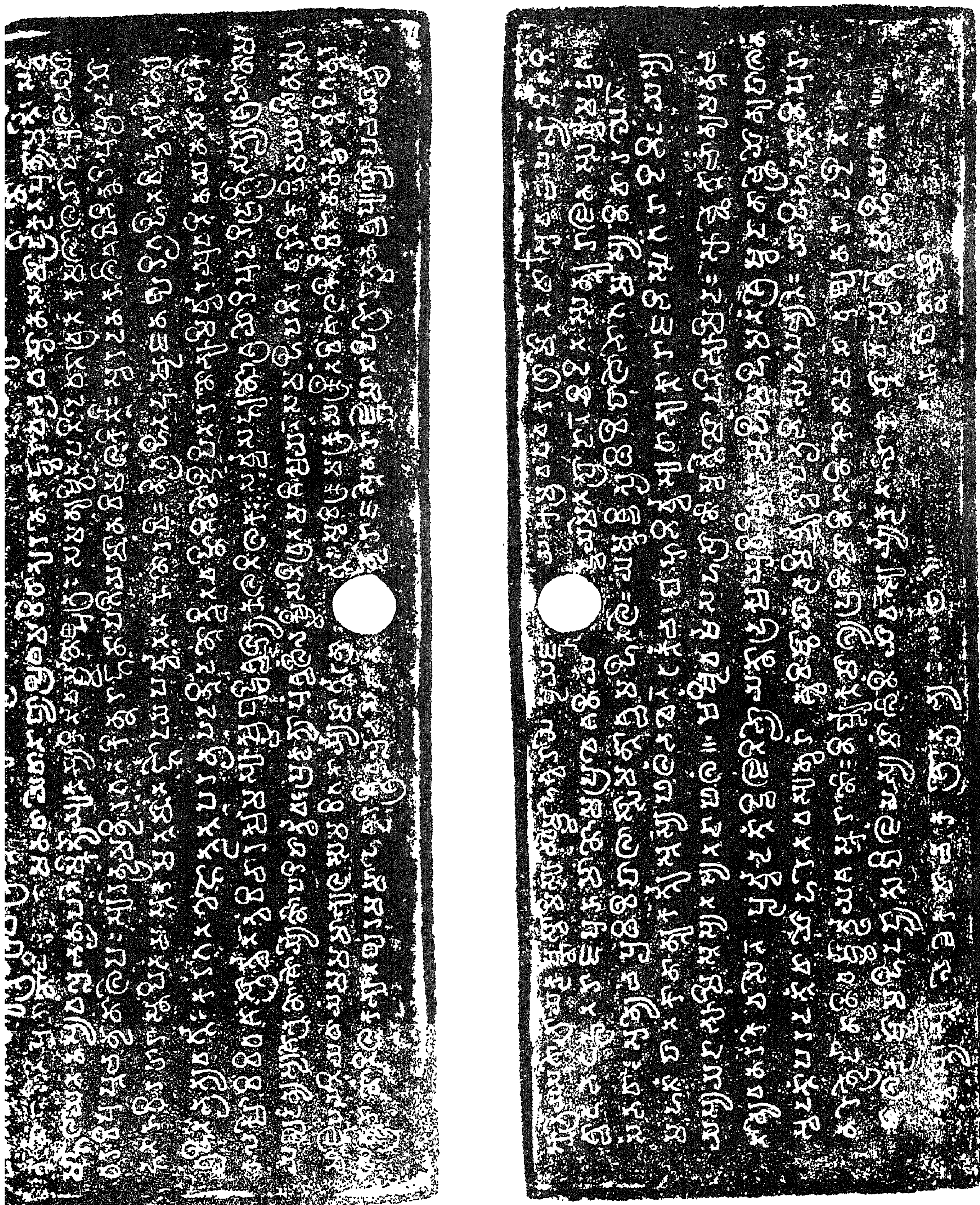
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[1] Read *phâla*, or *hâla*.— Metre: Ślôka (Anushṭubh).

[2] Read *mâlinîṁ*.

[3] Or, perhaps, Chârubennâ.— The text indicates an allotment of land, measured by twenty *nivartanas* or some other measure so well known that it was thought unnecessary to specify it.

Chiplun Plates of Pulikesin II.



J. F. FLEET, I.C.S.   SCALE ·74   W. GRIGGS, PHOTO-LITH.

(L. 14.)—And it has been said:— The earth has been enjoyed by many kings, commencing with Sagara; whosoever at any time possesses the earth, to him belongs, at that time, the reward (*of this grant that is now made, if he continue it*)! The giver of land enjoys happiness in heaven for sixty thousand years; (*but*) the confiscator (*of a grant*), and he who assents to (*an act of confiscation*), shall dwell for the same number of years in hell! O Yudhishṭhira, best of kings, carefully preserve land that has previously been given to the twice-born; (*verily*) the preservation (*of a grant*) is more meritorious than making a grant! Whosoever confiscates land that has been given, whether by himself or by another,— he is born as a worm in ordure, and is consumed together with (*his*) deceased ancestors! Those grants, productive of religion and wealth and fame, which have been formerly given here (*on earth*) by (*previous*) kings, (*are*) like worn-out garlands; verily, what good man would take them back again? He who grants land, (*whether simply*) ploughed, (*or*) planted with seed, (*or*) full of crops,— he is treated with honour in heaven, for as long as the worlds, created by the sun, endure!

(L. 20.)—Let prosperity attend the writer, the reader, and the hearers! Ôm!

No. 9.—TORKHEDE COPPER-PLATE GRANT OF THE TIME OF GOVINDARAJA OF GUJARAT.— SAKA-SAMVAT 735.

By J. F. Fleet, I.C.S., Ph.D., C.I.E.

I owe the opportunity of editing this inscription, which is now brought to notice for the first time, to the kindness of Mr. C. G. Dodgson, I.C.S. (Bombay), who sent me the original plates, for examination, in 1891. They were obtained from Dêvarâo bin Balwantrâo Kadambâṇḍê Jâhâgîrdâr, a resident of the village of Tôrkhêḍê, in the Shâhâdê Tâlukâ, Khândêsh District.

The plates are three in number, each measuring about 11⅝" by 8½". The edges of them were fashioned somewhat thicker than the inscribed portions, so as to serve as rims to protect the writing; and, though the plates have been a good deal corroded by rust, there are but very few letters which are not in a perfect state of preservation.— The plates are strung on two rings. One of them is about ¼" thick; and, though now bent out of shape, was probably originally circular, about 2⅓" in diameter: it has been severed; but it shews indications of having been soldered up, to make an actual ring. The other is about ⅜" thick: part of it is roughly oval, measuring about 3½" by 2¼"; and it ends in two straight, pointed extremities, which were intended for soldering into a seal: the total length is about 5½". The seal is not forthcoming.— The weight of the three plates is 434 tolas; and of the two rings, 18¾ tolas: total, 452¾ tolas.— The characters belong to the southern class of alphabets, and are of the regular type of the period to which the record refers itself. It should be noted that two forms of *l* occur; they are both illustrated in *lâlita*, line 10, and again in *lallaḥ*, line 35. The average size of the letters is about ¼". The engraving is good, bold, and fairly deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of some of them shew marks, as usual, of the working of the engraver's tool.— The language is Sanskṛit. There are two of the customary benedictive and imprecatory verses in lines 47, 48, but, otherwise, there are verses only in lines 6 to 14. The language is mostly accurate: but the construction is bad in the passage that contains the names of the various grantees; and a corrupt or Prâkṛit word, *uchchharpaṇa* for *utsarpaṇa*, is used in line 22.— In respect of orthography, the only points calling for special notice are (1) the use of *ṅ*, instead of the *anusvâra*, in °*ṅśô*, line 35; (2) the omission of a *t*, for metrical purposes, in *jagatuṅga*, line 6; (3) the doubling of *t* before *r* in *pauttra*, line 18, *mâtâpittrôr*, line 20, *agnihôttra*, line 22, *sagôttra*, lines 23 to 39 (except in the subsequent addition to line 39), *puttra*, lines 24, 25,

and *dauhittra*, line 35, but not in *tri*, line 23; and (4) the doubling of *dh* before *r*, in *bhûmi-chchhiddra*, lines 42-43, and *bhaddra*, line 44.

The **inscription** refers itself, in lines 5 and 6, to the reign of **the Râshṭrakûṭa king Prabhûtavarsha-Jagattuṅga-Gôvinda III.**;[1] and, in line 12, to the time of his nephew and feudatory, **Gôvindarâja of Gujarât**. And the object of it is to record that a subordinate of Gôvindarâja, **the Mahâsâmanta Buddhavarasa**,[2] of the **Salukika family**, granted to some Brâhmaṇs **a village named Gôvaṭṭana**, situated in an estate, belonging to him, which was known as the **Siharakhî** or **Siharakkhî Twelve.**

The **date** on which the grant was made, is the seventh *tithi*, called *vijaya-saptamî* (line 43), — the week-day is not mentioned,— of the bright fortnight of the month Pausha in the Nandana *saṁvatsara*, Śaka-Saṁvat 735; the year being expressed both in words and in decimal figures. The *saṁvatsara* may be determined either by the mean-sign system, according to which it began on the 9th May, A.D. 812, in Śaka-Saṁvat 735 current, and ended on the 5th May, A.D. 813, in Ś.-S. 736 current; or by the southern luni-solar system, according to which it coincided with Ś.-S. 735 current. In either case the given Śaka year has to be applied as **a current year**. And, for the *tithi*, the corresponding English date is **the 14th December, A.D. 812**; on this day the *tithi* was current during all the daylight hours, and ended at about 31 *gh.* 10 *p.*, = 12 hours 28 minutes, after mean sunrise (for Bombay).

As regards the places that are mentioned, **Siharakhî** or **Siharakkhî** is very probably the modern '**Serkhi**,' which, according to the *Postal Directory of the Bombay Circle*, seems to be somewhere close in the neighbourhood of Baroda. But I have no maps at hand in which to look for its exact position, and to see if any modern representatives of Gôvaṭṭana and its hamlet (?) Mêshuvallikâ can be found.

TEXT.[3]

First Plate.

1 Ôm[4] **Śaka-nṛipa-kâl-âtita-saṁvatsara-śatêshu saptasu pañcha-tri(tri)ṁśaty-adhikêshu Pausha-śuddha-**

2 **saptamyâm=aṅkatô=pi saṁvatsara-śatâni 735 Nandana-saṁvatsarê Paushaḥ śuddha-**

3 **tithiḥ 7 asyâṁ saṁvatsara-mâsa-paksha-divasa-pûrvvâyâṁ [*] Parama-bhaṭṭâraka-**

4 mahârâjâdhirâja-paramêśvaraḥ śarach-chhaśâṅka-kiraṇa-nirmmala-yaśô-ṁśuk-âvaguṇṭhi-

5 ta-mêdinî-yuvati-bhôktâ **Prabhûtavarshaḥ** śrîvallabhanarêndrô **Gôvinda-râja-nâmâ** ||

6 **Jagatuṅga**[5]-tuṅga-turaga-pravṛiddha-rêṇ-ûrddhva-ruddha-ravi-kiraṇa-grîsh-mê=pi nabhô nikhilaṁ

7 prâvṛiṭkâlâyatê spashṭaṁ |(||) Rakshatâ[6] yêna niḥśêshaṁ chatur-ambudhi-saṁyutaṁ râjyaṁ dha-

8 rmmêṇa lôkânâṁ kṛitâ tushṭiḥ parâ hṛidi |(||) Bhrâtâ[7] tu tasy=Êndra-samâna-vîryyaḥ śrîmâṁn[8]=bhu-

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[1] I take this opportunity of publishing a revised table of the Râshṭrakûṭa dynasty of Mâlkhêḍ, with its Gujarât branches. The numbers prefixed to some of the names indicate the members of the family who actually reigned, and the order in which they succeeded each other.

[2] The termination of this name seems clearly to be the Kanarese *arasa*, 'a king.' The person, therefore, had probably migrated to Gujarât from the Kanarese country.

[3] From the original plates.

[4] Represented by a plain symbol.

[5] Metre: Âryâ.— At the beginning of the verse, *jagatuṅga* is used by metrical license for *jagattuṅga*.

[6] Metre: Ślôka (Anushṭubh).

[7] Metre: Indravajrâ.

[8] Read *śrîmân*.

THE RASHTRAKUTAS OF M

- Dantivarman I.
  - Indra I.
    - Gôvinda I.
      - Karka, or Kakka I.
        - Indra II.
          - (1) Khaḍgâvalôka-Dantidurga, or Dantivarman II. (A.D. 754.)
        - (2) Akâlavarsha-Śubhatuṅga-Kṛi
          - Gôvinda II.
          - (3) Dhârâvarsha-K Nirupama-D
            - (4) Prabhûtavarsha-Śrîvallabha-Jagattuṅga-Gôvinda III.; married Gâmuṇḍabbe. (A.D. 782-84 and 814-15.)
              - (5) Nṛipatuṅga-Mahârâjaśarva-Amôghavarsha I. (A.D. 814-15 and 876-78.)
                - (6) Akâlavarsha-Śubhatuṅga-Kṛishṇa II. (A.D. 888-76 and 911-12.)
                  - Jagattuṅga II.
                    - By Lakshmî.
                      - (7) Nityavarsha-Indra III.; married Vijâmbâ. (A.D. 915 and 916-17.)
                        - Amôghavarsha II.
                        - (8) Prabhûtavarsha-Suvarṇavarsha-Nṛipatuṅga-Gôvinda IV. (A.D. 918 and 933.)
                    - By Gôvindâmbâ.
                      - (9) Amôghavarsha-V married Kundaka
                        - (10) Akâlavarsha-Kṛishṇa III. (A.D. 940 and 956.)
                          - (A son.)
                            - Indra IV. (Died A.D. 982.)
                        - Jagattuṅga I

-Suvarṇa (

Dhârâvarsha-N (A

Akâlava

- Dhârâvarsha-Nirupama- (A.D. 866.)
  - ⋮ ? Dantivarm
    - ? Akâlavarsha-Kṛis (A.D. 888.)

(*To face page 54.*)

AS OF MALKHED.

First Gujarât Branch.

Kakkarâja I.

Dhruvarâjadêva

Gôvindarâja.

Kakkarâja II.
(A.D. 757.)

bhatuṅga-Krishṇa I.

)hârâvarsha-Kalivallabha-
Nirupama-Dhruva.

Second Gujarât Branch.

Indrarâja.

Suvarṇavarsha-Karkarâja.
(A.D. 811-12.)

Prabhûtavarsha-Gôvindarâja.
(A.D. 812 and 826-27.)

)hârâvarsha-Nirupama-Dhruvarâja.
(A.D. 834-35.)

Akâlavarsha-Subhatuṅga.

rsha-Nirupama-Dhruvarâja.
(A.D. 866.)

(Another son.)

Gôvindarâja.

? Dantivarman.

kâlavarsha-Krishṇarâja.
(A.D. 888.)

By Gôvindâmbâ.

môghavarsha-Vaddiga;
married Kundakadêvî.

Jagattuṅga III.

(11) Nityavarsha-Khoṭṭiga.
(A.D. 971.)

Nirupama.

(12) Amôghavarsha-Nripatuṅga-Kakkala,
or Kakka II.
(A.D. 972 and 973.)

9 vi kshmâpatir=**Indrarâjaḥ** śâstâ babhûv=âdbhuta-kîrtti-sûtis=tad-datta-**Lâṭêśvara-maṇḍalasya** [||*]

10 Sûnur[1]=bbabhûva khalu tasya mah-ânubhâvaś=śâstr-ârttha-bôdha-sukha-lâlita-chitta-vṛittiḥ yô gau-

11 ṇa-nâma-parivâram=uvâha pûrvvaṁ śrî-**Karkkarâja**-subhaga-vyaya(pa)-dêśam=uchchaiḥ [||*] [Su]-vṛisha[2]-sthô=

12 nujas=tasya satataṁ sêvitô budhaiḥ **Gôvindarâjô** bhûpâlaḥ sâkshâch-Chhaṁbhur=iv=â-

13 paraḥ [||*] Phal[3]-ônmukhair=âpatitair=vvidûrataḥ samaṁ samantâd=guṇa-paksha-pâtibhiḥ |

Second Plate; First Side.

14 mah-âhavê dâna-vidhau cha mârgganair=nna kuṇṭhitaṁ yasya sad=aiva mânasaṁ ||

15 Tad-datta-**Siharakkhî**-dvâdaśakê prabhujyamânê **Śalukika**-vikalaṅka-vaṁśa-prasû-

16 tô mûrddh-âbhishiktô durvvâra[4]-vairi-vanit-âtula-tâpa-hêtur=anêka-darppit-â-

17 râti-taru-prabhañjanô mâtariśvâ śarach-chhaśâṅka-kiraṇa-kundakusuma-sphaṭik-âvadâta-

18 samâna-nirmmala-yaś[â]ḥ śrî-**Maṇinâga**-pauttraḥ śrî-**Râjâditya**-sutaḥ paramabrahmaṇyaḥ

19 samadhigat-âśêsha-mahâśabda-mahâsâmantaḥ sô=yaṁ śrî-**Buddhavarasaḥ** sarvvân=êva bhâvi-

20 bhûmipâlân=samanubôdhayaty=Astu vaḥ saṁviditaṁ yathâ mayâ mâtâpittrôr=âtma-

21 naś=cha puṇya-yaśô-bhivṛiddhayê aihik-âmushmika-phal-âvâpty-artthaṁ bali-charu-vaiśva-

22 dêv-âgnihôttra-kratukriy-âdy-uchchha(tsa)rppaṇ-ârtthaṁ **Badarasiddhi**[5]-châturvvidya-sâmânya-

23 Vâjasanêya-Mâdhyandina-brahmachâri-tripravara-Lâvâyana-sagôtra-brâ-

24 hmaṇa-Sômâya Sarvvadêva-puttrâya tathâ brâhmaṇa-Nâhara[6] Gautama-sagôttra Ma[h]ê-

25 śvara-puttraḥ tathâ Drôṇa Vârshṇêya-sagôttra Śarmma-puttraḥ tathâ Sôma Kâtyâ-

26 yana-sagôttra Bappuka-sutaḥ tathâ Lakuṭiḥ Âgnêya-samâna-sagôttraḥ

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[1] Metre: Vasantatilaka.

[2] This *akshara* is rather an anomalous one,— between *sha* and *sa*. But I think that it is intended for *sha*; not for *sa*, by mistake for *sha*.— The word puzzled me. And I owe the reading of it to Dr. Hultzsch, who referred me, for an analogous expression, to *Ep. Ind.* Vol. I. p. 156, verse 13,— *Hara iva vṛisha-vihit-âsthô.*

[3] Metre: Vaṁśastha.

[4] Here we have a line in the Vasantatilaka metre,— evidently a quotation.— [The same line forms part of verse 6 of an inscription of Kṛishṇa II.; *Ep. Ind.* Vol. I. p. 54.— E.H.]

[5] The first two syllables of this word are perfectly clear and unmistakeable; but the engraving of them is not quite complete,— owing apparently to the copper being particularly hard just here. There are other similar instances; *e.g.* in the *b* of *śabda*, line 19, the *ra* of *tripravara*, line 23, the second *va* of *nêvarêvaḥ*, line 30, and the syllables *rêva â*, line 30.

[6] From here, to line 39, the construction is careless and faulty.

Second Plate; Second Side.

27 Sarvvadêva-sutaḥ tathâ Sarvvadêva Mudgala-sagôttraḥ tathâṁ[1] Nêvaḥ tathâ[2] tat-sutô Gôva tathâ Bhâullaḥ Vatsa-sagôttraḥ
28 tathâ Gôvaśarmmaḥ tathâ Aṇahâdityaḥ tathâ Nâsêṇaḥ tathâ Gôvaḥ Gautama-sagôttraḥ Drôṇa-
29 sutaḥ tathâ Âditya Pârâśara-sagôttraḥ tathâ Liṁbâditya Âgnêya-samâna-sa-
30 gôttraḥ tathâ Yôgaḥ Sa(śa)ṁḍila-sagôttraḥ tathâ Agniśarmmaḥ tathâ Nêvarêvaḥ Mudgala-sagôttraḥ
31 tathâ Nâgaḥ Mâdhara-sagôttraḥ tathâ Nâṇasaraḥ tathâ Rêvasamaḥ tathâ Bhâulla Yaugana-sagôttraḥ
32 tathâ Nêvâditya Bharadvâja-sagôttraḥ tathâ Îśvaraḥ Kauśa-sagôttraḥ tathâ Bappasvâmi tathâ
33 Gôvaśarmmaḥ Vârshṇêya-sagôttraḥ tathâ Śivâdityaḥ tathâ Dêvahaṭaḥ tathâ Sîhaḥ Lâvâ-
34 yaṇa(na)-sagôttraḥ tathâ Naṁnnaḥ[3] Kâtyâyana-sagôttraḥ tathâ Mâtṛi-śûraḥ tathâ Mahêśvaraḥ
35 Âgnêya-samâna-sagôttraḥ tên=âtm-âṅśô Nâina-dauhittrâya dattaḥ tathâ Lallaḥ Bharadvâ-
36 ja-sagôttraḥ tathâ tasy=aiva bhrâtâ Jajjukaḥ tathâ Dattaḥ Saundâna-sagôttraḥ tathâ
37 Agniśarmmaḥ Âgnêya-samâna-sagôttraḥ tathâ Nêvâdityaḥ tathâ Saṁbaüraḥ
38 Kauśa-sagôttraḥ tathâ Jajjukaḥ Vârshṇêya-sagôttraḥ tathâ Âdityaḥ Gautama-sagôttraḥ
39 tathâ Âdityachîhallakaḥ Sôma-sutaḥ tath[4]=Âgniśa[r*]ma Mudgala-sagôtra Rêva Âgnêya-samâna-sagôttra

Third Plate.

40 Sîharakhi-dvâdaś-ântarggata-Gôvaṭṭaṇ-âbhidhânô grâmaḥ sa-hira-
41 ṇy-âdânaḥ sa-daṇḍa-daśâparâdhaḥ sa-sîmâ-paryyantaḥ sa-tîrtthaḥ Mê-shu(?)valli-
42 kâ-prâvêśukaḥ samasta-râjakîyânâm=a-hasta-prakshêpaṇîyô bhûmi-
43 chchhiddra-nyâyên=âdya vijaya-saptamyâm=udak-âtisarggêṇa pratipâdi-taḥ [|*] yata-
44 s=tatô=sya na kaiśchid=vyâsêdhê pravarttitavyam=âgâmi-bhaddra-nṛipati-bhir=apy=anityâ-
45 ṇy(ny)=aiśvaryyâṇy=asthiraṁ mânushyaṁ sâmânyañ=cha bhûmi-dâna-phalaṁ tad-apaharaṇa-pâpaṁ

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[1] Read *tathâ.*

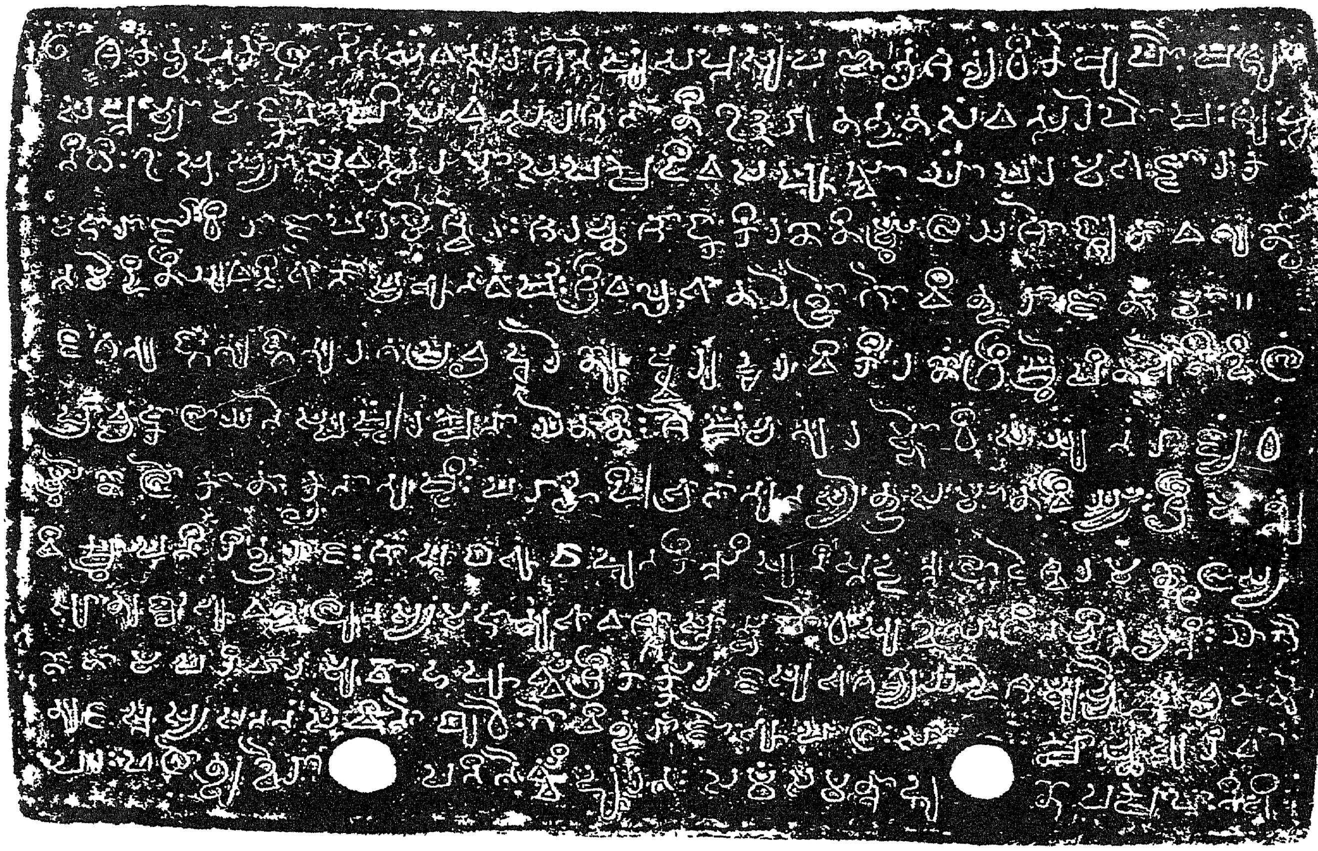
[2] The words *tathâ tat-sutô Gôva* stand above the line, and seem to have been added subsequently. There [is] no mark to shew exactly where they belong; but their intended place seems here, rather than after *Bhâullaḥ Vats[a-]sagôttraḥ.*

[3] Read *Nannaḥ.*

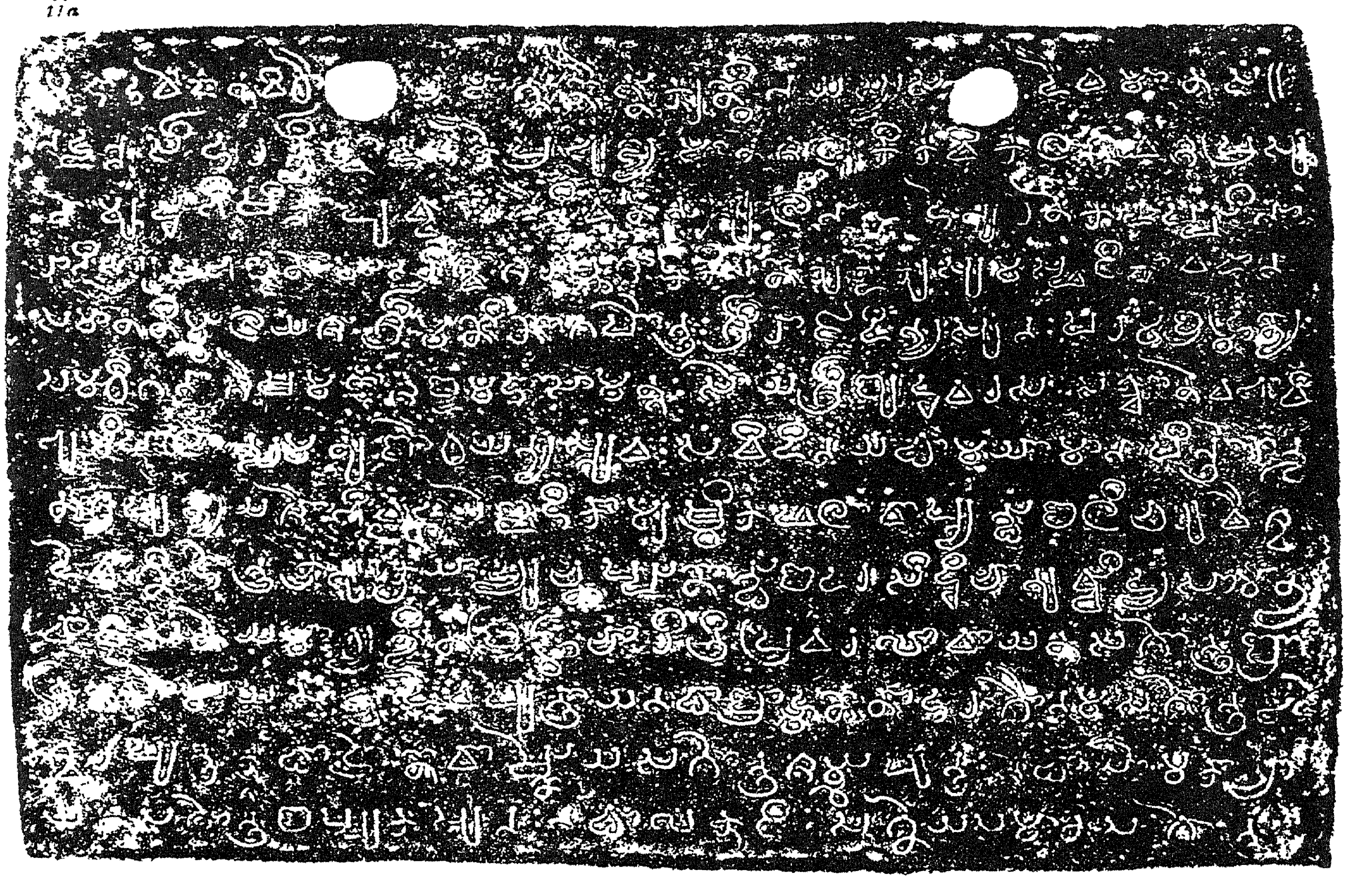
[4] The words *tath=Âgniśa[r*]ma Mudgala-sagôtra* stand below the line; and the omission to double the [t] in *sagôtra* seems to shew conclusively that they were added subsequently. Here, again, there is no mark to sh[ew] exactly where they belong; but their intended place seems to be where I have put them.

Torkhede Plates of Govindaraja of Gujarat.—Saka-Samvat 735.

i.

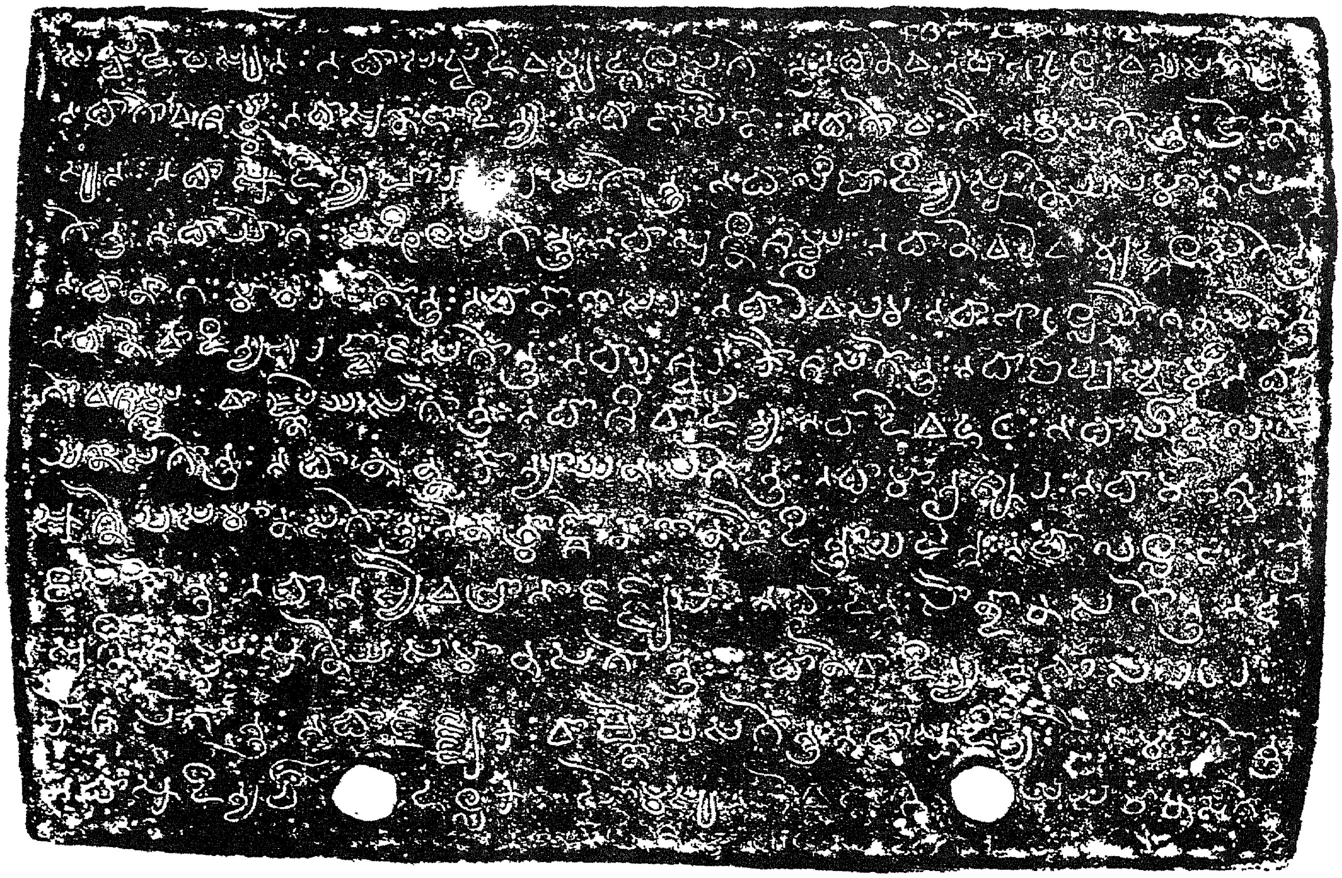


iia



J. F. FLEET, I. C. S. SCALE ·50. W. GRIGGS, PHOTO-LITH.

iib.



iii.



46 ch=âvagachchhaḍbhir=ayam=asmad-dâyô=numantavyaḥ paripâlayitavyaś=cha [|*] uktaṁ cha maharshibhiḥ [|*]
47 Bahubhir[1]=vvasudhâ bhuktâ râjabhiḥ Sagar-âdibhiḥ yasya yasya yadâ bhûmis=tasya tasya tadâ phalaṁ [||*]
48 Shashṭiṁ varsha-sahasrâṇi svarggê tishṭhati bhûmi-daḥ âchchhêttâ ch=ânumantâ cha tâny=êva narakê vasêd=iti [||*] Ôm[2] |(||)
49 Likhitaṁ mayâ lêkhaka-Kṛishṇêna Nanna-putrêṇa |(||)

TRANSLATION.

Ôm! In seven centuries, increased by thirty-five (years), of the years that have gone by from the time of the Śaka king (or kings), on the seventh tithi in the bright fortnight of (the month) Pausha; or, in figures, the centuries of years 735, in the Nandana saṁvatsara, (the month) Pausha, the tithi 7 of the bright fortnight; on this (*tithi*), specified as above by the year (or *saṁvatsara*) and month and fortnight and day:[3]—

(Line 3.)—(*There is*) the *Paramabhaṭṭâraka*, *Mahârâjâdhirâja*, and *Paramêśvara*, Prabhûtavarsha, the king of favourites of fortune, by name Gôvindarâja (III.),— an enjoyer of the young woman the Earth, who is veiled by a mantle, which is (*his*) fame, that is as spotless as the rays of the autumn moon. Even in the hot weather, the whole sky, in which the rays of the sun are obscured on high by the dense dust (*raised*) by the tall steeds of Jagattuṅga, distinctly looks as if the rainy season had come. (*And*) the greatest possible joy is produced in the hearts of men, through the manner in which he righteously rules the whole kingdom, together with the four oceans.

(L. 8.)— His brother, Indrarâja,— equal in valour to (the god) Indra; a glorious king on the earth; the source of the production of wondrous fame,— became the ruler of the province of the lord of Lâṭa, which was bestowed by him (Gôvinda III.).

(L. 10.)—His son was one of great dignity,— with a mind that revelled in the pleasure of learning the meaning of the Śâstras,— who bore aloft, in the first place, the auspicious appellation of "illustrious Karkarâja," accompanied by a secondary name.

(L. 11.)—His younger brother (*is*) the king Gôvindarâja,— verily like another (god) Śaṁbhu personified,— who abides in good morality, just as the god sits on the excellent bull (Nandi), (*and*) who is always worshipped by learned people, just as the god is by (*the other*) gods. His mind is never dulled, either in the height of battle by the arrows, tipped with (sharp) points,[4] which, discharged from afar on all sides, graze the (*very*) string of (*his*) bow and the feathers (*of his arrow*), or in the rite of charity by suppliants, on the look-out for rewards, who assail (*him*) from afar on all sides through partiality for (*his*) virtues.

(L. 15.)—At the estate[5] (*called*) the Sîharakkhî Twelve, conferred by him, this person, the illustrious Buddhavarasa, a *Mahâsâmanta* who has attained all the *mahâśabdas*,—who has been born in the spotless Śalukika race; who has been anointed on the forehead; who is the cause of an unequalled fever, hard to be cured, among the wives of (*his*) enemies; who is a wind that breaks down numerous trees, which are (*his*) enemies, inflated with pride; whose pure fame (*is*) like the white colour of the rays of the autumn moon, or of a jasmine flower, or of a piece of crystal; who is the son's son of the illustrious Maṇinâga; who is

[1] Metre: Ślôka (Anushṭubh); and in the following verse.

[2] Represented by a symbol which is identical with one of the forms of the numerical symbol for 90.

[3] The context is in line 19, — "This person, the illustrious Buddhavarasa, informs all future kings," *etc.*

[4] Or, perhaps, "aiming at (*his*) shield."

[5] *prabhujyamâna*. In the construction in which it stands, the word is not a very easy one to translate literally.

the son of the illustrious **Râjâditya**; (*and*) who is extremely well-disposed to Brâhmaṇs,— informs all future kings :—

(L. 20.)—"Be it known to you that,—for the increase of the religious merit of my parents and of myself; for the sake of acquiring a reward in this world and in the next; (*and*) for maintaining the *bali*, the *charu*, the *vaiśvadêva*, the *agnihôtra*, the sacrificial rites, *etc.*,—**the village named Gôvaṭṭaṇa, in the Siharakhî Twelve**, with the (*right of*) taking gold, with (*the right to*) fines and (*punishments for*) the ten offences, with all that is included within the boundaries, with (*its*) sacred bathing-places, with (*its*) **hamlet of (?) Mêshuvallikâ**, (*and*) not to be pointed at by the hand (*of confiscation*) of any of the king's people, has to-day, **on the (tithi called) vijaya-saptamî**, been granted by me, according to the rule of *bhûmichchhidra* (*and*) with the pouring out of water, (*to the following persons*; *viz.*),—to the Brâhmaṇ Sôma, son of Sarvadêva, who belongs to the community of the *Chaturvêdins* of **Badarasiddhi**, who is a religious student of the Vâjasanêya-Mâdhyaṁdina (*śâkhâ*), who has an invocation of three original ancestors, and who belongs to the Lâvâyana *gôtra*; also, the Brâhmaṇ Nâhara, of the Gautama *gôtra*, son of Mahêśvara; also, Drôṇa, of the Vârshṇêya *gôtra*, son of Śarman; also, Sôma, of the Kâtyâyana *gôtra*, son of Bappuka; also, Lakuṭi, whose *gôtra* is the same with that of the Âgnêyas, son of Sarvadêva; also, Sarvadêva, of the Mudgala *gôtra*; also, Nêva; also, his son Gôva; also, Bhâulla, of the Vatsa *gôtra*; also, Gôvaśarman; also, Aṇahâditya; also, Nâsêna; also, Gôva, of the Gautama *gôtra*, son of Drôṇa; also, Âditya, of the Pârâśara *gôtra*; also, Limbâditya, whose *gôtra* is the same with that of the Âgnêyas; also, Yôga, of the Śaṇḍila *gôtra*; also, Agniśarman; also, Nêvarêva, of the Mudgala *gôtra*; also, Nâga, of the Mâdhara *gôtra*; also, Nâṇasara; also, Rêvasama; also, Bhâulla, of the Yaugana *gôtra*; also, Nêvâditya, of the Bharadvâja *gôtra*; also, Îśvara, of the Kauśa *gôtra*; also, Bappasvâmin; also, Gôvaśarman, of the Vârshṇêya *gôtra*; also, Śivâditya; also, Dêvahaṭa; also, Sîha, of the Lâvâyana *gôtra*; also, Nanna, of the Kâtyâyana *gôtra*; also, Mâtṛiśûra; also, Mahêśvara, whose *gôtra* is the same with that of the Âgnêyas,—(*and*) he has given his share to the daughter's son of Nâina;[1] also, Lalla, of the Bharadvâja *gôtra*; also, his brother Jajjuka; also, Datta, of the Saundâna *gôtra*; also, Agniśarman, whose *gôtra* is the same with that of the Âgnêyas; also, Nêvâditya; also, Sambaûra, of the Kauśa *gôtra*; also, Jajjuka, of the Vârshṇêya *gôtra*; also, Âditya, of the Gautama *gôtra*; also, Âdityachîhallaka, the son of Sôma; also, Agniśarman, of the Mudgala *gôtra*; (*and*) Rêva, whose *gôtra* is the same with that of the Âgnêyas.

(L. 43.)—"Wherefore, no one should behave so as to restrain this grant. And this, Our gift, should be assented to, and preserved by, future benevolent kings; understanding that riches are not everlasting, (*and*) that man's estate is uncertain, and that the reward of a grant of land belongs in common (*both to him who makes it, and to him who continues it*), and understanding also the sin of confiscating it.

(L. 46.)—"And it has been said by the great sages :—The earth has been enjoyed by many kings, commencing with Sagara; whosoever at any time possesses the earth, to him belongs, at that time, the reward (*of the grant that is now made, if he continue it*)! The giver of land abides in heaven for sixty thousand years; (*but*) the confiscator (*of a grant*), or he who assents (*to an act of confiscation*), shall dwell for the same number of years in hell!"

(L. 49.)—Written by me, the writer Kṛishṇa, son of Nanna.

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[1] Or, perhaps, "to (*his*) daughter's son, Nâina."

No. 10.— VANAPALLI PLATES OF ANNA-VEMA.— SAKA-SAMVAT 1300.

BY E. HULTZSCH, PH.D.

The original of this inscription was "found by a workman while excavating some earth in an old site" in the village of **Vanapalli** in the Amalâpuram tâlukâ of the Gôdâvarî district. The find came to the notice of Mr. P. V. S. Gopalam, Pleader, Cocanada, who reported it to the Superintendent, Archæological Survey, Madras, on the 23rd May 1892. The plates were subsequently presented to Government by their owner, Vissapragada Krishṇayya, and are now deposited in the **Madras Museum**.

The inscription is engraved on three copper-plates of 10¼ by 5½ inches. The rims are slightly raised for the protection of the writing. The preservation of the plates is fairly good; on plates i.*b*, ii.*b*, and iii.*a*, some letters are partially eaten away by verdigris. The three plates are strung on a copper ring, which measures about 3¾ inches in diameter, and about 7/16 inch in thickness. It is not soldered and can be detached from the plates by bending it asunder. Instead of the usual seal, the ring bears a well-carved recumbent figure of the sacred bull **Nandi**, which is about 1½ inch long, and placed on a plain pedestal.— The alphabet of the inscription is **Telugu**, and the language **Sanskrit**. With the exception of a few words in lines 1, 49, 53, 57 f. and 65, the whole of the text is in verse. The signature of the king at the end of the document is in the Telugu language.— As regards **orthography**, the writer of the inscription follows the same system which is observed in other inscriptions from the Telugu and Kanarese countries. Thus, *dhdh* is written instead of *ddh*, if the letter *dh* is doubled either after *r* (*e.g.* in *ardhdha* for *ardha*, l. 47) or through *saṁdhi* (*e.g.* in *sidhdha* for *siddha*, l. 21, and *udhdharan* for *uddharan*, l. 1). Similarly, *chhchh* takes the place of *chchh* (*e.g.* in *châmara-chhchhatra* for *châmara-chchhattra*, l. 35 f.). The letters *k*, *g*, *ḍ*, *t*, *d*, *dh*, and *v* are sometimes doubled after an *anusvâra* (*e.g.* in *laṁkka*, ll. 48, 52 and 61; *aṁggaṇa*, l. 50; *gaṁḍḍa*, l. 27; *viṁddaṁttê*, l. 37; *baṁdhdhu*, l. 26; and *saṁvvatsara*, l. 41). A superfluous *anusvâra* is sometimes inserted before double *m*, before double *n*, or before *n* followed by a consonant (*e.g.* in *Iṁmmaḍi*, ll. 42 and 52; *Aṁnna* for *Anna*, l. 40; and *sâmâṁnya* for *sâmânya*, l. 58). Further irregularities are,— *braṁhma* for *brahma* (l. 56), *dhaṁrmma* for *dharma* (l. 58), *siṁhvâsana* or *sihvâsana* for *siṁhâsana* (ll. 29, 30 and 38), *pâlaniyya* for *pâlanîya* (l. 59), and *uchchatê* for *uchyatê* (l. 57). The unaspirated letter takes the place of the aspirate (*e.g.* in *palaka* for *phalaka*, l. 31, and *bima* for *bhîma*, l. 34); the sonant the place of the surd (*e.g.* in *adha* for *atha*, ll. 49 and 53), and *vice versâ* (*e.g.* in *phâla* for *bhâla*, l. 7); and the dental *n* the place of the lingual *ṇ* after *r* (in *varnna* for *varṇa*, l. 9, *arnnava* for *arṇava*, l. 25, and *nirnaya* for *nirṇaya*, l. 49).

The plates record a grant by a member of the so-called **Reḍḍi** dynasty of **Koṇḍaviḍu**,[1] a hill-fort in the Narasarâvupêṭa tâlukâ of the Kistna district.[2] The inscription opens with invocations of Vishṇu in his Boar-incarnation (verse 1), Gaṇapati (v. 2), and the moon on the head of Śiva (v. 3). It then refers to the creation of the world by Brahmâ at the command of Vishṇu (v. 4), and to **the fourth (or Śûdra) caste**, which, like the river Gaṅgâ, was produced from the foot of Vishṇu (v. 5). A member of this caste was king **Prôla** (v. 6), who must not be confounded with the Kâkatîya king of the same name.[3] His son was king **Vêma** (v. 7), who built a flight of steps and a hall at Śrîśailam (v. 10), the well-known Śaiva shrine in the Karṇûl district.[4] Vêma had two sons, **Anna-Vôta** (v. 11) and **Anna-Vêma**

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[1] Compare Wilson's *Mackenzie Collection*, Madras edition, pp. 79 ff.; Mr. Mackenzie's *Manual of the Kistna District*, p. 9 f.; and Mr. Sewell's *Lists of Antiquities*, Vol. II. pp. 118 f. and 187.

[2] *ibid.* Vol. I. p. 70 f.

[3] *Ind. Ant.* Vol. XXI. p. 197.

[4] According to the *Kurnool Manual*, p. 183, Ana-Vêma-Reḍḍi built two *maṇḍapas* at Śrîśailam.

(vv. 13, 16, 17, 18, 20 and 21), **Ana-Vêma** (vv. 19 and 28) or (in Telugu) **Ana-Vêmu** (l. [illegible]). The second of these resided at **Koṇḍavîṭi** (v. 14), *i.e.* Koṇḍavîḍu, and bore the surnames [illegible] **Jaganobbagaṇḍa** (v. 13), **Kshurikâ-Kali-Vêtâla** and **Karpûra-Vasantarâya** (v. 19). [illegible] references to **Hêmâdri** (vv. 9 and 11) show that his *Dânakhaṇḍa* was considered an authority at the time of the grant.

The immediate object of the inscription is to record that king **Anna-Vêma** granted a village as an *agrahâra* to a certain **Immaḍi** of the **Lôhita** *gôtra* (v. 21), who was the son of the minister Mallaya (v. 23) and appears to have been the minister (v. 22) and spiritual preceptor (v. 24) of the king. The date of the grant was the **fourteenth** *tithi* of the **dark fortnight** of **Mâgha** in the cyclic year **Siddhârthin** and the **Śâka** year **1300** (v. 21). The Siddhârthin [illegible] does not correspond with Śaka-Saṁvat 1300, but with 1301 expired or [illegible] current (A.D. 1379-80). Mr. Dikshit kindly informs me that the European equivalent of the date is **Monday, the 6th February, A.D. 1380.** The granted village was [illegible] **Immaḍilaṅka** (vv. 21, 24, 27 and 28) after the donee, and also **Anna-Vêmapura** (v. 24) after the donor. The western boundary of the granted village was the **Gautamî** (v. 26), which may mean either the Gôdâvarî river in general, or its northern branch below the present Anicut. Mr. Gopalam, the discoverer of the inscription, remarks that **Vanapalli**, where the plates were found, "lies on the southern side of the Gautamî, a branch of the Gôdâvarî, and there is a hamlet called **Immaḍivârilaṅka** to the north of the village." The southern boundary of Immaḍilaṅka is stated to have been "a straight line (?) between a *pîpal* tree on a platform (?) in the village of **Prakhyâ** and the house of **Muggullasanda**" (v. 25 f.). Mr. Gopalam says:— "There are two villages, called **Prakkilaṅka** and **Muggulla**, above the Anicut, and I entertain some doubt whether the inscription under enquiry relates to any grant near these villages." If this is really the case, the granted village of Immaḍilaṅka cannot be identical with the modern Immaḍivârilaṅka, which is not above, but below the Anicut. I am unable to say which of these two possibilities is correct, nor have I any means for identifying the boundaries in the east (Kriddêvî, v. 25) and in the north (Koṇḍûrî and Koṇḍepûṇḍî, v. 26).

After the usual imprecatory verses follow two verses in which the composer of the inscription, **Trilôchanârya**, praises his own poetical merits (v. 28 f.). The document ends with an invocation of Śiva and with the signature of the king.

TEXT.[1]

First Plate; First Side.

1 अविघ्नमस्तु । अव्याद्विभुः किरिवपुर्भुवमुध्धरन्य-[2]
2 श्चेपसटामणिसहास्रगतस्वबिंबः[3] । सुव्यक्तमाश्रित-
3 जनाय तदादरेण स्वीयं विभाति कथयंन्निव सर्व्वं-
4 गत्व[म्*] ॥ [१*] शंभोर्हारफणारत्नैः कर्त्तुं हारं समुत्सु-
5 कः । तानि सृशन्[4] पितुर्व्वक्रं पश्यंन्[5] पातु गजानन: [२*]
6 सा चंद्ररेखा जयति श्रीकंठस्य जटास्थिता । या धत्ते[6] पार्व्वं-
7 [7]तीफालफलकश्रियमुज्वलां[8] ॥ [३*] विष्णोर्न्नाभिसरोजाताज्जात-

[1] From the original copper-plates.
[2] Read °मुद्धर°.
[3] Read सटामणिसहस्र ; स्र is corrected by the engraver from र.
[4] Read स्पृशन्.
[5] Read पश्यन्.
[6] Read धत्ते.
[7] Read भाल.
[8] Read °मुज्ज्वलाम्.

8 स्मरसिजासनः । तदाज्ञया जगत्सर्व्वं ससर्ज सचरा-
9 चरं ॥ [४*] तत्र चतुर्थो [1]वर्न्नश्शौरेः पदपद्मसंभवो जयति ।
10 यस्य सहजा स्रवंत्ती त्रिभिः प्रवाहैः पुनाति भु-

First Plate; Second Side.

11 वनानि ॥ [५*] तस्मिन्नभूदिंदुरिवांबुराशौ प्रोलक्षितीशो जगर-
12 पालः[2] । कळानिधेर्य्यस्य निजावतारस्संत्तर्पणायैव सदा
13 बुधानां ॥ [६*] तस्य पुण्योदयाज्जातस्सुपुत्रः प्रोलभूपतेः ।
14 वेमावनीश्वरो नाम पुण्यश्लोको नृपाग्रणीः ॥ [७*] यस्मि[न्*] नृपे शास-
15 ति धर्म्मशीले महोत्सवान् प्राप्य महीवधूटी । स्वीयं[3]
16 हरिश्चंद्रनृपालमुख्यैर्व्वियोगदुःखं सहसा
17 मुमोच ॥ [८*] हेमाद्रिदानान्यकरोदशेषाण्यभुङ्त[4] भूमिं[5]
18 द्विजभुक्तशेषां । यस्संततीस्सप्त चकार तस्य किं वर्ण्ण्य-
19 ते वेमविभोश्चरित्रं ॥ [९*] सोपानानि विधाय वेमनृपतिः पाता-
20 ळगंगापथे[6] स्तंभत्वं निजधर्म्मशासनविधेः श्रीशैलमेवानयत् ।

Second Plate; First Side.

21 आस्थाने[7] [8]सुरसिध्वसंयमिगणैरासेव्यमानस्सदा वन्नीस्तत्पुरु-
22 षादिभिः कवयते देवी यदीयं यशः ॥ [१०*] आसीदप्रतिमप्रताप-
23 महिमा हेमाद्रिदानव्रती वीरश्रीपतिरन्नवोतनृपतिर्व्वेमक्षिती-
24 शात्मजः । बाहाखङ्गवशादशाद्वसुमतीमेकातपत्रश्रियं यश्चक्रे च
25 यशःप्रवाहनिवहैस्त्रैलोक्यमेकार्न्नवं[9] ॥ [११*] जित्वा महीं जिष्णुरिव स्व-
26 शक्त्या दत्वाग्रहारान् धरणीसुरेभ्यः । कृत्वा कृतार्थ्यं[10] निजबंध्युवर्ग्गं[11]
27 जनैः फलं प्राप स भूमिपालः ॥ [१२*] तस्यानुजन्मा जगनोब्बगंड-
28 : कीर्त्तिंप्रियो भूपतिरन्नवेमः । वृत्तिर्य्यदीया भुवि मातृकाभूध्धर्म्मा-[12]
29 [13]र्थ्यकामाचरणोद्यतानां ॥ [१३*] श्रीकोंड्डवीटीपुरिराजधान्यां सिंह्मासन-[14]
30 स्थे[15] सति यत्र राज्ञि । महोग्रसिह्मासनवम्महीद्रान्[16] व्रजंत्ति सेध्या[17] इव
वै-

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[1] Read वर्ण्णः. [2] Read जगदेकपालः. [3] The *anusvâra* stands at the beginning of the next line. [4] Read °भुङ्क्त. [5] The *anusvâra* stands at the beginning of the next line. [6] Read °पथे. [7] The group स्थ looks as if it consisted of स and ध. [8] Read सिद्ध. [9] Read °कार्णवम्. [10] Read कृतार्थं. [11] Read बन्धु; the *anusvâra* stands at the beginning of the next line. [12] Read मात्रिकाभूद्धर्म्मा°. [13] Read °र्थ. [14] Read सिंहासन. [15] The group स्थ looks as if it consisted of स and ध. [16] Read सिंहासनवन्महीभ्रान्. [17] Read सेर्ष्या.

31 रिभूपाः ॥ [१४*] यत्खड्गपलके[1] छ्छाया स्फुरंत्यतिविनिर्म्मलाः
अनतक्षोणि-

32 पालानां भाग्यरेखा इवाहृताः ॥ [१५*] तेनान्नवेमक्षितिपेन दान-

Second Plate; Second Side.

33 व्रातैकतानेन महोन्नतेन । चतुर्दिगंत्ता धरणी कृतासीदपारिजाता च्व

34 सपारिजाता ॥ [१६*] खड्गो जिष्णुरशुचिः कालः क्रव्यात्परुषो प्रभंजनः
। श्रीदो विमो-[2]

35 न्नवेमस्य धत्ते दिक्पालडंबरं ॥ [१७*] केचिद्देशाधिपत्यं कतिचन
शिबिकाचाम-

36 रच्छत्रभोगां केचिद्राज्यं स्वकीयं कतिचन विभवैरग्रहारानुदारा-

37 न् । विंदंत्ते लोकरक्षाविधिमहितमहाभागधेयेन्नवेमक्षोणीपाले सभा-

38 यां सकलगुणनिधौ रत्नसिंहासनस्थे[4] ॥ [१८*] चुरिकाकलितेताळः कर्पूर-

39 वसंत्तरायबिरुदांकः[5] । निस्सीमभूमिदान[:*] श्रीनिधिरनवेमभूपति-

40 र्जयति ॥ [१९*] अंन्नवेमप्रबोर्ल्लक्ष्मी[6] विबुधानां विभूतये । तस्यैव[7] कीर्त्तिर्
जा-

41 ता तेषामपि सरस्वती ॥ [२०*] शाकाब्दे गगनाक्षिविश्वगणिते
[8]सिध्याब्धिसंव्वत्सरे मा-

42 घे कृष्णचतुर्द्दशीशिवतिथौ[9] वीरान्नवेमप्रभुः । प्रादादिंम्मडिलंकसं-[10]

43 ज्ञमतुलं कल्याग्रहारोत्तमं ग्रामं लोहितगोत्रजाय विदुषे

44 पेरिंदकृडींद्राय सः ॥ [२१*] नीतौ मंत्रीश्वरो विद्यागोष्ठीषु त्रिबृ-
धाग्रणी[:*] ।

Third Plate; First Side.

45 मित्रं हितोपदेशेषु भूभुजामिम्मडीश्वरः ॥ [२२*] स यिंम्मडीन्द्रस्सक-[11]

46 [12]लार्थ्यवेदी मानाधिको मल्लयमंत्रिसूनुः । लब्ध्वाग्रहारं लसदंत्तरा-

47 त्मा प्रा[दा*]त्तदर्ध्धं[13] धरणीसुरेभ्यः ॥ [२३*] वीराध्यापकमन्त्रिक
गौतमकन्या-

48 प्रदानकृत्कीर्त्तिः । भाति स्तुसत्यगोत्रिजितमिम्मडिलंकन्नवेमपुर-[14]

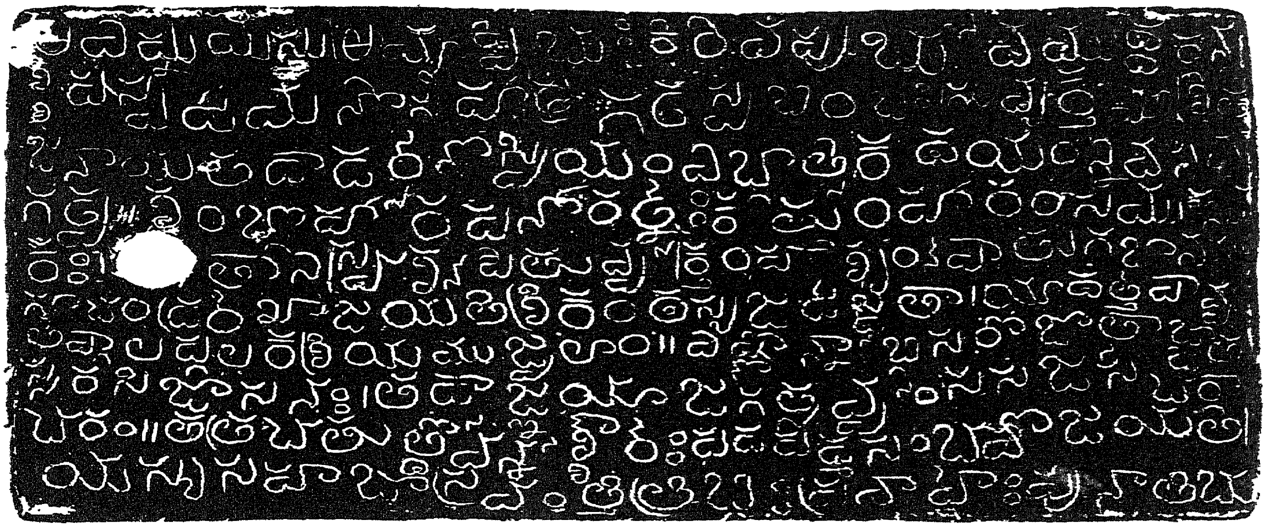
49 मनघं ॥ [२४*] अथ[15] सीमानिनंयः[16] ॥ क्रिद्देवीपश्चि[मा]श्वध्याः[17] प्राच्यां
याम्ये तु

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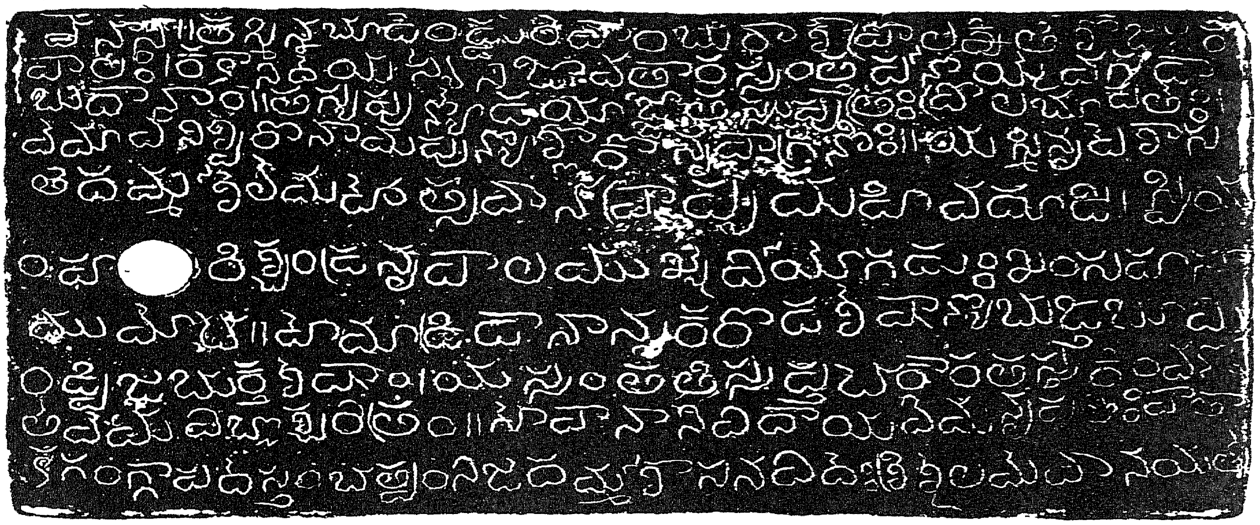
1 Read फलके छाया:. 2 Read भीमो. 3 Read °रुच्छत्र. 4 Read सिंहासन.
5 The *anusvâra* of दां is corrected from a *visarga*. 6 Read प्रभोर्लक्ष्मीर्वि°. 7 Read तस्यैव.
8 Read सिद्धार्थि. 9 Read तिथौ. 10 The *anusvâra* stands at the beginning of the next line.
11 Read इम्मडीन्द्रः. 12 Read °लार्थ. 13 Read °दर्धं. 14 Read °लङ्कान्न°.
15 Read अथ. 16 Read निर्णयः. 17 Read °श्वत्थाः.

Vanapalli Plates of Anna-Vema.—Saka-Samvat 1300.

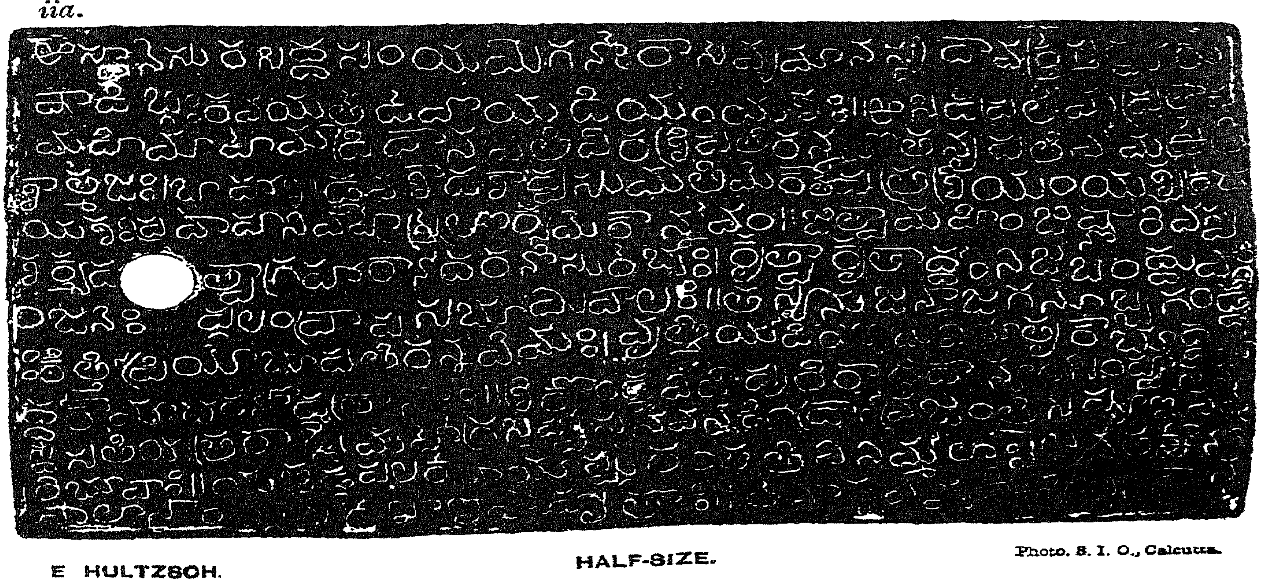
ia.



ib.



iia.



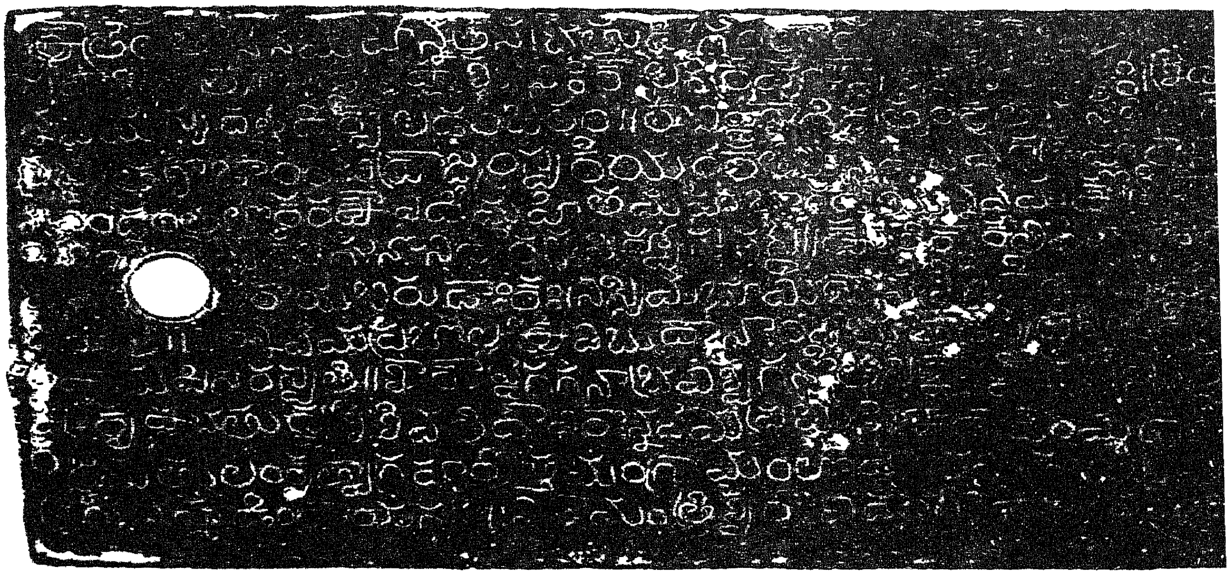
E HULTZSCH.

HALF-SIZE.

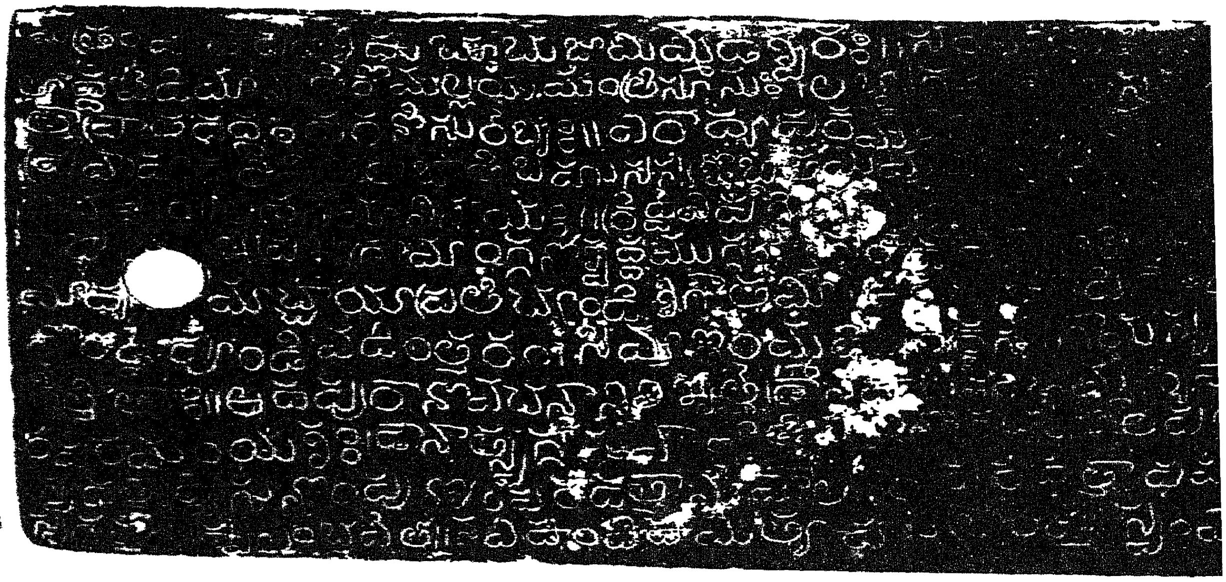
Photo. S. I. O., Calcutta.

Reg. No. 664, E. Hultzsch.—May. 93.—695.

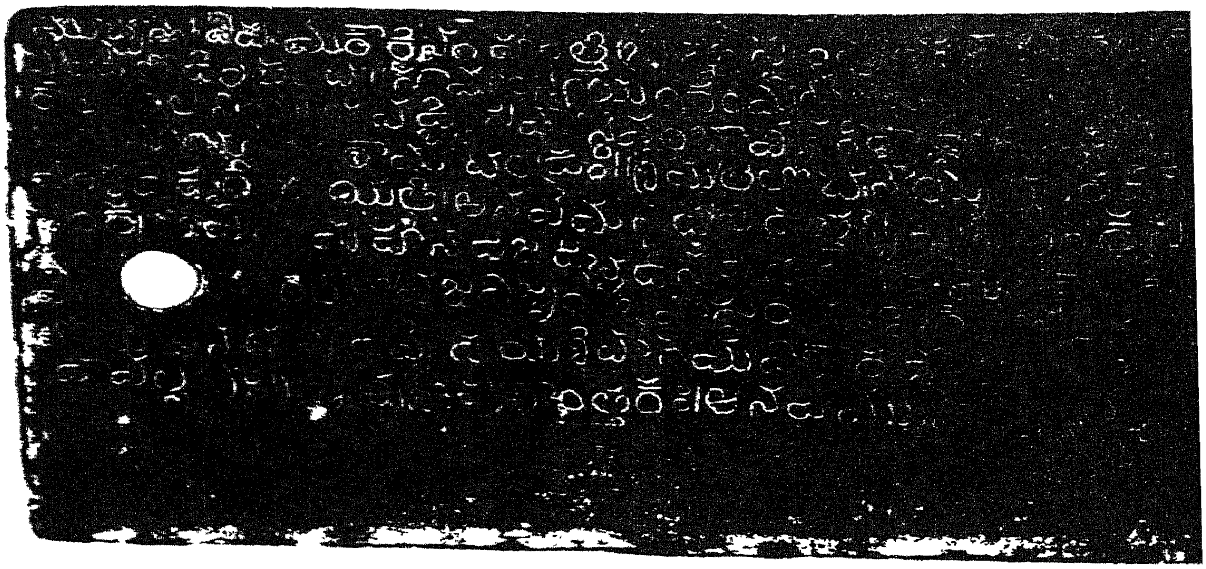
iib.



iiia.



iiib.



50 दिङ्मुखे [।*] प्रख्याग्रामांग्गणाश्लघ्यसुग्गुर्ल्व्वसंदवेश्मनो:[1] । [२५*] कृष्णा या
51 माध्यमा छ्क्काया[2] प्रतीच्यां दिशि गौतमी । उदीच्यामपि कोंड्डूरी-
52 कोंड्डेपूंडीवटांत्तरं । [२६*] सीमा इंम्मडिलंकस्य ग्रामस्य परि-
53 कीर्त्तिता: ॥ [२७*] अध[3] पुराणवचनानि लिख्यंत्ते । दानपालनयोर्म्मध्ये
पालनं[4]
54 परमं यश: । दानात्स्वर्ग्गमवाप्नोति पालनादच्युतं पदं ॥
55 स्वदत्ता[द्*]द्विगुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण
56 स्वदत्तं निष्फलं[5] भवेत् ॥ न विषं विषमित्याहुर्ब्रह्मस्वं[6] विष-

Third Plate; Second Side.

57 मुच्चते[7] । विषमेकाकिनं हंत्ति ब्रह्मस्वं पुत्रपौत्रकं । राम-
58 चंद्रेणोदीरितं च ॥ सामांन्योयं धंर्म्मसेतुं[8] नृपाणां काले
59 काले पालनिय्यो[9] भवद्भि[:*] । सर्व्वानेवं भाविन: [10]पार्थ्विवेंद्रान् भूयो
60 भूयो याचते रामचंद्र: ॥ श्रीम[त्*]त्रिलोचनार्य्यंस्सुकवि: कवि-
61 वंशदीपको जयति । अनवेमनृपतिदत्तस्येम्मडिलंकस्य शास-
62 नं कृतवान् ॥ [२८*] [11]महानटजटाछ्छटानटदमंद्दमंद्दाकिनीकल-
63 [12]क्वणितकंकणव्रजविजृंभिवाग्गुंभन:[13] । कवि: कविकुलोद्भ-
64 वो भुवनभव्यदिव्योदयश्शिवागमविशारदो जयति शार-
65 दावल्लभ: ॥ [२९*] श्रीम[त्*]त्रिपुरांत्तक: । अनवेमु व्रालु ॥[14]

TRANSLATION.

(Line 1.) Let there be freedom from obstacles !

(Verse 1.) Let him (**Vishṇu**) protect (*you*), the boar-shaped lord, whose image, while he rescues the earth (*from the ocean*), is reflected in the thousand jewels on the hoods of (*the serpent*) Śêsha, (*and*) who (*thus*) clearly (*and*) emphatically demonstrates, as it were, his omnipresence to (*his*) devotees !

(V. 2.) Let him protect (*you*), the elephant-faced (**Gaṇapati**), who, desirous of making a necklace of the jewels on the hoods of (*the snakes which form*) the necklace of Śambhu (Śiva), is touching these (*jewels*) (*and*) looking at the face of (*his*) father !

(V. 3.) Victorious is that sickle of the moon on the matted hair of Śrîkaṇṭha (**Śiva**), which possesses the luminous beauty of the smooth forehead of Pârvatî.

(V. 4.) The lotus-seated (**Brahmâ**), who was produced from the lotus on the navel of **Vishṇu**, created the whole movable and immovable world at his (Vishṇu's) command.

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1 Read °श्वत्य. 2 Read छाया. 3 Read अथ.
4 The *anusvâra* stands at the beginning of the next line. 5 Read निष्फलं. 6 Read °हुर्ब्रह्मस्वं.
7 Read °मुच्यते. 8 Read धर्मसेतुर्नृपाणां. 9 Read पालनीयो. 10 Read पार्थि°.
11 Read जटाछटा. 12 The *anusvâra* of कंकण is corrected from क. 13 Read वाग्गुम्फन:.
14 The line ends with three symbols, *viz.* a lotus-flower, a square resembling a *svastika*, and a discus.

(V. 5.) In this (*world*) is victorious **the fourth caste,** which was produced from the lotus-foot of Śauri **(Vishṇu),** (*and*) whose sister, the river **(Gaṅgâ),** purifies the (*three*) worlds by (*her*) threefold course.

(V. 6.) From this (*caste*), as the moon from the ocean, sprang king **Prôla,** the only protector of the earth, a treasury of knowledge, whose appearance always satisfied learned men, as that of the moon does the gods (*whom she supplies with nectar*).

(V. 7.) In consequence of the good deeds (*in former births*) of this king **Prôla,** there was born (*to him*) an excellent son, called king **Vêma,** the virtuous chief of princes.

(V. 8.) While this righteous prince was ruling, the goddess of the Earth witnessed great festivals and suddenly forgot the pain of her separation from king Hariśchandra and other (*virtuous ancient kings*).

(V. 9.) How[1] can it be described, the conduct of the lord **Vêma,** who performed all the gifts (*described by*) **Hêmâdri,**[2] who enjoyed (*only as much of*) the earth as remained (*after the deduction of that portion*) which was enjoyed by the twice-born, (*and*) who produced the seven kinds of offspring?[3]

(V. 10.) Having built (*a flight of*) steps on the path of the **Pâtâḷagaṅgâ,**[4] king **Vêma** converted **Śrîśailam** into a pillar (*which records*) his pious gifts. Being worshipped in the hall (*âsthâna*) by crowds of gods, demi-gods, and ascetics, the god continually proclaims his (*the king's*) fame by (*his*) faces, *viz.* that of Tatpurusha[5] and the other (*four*).[6]

(V. 11.) King **Vêma's** son was king **Anna-Vôta,** the greatness of whose valour was unequalled, who was devoted to the gifts (*described by*) **Hêmâdri,** who was the husband of the goddess of heroes, who ruled the whole earth[7] by means of the sword in (*his*) arm, and who converted the three worlds into a single ocean by the streams of the flood of (*his*) fame.

(V. 12.) Having conquered the earth by his power, as Jishṇu[8] by his spear, having bestowed *agrahâras* on Brâhmaṇas, (*and*) having fulfilled the desires of the multitude of his relatives, this king obtained the fruit of (*his*) birth (*i.e.* he died).

(V. 13.) His younger brother (*was*) king **Anna-Vêma,** (*surnamed*) **Jaganobbagaṇḍa,**[9] who was beloved by (*the goddess of*) Fame, (*and*) whose conduct on earth became a standard for those who are engaged in the practice of virtue (*dharma*), wealth (*artha*), and pleasure (*kâma*).

(V. 14.) While this king is seated on the lion-throne in (*his*) capital, the prosperous city of **Koṇḍavîḍu,** hostile kings, out of jealousy as it were, migrate to mountains which bear the lairs of very terrible lions.[10]

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[1] *Kim* appears to be used in the sense of *katham*.

[2] Hêmâdri, the author of the *Dânakhaṇḍa*, was the minister of the two Yâdava kings Mahâdêva and Râmachandra; see Dr. Bhandarkar's *Early History of the Dekkan*, p. 88 f. Compare also *Ep. Ind.* Vol. I. p. 368, note 58.

[3] The seven kinds of offspring (*saṁtâna* or *saṁtati*) are seven duties, whose performance is equally meritorious as the procreation of a son. They are thus enumerated in verse 43 of the Gaṇapêśvaram inscription of Gaṇapati (No. 15 below):— संपादितैर्यथावत्सुतकृतिनिधिवनविवाहसुरगेहैः। सतटाकैर्यः सप्तभिरेतैः संतानवान्भवति ॥

[4] According to Brown's *Telugu Dictionary*, this is "the name of that branch of the Kṛishṇâ which flows past Śrîśailam." See also the *Kurnool Manual*, p. 183.

[5] According to Winslow's *Tamil Dictionary*, s. v. *taṟpuruḍam*, this is "one of the five faces of Śiva, indicative of his attributes as preserver."

[6] It may be concluded from the second half of this verse that Vêma built a hall in the temple of Śrîśailam.

[7] Literally, "the earth which possessed the splendour of a single (royal) parasol."

[8] This word appears to be used here as a name of the god Subrahmaṇya, whose attribute is the spear (*śakti*). In verse 17 it is used for Indra.

[9] *i.e.* "the only hero in the world." Compare Brown's *Telugu Dictionary*, s. v. *obba*.

[10] The real cause for this action of the kings was, of course, that they had to flee before Anna-Vêma.

(V. 15.) On the blade of his sword glitter extremely bright images, which appear to be the annexed lines of fortune[1] of kings who have refused to submit (*to him*).

(V. 16.) This noble king **Anna-Vêma**, who is exclusively addicted to liberality and bravery, has made the earth up to the four points of the horizon free from the crowd of enemies (*apa-ari-jâta*), but at the same time endowed with the Pârijâta.[2]

(V. 17.) The sword of **Anna-Vêma** bears resemblance to the regents of the points of the horizon, as it is victorious, bright, black, carnivorous, fettering, destructive, liberal, (*and*) terrible.[3]

(V. 18.) While king **Anna-Vêma**, the treasury of all virtues, whose great fortune is praised (*as he employs it*) for the protection of the world, is seated in the *darbâr* on the jewelled throne, some people receive the sovereignty over a country (*dêśa*), others the distinction of a palanquin, a *chaurî*, and a parasol, others their (*confiscated*) kingdom, (*and*) others *agrahâras*, full of wealth.[4]

(V. 19.) Victorious is king **Ana-Vêma**, (*who is also called*) **Kshurikâ-Kali-Vêtâla**,[5] who bears the surname (*biruda*) **Karpûra-Vasantarâya**,[6] whose gifts of land are boundless, (*and*) who is a treasury of wealth.

(V. 20.) The wealth of the lord **Anna-Vêma** exists (*only*) for the enrichment of learned men, and their eloquence for his glorification.

(V. 21.) In the **Śâka** year reckoned by the atmosphere (0), the sky (0), and the Viśvas (13), (*i.e.* 1300), in the (*cyclic*) year **Siddhârthin**, in (*the month of*) Mâgha, on the fourteenth *tithi*, (*which is sacred to*) Śiva, of the dark (*fortnight*), this heroic lord **Anna-Vêma** granted the incomparable village of **Immaḍilaṅka**, the best of *agrahâras*, which he had founded, to the illustrious scholar **Immaḍindra**, a descendant of the Lôhita *gôtra*.

(V. 22.) **Immaḍîśvara** (*is*) to kings the lord of ministers in politics, the chief of learned men in scientific discussions, (*and*) a friend in salutary counsels.

(V. 23.) This **Immaḍîndra**, who had studied all subjects, who was superior in honours, (*and who was*) the son of **Mallaya-Mantrin**, having received the *agrahâra*, gave, with joyful heart, one half of it to (*other*) Brâhmaṇas.

(V. 24.) Resplendent is the sinless **Immaḍilaṅka**, (*alias*) **Anna-Vêmapura**, which is honoured (*through bearing the names of*) a hero (*and*) a preceptor,[7] which is surrounded by the current of the daughter of Gautama (*i.e.* the **Gautamî** river), (*and*) which is adorned with plentiful corn.

(Line 49.) The boundaries (*of this village*) are determined as follows:—

(V. 25 f.) In the east, (*a row of*) *pîpal* trees on the west of **Kriddêvî**; in the southern direction, a straight line (?) between a *pîpal* tree on a platform (?) in the village of **Prakhyâ** and the house of **Mugguḷḷasanda**; in the western direction, the **Gautamî** (*river*); and in the north, the interval between the banyan-trees at **Koṇḍûri** and **Koṇḍepûṇḍi**.

(V. 27.) The boundaries of the village of **Immaḍilaṅka** are (*thus*) declared.

(Line 53.) Now quotations from the **Purâṇas** are written:—

[Three of the customary verses.]

[1] The expression *bhâgya-rêkhâ* is probably borrowed from palmistry.
[2] *i.e.* he was as liberal as the Pârijâta tree, which here takes the place of the Kalpa tree.
[3] These eight adjectives are, at the same time, surnames of the eight regents of the points of the horizon.
[4] This verse is intended for an account of the daily transactions in the king's court.
[5] *i.e.* "(he who resembles) a Vêtâla in battle with (his) dagger."
[6] This epithet suggests that the king used to take part in the celebration of the spring-festival (*hôlî*), at which camphor and other substances are scattered about. Compare *Ep. Ind.* Vol. I. p. 370, note 64.
[7] *i.e.* of king Anna-Vêma and of his preceptor Immaḍi.

(Line 57.) And Râmachandra has said :—

[Another of the customary verses.]

(V. 28.) Victorious is the illustrious Trilôchanârya, the excellent poet, the ornament of a race of poets, who composed the edict (*concerning*) Immaḍilaṅka, which had been granted by king Ana-Vêma.

(V. 29.) Victorious is the poet, who was born from a race of poets, whose brilliant career is a blessing for the world, who is learned in the doctrine (*âgama*) of Śiva, who is the favourite of Śâradâ (Sarasvatî), (*and*) the stringing of whose words exhibits (*i.e.* resembles) the sweet-sounding spray of drops of the impetuous Mandâkinî (Gaṅgâ), which dances on the coil of the matted hair of the great dancer (Śiva).

(Line 65.) (*Obeisance to*) the blessed Tripurântaka (Śiva)! The signature (*vrâlu*) of Ana-Vêmu.

No. 11.— COCHIN PLATES OF BHASKARA RAVIVARMAN.

BY E. HULTZSCH, PH.D.

Two editions of this inscription appeared in the year 1844, one by Dr. Gundert,[1] the great Malayâḷam scholar who died only a few months ago in his native country, Würtemberg, and the other by the late Mr. Ellis.[2] To Mr. Ellis' paper Sir (then Mr.) Walter Elliot added a tracing of the original copper-plates. In 1859 Kookel Keloo Nair published his own version of Dr. Gundert's translation.[3] Dr. Burnell next gave a translation which was based on the two first versions, and which was accompanied by a bronzed reproduction of the original.[4] Lastly, Mr. Logan's work on Malabar contains a reprint of Dr. Gundert's translation.[5] His Highness the Second Prince of Travancore, who takes a warm interest in historical research, was good enough to send me a set of fresh impressions, from which the Plate at page 72 was prepared. The subjoined transcript and translation, though containing little new, will be welcome to those who are unable to use Dr. Gundert's and Mr. Ellis' papers. The transcript follows that by Dr. Gundert.[6] The translation also agrees generally with Dr. Gundert's, though, in a few cases, Mr. Ellis' explanations were adopted as more probable.

The original of the inscription is in the possession of the Jews at Kochchi (Cochin). It is engraved on two copper-plates; the second side of the second plate is blank. A hole for the ring on which the plates must have been strung, is visible on the impression of each plate; but I have no information if this ring is still preserved and if it bears a seal. The character which is chiefly used in the document, is the Chêra-Pâṇḍya (Vaṭṭeḻuttu) alphabet. The only letter of this alphabet which calls for a special remark, is *y*. This letter has, throughout the plates, the same shape as in the Tirunelli grant;[7] but once, in *vâyaṉattâlum* (line 7), the totally

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[1] *Madras Journal of Literature and Science*, Vol. XIII. Part i. pp. 135 ff.

[2] *ibid.* Part ii. pp. 1 ff.

[3] *ibid.* Vol. XXI. p. 42 f.

[4] *Ind. Ant.* Vol. III. p. 334.

[5] *Malabar*, Vol. II. pp. cxv ff.

[6] The readings *iṟukkumadu* and *peṟumadu* (line 14), *uḍaiyu* (l. 16), and *Vêṇâpali* (l. 21 f.) agree with Mr. Ellis' text. For the numerous misprints in Dr. Gundert's paper, not the author, but the editors of the *Madras Journal* must be held responsible. One of these misprints, Coḍunrflûr (p. 120), has crept into *Hobson-Jobson* p. 211, *s.v.* Cranganore; the correct form Koḍuṅṅallûr is given in Dr. Gundert's *Malayâḷam Dictionary*, p. 303.

[7] See the facsimile Plate in the *Ind. Ant.* Vol. XX. p. 290 f.

different form which is employed in the larger Koṭṭayam grant,[1] occurs. Just as in the two Koṭṭayam grants, the Tirunelli grant, and the grant of Jaṭilavarman,[2]— Grantha letters are used in a number of Sanskṛit words,— *svasti* (line 1), *śrî* (l. 1 (twice) and l. 20),[3] *śâ* of *piraśâdichchu* (l. 5) and *piraśâdam* (l. 6), *sa* of *santati* (ll. 16, 18, 19). In the foreign word *Îssuppu*, the syllable *ssu* is expressed by a Grantha group (ll. 6 and 16). The inscription ends with a symbol which may be taken either for an ornamental mark of punctuation, or for an archaic Nâgarî *śâ*, which might be meant for *śrî*. If the second eventuality holds good, the approximate period of the inscription could perhaps be settled by a comparison with dated records in which similar forms of *śâ* occur.

The language of the inscription is Tamiḻ,— not the artificial language of literary works, but the Tamiḻ of every-day life, which, as the language of the Tanjore inscriptions of the Chôḻas, does not avoid vulgar forms, like *piraśâdichchu* (l. 5) for *piraśâdittu*, and *añju* (in *Añjuvaṇṇam*) for *aindu*. The word *peḍi* (l. 7) is probably a vulgar form of *piḍi*, 'a female elephant,' and *vâyaṉam* (*l. c.*) is derived from the Sanskṛit *vâhana*.[4] The form *ippari*, which occurs before each of the attestations on the second plate, appears to be a corruption of the Tamiḻ *ippaḍi*, 'thus.' A single word shows that, at the time of the inscription, the Tamiḻ language was beginning to develop into Malayâḻam.[5] This is the adjective participle *śeyyiṉṟa* (l. 26), in which the *y* of the root *śey* is assimilated to the following *g*, and which thus supplies the missing link between the Tamiḻ *śeygiṉṟa* and the Malayâḻam *cheyyunna*.[6]

The inscription is dated in the reign of king Bhâskara Ravivarman, who is probably identical with a king of the same name, during whose reign the Tirunelli grant was issued. The differences between the alphabets of the two records are not more considerable than might be expected in the case of productions of two different writers, who resided in localities at a distance from each other. The king bore the title *Kôgôṇmai-koṇḍâṉ*, which may be compared with the similar title *Kônêriṉmai-koṇḍâṉ*,[7] and which is synonymous with the Sanskṛit *Râjarâja*. The date of the inscription was "the thirty-sixth year opposite to the second year." As I have shown on a previous occasion,[8] the meaning of this mysterious phrase is probably "the thirty-sixth year (of the king's coronation, which took place) after the second year (of the king's *yauvarâjya*)." The inscription records a grant which the king made to Îssuppu Iṟappâṉ (ll. 6 and 16), *i.e.* Joseph Rabbân. The occurrence of this Semitic name, combined with the two facts that the plates are still with the Cochin Jews, and that the latter possess a Hebrew translation of the document,[9] proves that the donee was a member of the ancient Jewish colony on the western coast. The grant was made at Muyiṟikkôḍu (l. 4 f.). The Hebrew translation identifies this place with Koḍuṅṅallûr (Cranganore), where the Jewish colonists resided, until the bad treatment which they received there at the hands of the Portuguese, induced them to settle near Cochin.[10] The object of the grant was Añjuvaṇṇam (ll. 7, 8, 15, 19). This word means 'the five castes' and may have been the designation of that quarter of

[1] See Sir Walter Elliot's tracing of this inscription in the *Madras Journal*, Vol. XIII. Part i.

[2] *Ind. Ant.* Vol. XXII. p. 57.

[3] In each of these three instances, two flourishes are attached to the left and right top of the monosyllable *śrî*. The first of these flourishes appears to be an inverted form, and the second the usual form, of the *Piḷḷaiyâr-śuḻi*, on which see *Ind. Ant.* Vol. XX. p. 290, note 32.

[4] The same form *peḍi* and the slightly different form *vôyiṉam* occur in the larger Koṭṭayam grant; *Madras Journal*, Vol. XIII. Part i. p. 128, text line 42 f.

[5] Compare the remarks on the language of the Tirunelli grant; *Ind. Ant.* Vol. XX. p. 286.

[6] Compare Dr. Caldwell's *Comparative Grammar*, second edition, p. 383 f.

[7] *South-Indian Inscriptions*, Vol. II. p. 110.

[8] *Ind. Ant.* Vol. XX. p. 289.

[9] This translation was published by Dr. Gundert in the *Madras Journal*, Vol. XIII. Part ii. pp. 11 ff.

[10] See Dr. Burnell's interesting extracts in the *Ind. Ant.* Vol. III. p. 333.

Cranganore, in which the five classes of artisans,— Aiṅ-Kammâḷar, as they are called in the smaller Koṭṭayam grant,[1]— resided.[2]

The last plate contains the names of a number of witnesses of the transaction. Five of these were the chiefs of five districts (*nâḍu*) which must have been included in the dominions of **Bhâskara Ravivarman.** These were Vêṇâḍu, Vêṇâpalinâḍu, Êṟâḷanâḍu, Vaḷḷuvanâḍu, and Neḍumpuṟaiyûrnâḍu. Vêṇâḍu is the Tamiḻ name of the Travancore country. Vêṇâpali is identified by Mr. Ellis with "Verapoli." Êṟâḷanâḍu or, as it is called in the smaller Koṭṭayam grant,[3] Êṟânâḍu,[4] is the territory of the Tâmûdiri (Zamorin)[5] of Kaḷḷikkôṭṭai (Calicut). Vaḷḷuvanâḍu is still the name of a tâlukâ of the Malabar district. Neḍumpuṟaiyûrnâḍu is the district of Pâlakkâḍu (Pâlghâṭ), and is probably identical with Puṟaigiḻânâḍu in the Tirunelli grant.[6] The last two names on the plate are those of the "sub-commander of the forces," and of the under-secretary who drafted the document.

TEXT.[7]

First Plate; First Side.

1 Svasti śrî [||*] Kôgôṇmai-koṇḍâṉ kô śrî-Pâṟkaraṉ
2 Iravivaṉmar tiruv-aḍi pala-nûṟ-âyira-
3 tt=âṇḍum śeṅgôl naḍattiy=âḷâniṉṟa yâṇ-
4 ḍu iraṇḍâm=âṇḍaikk=edir muppatt-âṟâm=âṇḍu Mu-
5 yiṟikkôṭṭu irund=aruḷiya nâḷ pirasâdichch=aru-
6 ḷiya pirasâdam=âvadu [||*] Îssuppu Iṟappâṉukku
7 Añjuvaṇṇamum peḍiyâlum vâyaṉattâlu-
8 m pâguḍamum Añjuvaṇṇa-ppêṟum pagal-vi-
9 ḷakkum pâv-âḍaiyum anḍôḷagamum kuḍaiyum

First Plate; Second Side.

10 Vaḍuga-ppaṟaiyu=magâ-kâḷamum iḍu-paḍiyum tôraṇamum tô-
11 raṇa-vitâṉamum śaravum[8] mikkum eḻubatt-iraṇḍu vîḍu-
12 pêṟum kûḍa=kkoḍuttôm [|*] ulgun=tulâ-kkûliyu-
13 m viṭṭôm [|*] maṟṟum nagarattil kuḍigaḷ kôyilkku
14 iṟukkumadu ivaṉ iṟâmaiyum peṟumadu peṟavum
15 âga=chchepp-êṭṭôḍum śeydu koḍuttôm [|*] Añjuvaṇṇa-
16 m uḍaiyu[9] Îssuppu Iṟappâṉukkum ivaṉ santati âṇ-
17 makkaḷkkum peṉ-makkaḷkkum ivaṉ marumakkaḷkku-
18 m peṉ-makkaḷai koṇḍa marumakkaḷkkum santati-ppira-
19 kiriti ulagum śandiraṉum uḷ-aḷavum Añjuvaṇṇam sa-

Second Plate.

20 ntati-ppirakiriti [|*] śrî [||*] Ippari aṟivêṉ Vêṇâḍ-u-
21 ḍaiya Kôvarttaṉa-Mâttâṇḍaṉ [|*] ippari aṟivêṉ Vêṉ[â]-

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[1] *Madras Journal*, Vol. XIII. Part i. p. 117, plate *B*, line 1.

[2] Compare the Tanjore inscriptions, in which *Kammâṇaśêri* or *Kaṇmâṇaśêri*, 'the quarter of the Kammâḷar,' is repeatedly referred to; *South-Indian Inscriptions*, Vol. II. No. 4, paragraphs 1, 2, 9, and No. 5, paragraphs 1, 10, 12, 14, 15, 16, 25.

[3] *Madras Journal*, Vol. XIII. Part i. p. 118, plate *B*, line 10.

[4] The slightly different form Êṟanâḍu still survives as the name of a tâlukâ of the Malabar district.

[5] In *Hobson-Jobson*, p. 745, *s. v.* Zamorin, read *Tâmûdiri* for *Tâmâtiri*.

[6] *Ind. Ant.* Vol. XX. p. 291, note 39.

[7] From an ink-impression received from His Highness the Second Prince of Travancore.

[8] Read *śaramum*.

[9] Read *uḍaiya*.

22 palinâḍ-uḍaiya Kôdai Śirikaṇḍaṉ [|*] ippari ariyê-
23 ṉ Êṟâḷanâḍ-uḍaiya Mâṇavêpala-Mâṇaviyaṉ [|*] ippari
24 aṟivêṉ Vaḷḷuvanâḍ-uḍaiya [1]Irâyarañ-Śâttaṉ [|*] ippa-
25 ri aṟivêṉ Neḍumpuṟaiyûrnâḍ-uḍaiya [illegible] [|*] i-
26 ppari aṟivêṉ [2]kiḻ-ppaḍai-nâyagam śeyyiṉṟa [illegible]-
27 ñ=Śâttaṉ [|*] Vaṉ-Ṟalaiśêri-Kkaṇḍaṉ [illegible] kîḻ-
28 vây-kkêḷppâṉ=eḻuttu [||]

TRANSLATION.

(Line 1.) Hail! Prosperity! (*The following*) gift (*prasâda*) was graciously made by him who had assumed the title "King of Kings" (*Kôgôṉ*), His Majesty (*tiruvaḍi*) the king (*kô*), the glorious **Bhâskara Ravivarman**, in the time during which (*he*) was wielding the sceptre and ruling over many hundred-thousands of places, in the thirty-sixth year after the second year,[3] on the day on which (*he*) was pleased to stay at **Muyirikkôḍu**:—

(L. 6.) "We have given to **Îssuppu Irappâṉ** (*the village of*) **Añjuvaṇṇam** together with the seventy-two proprietary rights, (*viz.*) the tolls on female elephants and (*other*) riding-animals, the revenue of **Añjuvaṇṇam**, a lamp in day-time, a cloth spread (*in front to walk on*) a palanquin, a parasol, a Vaḍuga (*i.e.* Telugu?) drum, a large trumpet, a gateway, an arch, a canopy (*in the shape*) of an arch, a garland, and so forth.

(L. 12.) "We have remitted tolls[4] and the tax on balances.

(L. 13.) "Moreover, we have granted, with (*these*) copper-leaves, that he need not pay (*the dues*) which the (*other*) inhabitants of the city[5] pay to the royal palace (*kôyil*), and that (*he*) may enjoy (*the benefits*) which (*they*) enjoy.

(L. 15.) "To **Îssuppu Irappâṉ** of **Añjuvaṇṇam**, to the male children and to the female children born of him, to his nephews, and to the sons-in-law who have married (*his*) daughters (*we have given*) **Añjuvaṇṇam** (*as*) an hereditary estate[6] for as long as the world and the moon shall exist. Hail!"

(L. 20.) Thus do I know, **Gôvardhana-Mârtâṇḍaṉ** of **Vêṇâḍu**. Thus do I know, **Kôdai Śrikaṇṭhaṉ** of **Vêṇâpalinâḍu**. Thus do I know, **Mâṇavêpala-Mâṇavyaṉ** of **Êṟâḷanâḍu**. Thus do I know, **Îrâyiram Śâttaṉ** of **Vaḷḷuvanâḍu**. Thus do I know, **Kôdai Ravi** of **Neḍumpuṟaiyûrnâḍu**. Thus do I know, **Mûrkham Śâttaṉ**, who holds the office of sub-commander of the forces.

(L. 27.) The writing of the under-secretary[7] **Vaṉ-Talaiśêri-Gaṇḍaṉ**[8] [illegible][9]

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[1] Read *Îrâyirañ*.

[2] Read *kîḻ*.

[3] See *ante*, p. 67, note 8.

[4] As remarked by Mr. Ellis (*l.c.* p. 7 f.), the Tamiḻ *ulgu* appears to be a *tadbhava* of the Sanskrit *śulka*.

[5] This refers evidently to Muyirikkôḍu (l. 4 f.).

[6] These two words are repeated in the original (ll. 18 f. and 19 f.).

[7] The literal meaning of *vây-kkêḷppâṉ* or, as it is spelled in line 132 of the unpublished Kaśâkuḍi plates of the Pallava king Nandivarman, *vâyi-kkêṭppâṉ*, is 'one who hears (the words of) the mouth (of the king),' i.e. 'a secretary.'

[8] *i.e.* "the hero of great Tellicherry."

[9] *i.e.* "the mountain-splitter," an epithet of the god Skanda.

No. 12.— THREE INSCRIPTIONS OF CHOLA CHIEFS.

BY T. P. KRISHNASVAMI, B.A.

A.—BILVANATHESVARA INSCRIPTION OF VIRA-CHAMPA.

Saka-Samvat 1236.

This inscription[1] is engraved on the south wall of a *maṇḍapa* in front of the **Bilvanâthêśvara** shrine at Tiruvallam in the North Arcot district. It consists of three Sanskrit verses in the **Grantha** alphabet and records the erection, by an ascetic named Jñânâtman (verse 1) or Jñânamûrti (verses 2 and 3), of the *maṇḍapa* on which it is engraved. The funds for the building were provided by a chief, called **Vîra-Champa**, who was the son of a **Chôḷa** king (verse 1); and the erection took place in **Śaka-Saṁvat 1236** (verse 2). The building received the name "Bhadra-maṇḍapa," *i.e.* the auspicious *maṇḍapa* (verses 1, 2 and 3), and the second name **Nidrâvasânavijayi-maṇḍapa** (verse 3), which was derived from a *biruda* of Vîra-Champa (verse 1). Jñânamûrti also built a shrine of Śiva, called **Nâyaka-Śivâlaya**, on the side of the *maṇḍapa* (verse 3). The name of this shrine may also refer to Vîra-Champa, and suggests that he was a Nâyaka or lieutenant of an unnamed king. Tiruvallam is referred to under the form **Valla** (verse 3), and its Śiva temple is **called** "the lord of **Śrî-Valla**" (verses 1 and 2).

TEXT.[2]

1 निद्रा[व]सानकालविजयी श्रीचोळभूपात्मजस्सर्व्वानाशु विजित्य श[त्रु]नृपती-
2 नाजौ तदीयैर्द्धनैः [।*] श्रीवल्लाधिपतेश्शिवस्य सुखदं भद्राह्वय-
3 मण्डपं ज्ञानात्माख्यतपस्विना [3]ध्यरचय[च्छ्री]वीरचम्पो नृपः — [१*]
4 ॥ तुंगश्रीकशकाब्दभा[जि] समये [illegible]
5 त्युदारमकरोत्[4] भद्रांह्वयम् मण्डपम् [।*] श्रीवल्लाधिपतेः फ[णी]न्द्रपरिपत्स्व-
6 [illegible]वल्लीसमुल्लासिनः [॥ २*]
7 भद्राख्यमण्डपम[मुं] विरचय्य शम्भोर्न्निद्रावसानविजयीति च नाम कृत्वा [।*] चक्रे च
8 नायकशिवालयमस्य पार्श्वे श्रीज्ञानमूर्त्तिरतिलसद्धृदि वल्लपुर्य्याम् ॥ [३*]

TRANSLATION.

(Verse 1.)[4] The glorious king Vîra-Champa, who used to win **victories** at the time of the completion of sleep,[5] (*and*) who was the son of the glorious **Chôḷa** king,— having speedily conquered all the hostile kings in battle,— caused to be built with their treasures, by an ascetic, called **Jñânâtman**, a *maṇḍapa*, named Bhadra (*i.e.* auspicious), which affords delight to Śiva, the lord of **Śrî-Valla**.

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[1] No. 3 of 1890 in Dr. Hultzsch's *Progress Report* for October 1889 to January 1890.

[2] From an inked estampage received from Dr. Hultzsch.

[3] Read व्यरचय°.

[4] Read °करोद्भद्राह्वयं.

[5] This curious epithet appears to mean that Vîra-Champa was so certain of his victory that he used to enjoy sound sleep before his battles.

(V. 2.) During a space of time which fell in the Śaka year (*expressed by the chronogram*) **tuṅgaśrîka** (*i.e.* 1236), the holy lord **Jñânamûrti** erected the everlasting (*and*) very lofty *maṇḍapa*, named Bhadra, for Śambhu (Śiva), the lord of **Śrî-Valla**, who is resplendent with a creeper-like coil of hair, that is adorned with a multitude of excellent serpents, the celestial river (Gaṅgâ), and the crescent of the moon.

(V. 3.) Having built this *maṇḍapa*, named Bhadra, for Śambhu, and having bestowed (*on it*) the (*other*) name **Nidrâvasânavijayi**[1] (-*maṇḍapa*), the holy **Jñânamûrti** also erected on its side a shrine (*âlaya*), (*called*) **Nâyaka-Śiva**, in the very prosperous city of **Valla**.

B.—ARULALA-PERUMAL INSCRIPTION OF CHAMPA.

Saka-Samvat 1236.

This short inscription[2] is engraved on the outermost *gôpura* of the **Aruḷâḷa-Perumâḷ** temple at **Tiruvattiyûr** (Little Conjeeveram). It is written in the **Grantha** alphabet and consists of one Sanskrit verse, and a few words in Sanskrit prose at the end. It belongs to the same **Śaka year (1236)** and to the same chief as the preceding inscription. This chief is, however, here called **Champa**, the son of **Vîra-Chôḷa**, while the other inscription calls him Vîra-Champa, the son of the Chôḷa king. The inscription was composed by Champa's minister **Vanabhid**, in order to record that the chief presented a new car to the temple. As in other inscriptions, the deity of the temple is here called "**the god of the Elephant-mountain.**"[3]

TEXT.[4]

1 तुंगश्रीकशरम्मिते शकनृपे श्रीमान-
2 सौ न्निद्रावसानसमरविज-
3 यी श्रीवीरचोळात्मजः ॥ पुंसे पुष्पर-
4 थमवं करि[गि]रिस्थानाय दत्वा चिरञ्चम्-
5 पः पूर्णमनोरथो विजयते विख्यात-
6 दोर्व्विक्रमः [॥*] तन्मन्त्रिणा वनभिदा प्रोक्तः ॥

TRANSLATION.

In (*the time after*) the **Śaka king**, which was measured by the years (*expressed by the chronogram*) **tuṅgaśrîka** (*i.e.* 1236), the glorious **Champa**, who used to be victorious in battle at the completion of sleep,[5] who was the son of the glorious **Vîra-Chôḷa**, whose desires were fulfilled, (*and*) the strength of whose arms was well-known, gave a new (*and*) everlasting car (*pushyaratha*) to the god who resides on the **Elephant-mountain**. Let (*him*) be victorious for a long time!

(*This verse*) was composed by his minister **Vanabhid**.

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[1] This name means "victorious at the completion of sleep," and is derived from the surname of Vîra-Champa which is noticed in the preceding note.

[2] No. 51 of 1893 in Dr. Hultzsch's *Annual Report* for 1892-93.

[3] See page 5 of the same *Report*.

[4] From an inked estampage received from Dr. Hultzsch.

[5] This is a slightly different form of the same *biruda* which occurs in verses 1 and 3 of the inscription *A*.

C.—JAMBUKESVARA INSCRIPTION OF VALAKA-KAMAYA.

Saka-Samvat 1403.

This inscription[1] is engraved on the north wall of the second *prâkâra* of the Śaiva temple of **Jambukêśvara** on the island of **Śrîraṅgam** near Trichinopoly. It is referred to in Mr. Moore's *Trichinopoly Manual* (p. 341) and in Mr. R. Sewell's *Lists of Antiquities* (Vol. I. p. 267) as the only inscription in the Jambukêśvara temple, which contains a date in the Śaka era. It consists of eight lines in modern **Tamil** characters, intermixed with a few words and syllables in the **Grantha** alphabet. The language is very faulty Tamil.

The inscription records the grant of one *vêli* of land in the village of **Vaḍakarai-Veṇkôṇkuḍi**[2] to the god of **Tiruvâṉaikkâ**.[3] The date of the grant was the day of **Mahâmâgha**, which fell on Sunday, the full-moon *tithi* of the month of Kumbha of **Śaka-Saṁvat 1403** expired, the **Plava** *saṁvatsara*. Mr. Dikshit kindly informed the Editor that the European equivalent of this date is **Sunday, the 3rd February, A.D. 1482.** The donor was the great provincial chief (*mahâmaṇḍalêśvara*) **Vâlaka-Kâmaya,** *alias* **Akkalarâja,** who bore the titles of "a Bhîma among the **Chôḷas,**" "a Vishṇu among the **Chôḷas**" (*Śôḷa-Nârâyaṇa*), and "the lord of **Uṟaiyûr**[4] the best of cities" (*Uṟaiyûr-puravar-âdhîśvara*). Though it is very doubtful if he had any real connection with the ancient indigenous dynasty of the Chôḷas, he claimed at any rate to be their rightful successor; and his name has been accordingly included in Dr. Hultzsch's preliminary list of Chôḷa kings.[5] His title *mahâmaṇḍalêśvara* suggests that he was a dependant, probably of one of the last kings of the **first Vijayanagara dynasty**.[6]

TEXT.[7]

1 **Śubham=astu** **śvasti**[8] **śrî** [||*] **Śak-âptum**[9] 1403 idaṉ mêl śellân[i]ṉṟa Pilava-**saṁvaṟsarattu** Kumba-nâyaṟṟu **pûṟuva-pakshattu** pûṟuṉaiyum Âditta-vâramum peṟṟa Magattu nâḷ **Sim-**

2 **ha-Brahaspati-**[10] **Mahâmaga-puṇya-kâlattilê** **śrîman-mahâmaṇḍalêśvaran** Śôḷar-Bîman Śôḷa-Nârâyaṇaṉ Uṟaiyûr-**pûrvvar-âthîśvaran**[11] Vâlaka-Kâmayar âṉa Akkalarâśar

3 nâyaṉâr aḻagiya Tiruvâṉaikkâv=uḍaiya nâyaṉâr kôyil [12]**Âdi-Śaṇḍêśvara-**dêvar-kaṉmigaḷukku kuḍutta taṉma-śâdaṉa-ppaṭṭaiyam [||*] Nâyaṉâr aḻagiya Tiruvâṉaik-

4 kâv=uḍaiya nâyaṉâr Vaḍakarai-Veṇkôṇkuḍiyil tiru-vêṭṭai âga eḻund=aruḷugiṟa tiru-nâḷ maṇḍapa-chchiṟappuk[ku]m nâchchiyâr Agilâṇḍanâya-

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[1] No. 30 of 1891 in Dr. Hultzsch's *Annual Report* for 1891-92.

[2] The village of Veṇkôṇkuḍi is mentioned in the Tañjâvûr inscriptions; see *South-Indian Inscriptions*, Vol. II. p. 63. Vaḍakarai means "on the northern bank (of the Kâvêrî);" see *ibid.* p. 53, note 1.

[3] Tiruvâṉaikkâ, "the sacred elephant-grove," is the ancient Tamil designation of the site of the Jambukêśvara temple; see *South-Indian Inscriptions*, Vol. II. p. 253.

[4] According to the Tamil dictionaries, this town, which is now a suburb of Trichinopoly and the centre of the native trade in cigars, was the former capital of the Chôḷa kings. Ptolemy calls it already Ὄρθουρα βασίλειον Σώρναγος. The Śaiva temple at Uṟaiyûr contains some ancient Chôḷa inscriptions.

[5] See his *Annual Report for* 1891-92, p. 7.

[6] An inscription of the Vijayanagara king Virûpâksha II., the son of Mallikârjuna, dated in Śaka-Saṁvat 1405 expired, is found at Gaṅgaikoṇḍaśôḷapuram in the Trichinopoly district; see *ibid.* p. 9.

[7] From an inked estampage received from Dr. Hultzsch.— Words which are written wholly or partially in Grantha letters, are distinguished in the transcript by thick type.

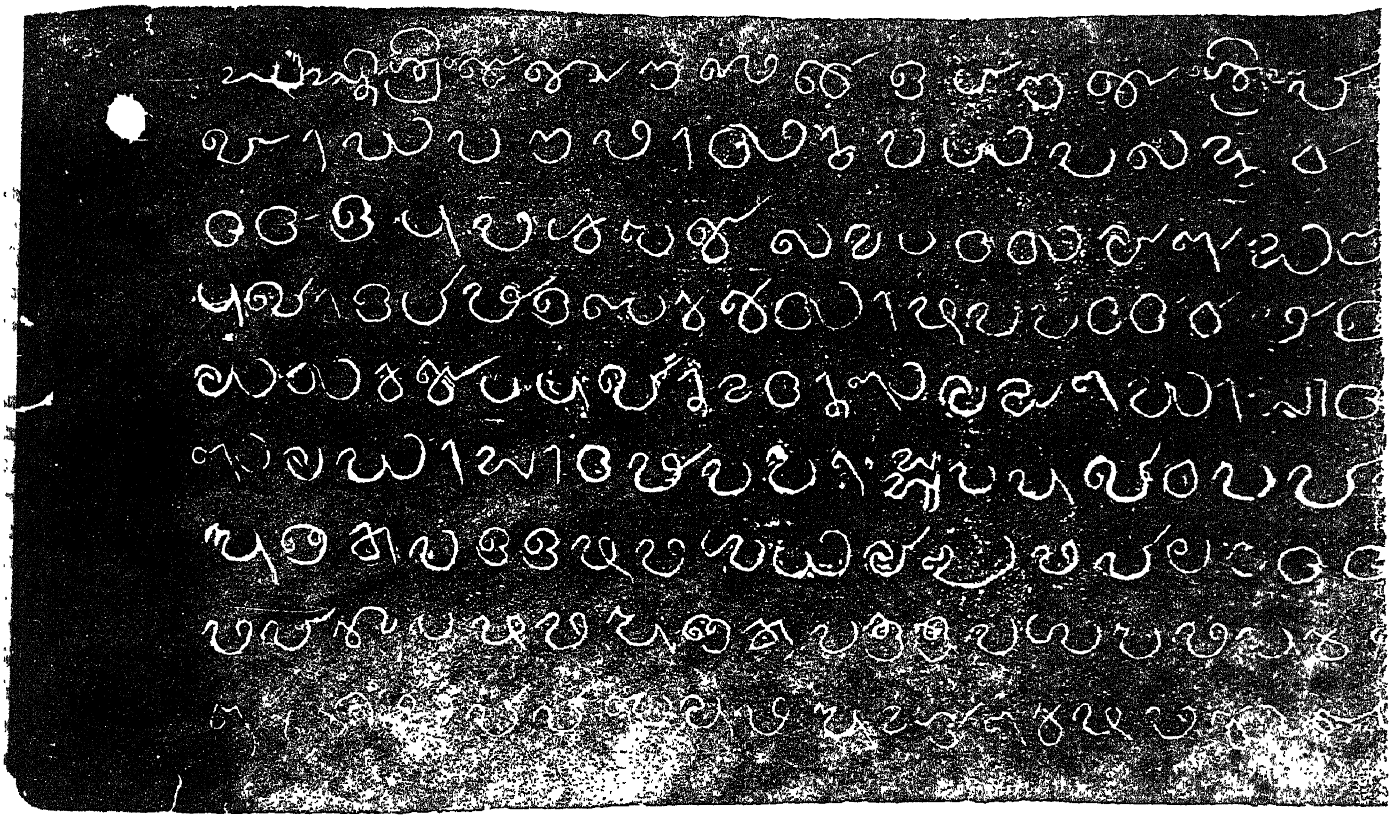
[8] Read *svasti*.

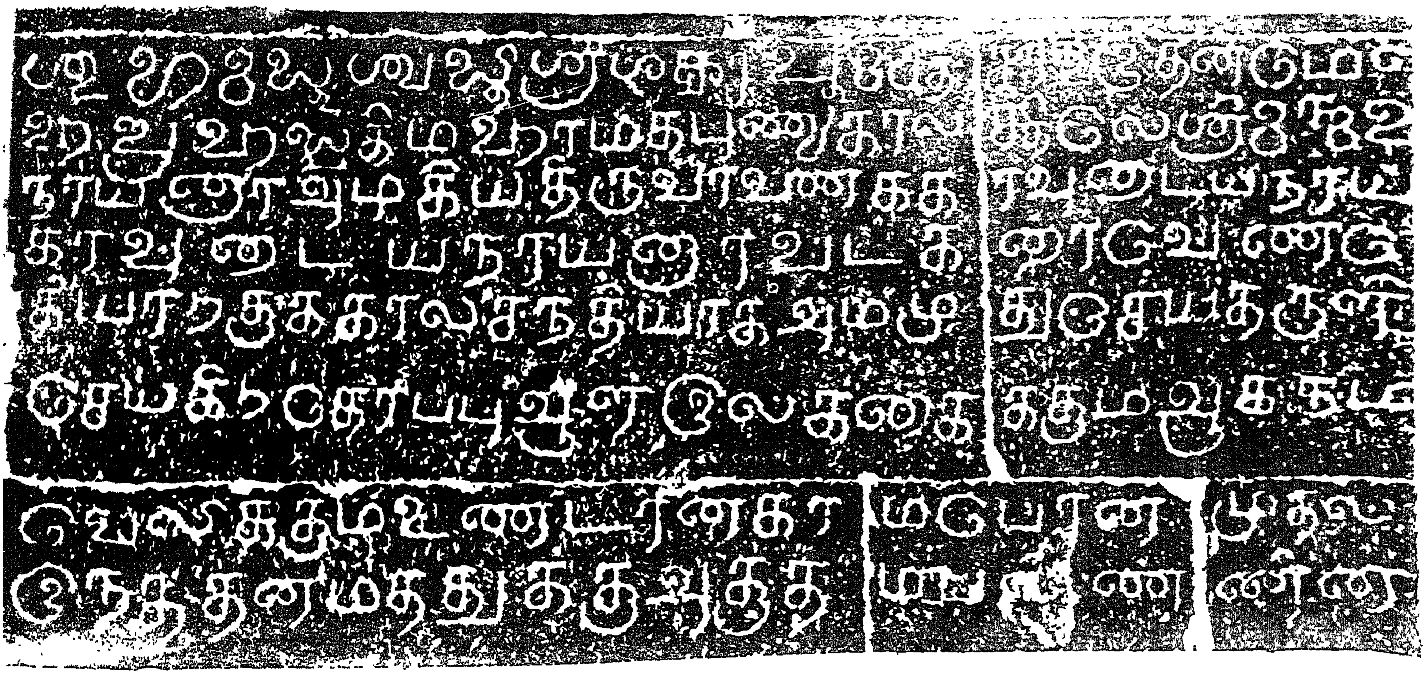
[9] Read *Śak-âbdam*.

[10] Read *Bṛihaspati*.

[11] Read *puravar-âdhîśvaran*.

[12] Read *Âdi-Chaṇḍêśvara*.





HULT2001.

5 giyâṟku=kkâlaśandiy=âga ammudu[1] śeyd=aruḷi [illegible] [illegible] [illegible] taḷigai ammudu-paḍikkum tiru-Mârgaḷi-chchiṟappu ammudu śeyyavum [illegible] naṇḍavaṉam payiṟ=

6 cheygiṟa tôppu-âḷ ilakkaikkum âga nammuḍaiya nâya[k]kat[ta]nam âṉa Va[illegible] Veṉkôṉkuḍiyil [ś]êtta[2] Irâjavibâḍaṉ nilam vêli [||*] Inda [illegible]

7 vêlikkum uṇḍâṉa karam poṉ-mudal nel-mudal uṇḍâṉa[du] muṉ eḻudina [illegible] ppaḍiyi[lê śa]ndiṟ-âditta-varaiyum aṉubavittu=kko[ḷḷa]=kkaḍavar=âgavum ||

8 Inda taṉmattukku agudam[3] paṇṇiṉavaṉ uṇḍâṉâl Gaṅgai-[illegible] gô-vadai[illegible] koṉṟa[4] pâvattilê pôga=kkaḍavargaḷ=âgavum ||

TRANSLATION.

(Line 1.) Let there be prosperity! Hail! Fortune! At the auspicious time of [illegible] (Mahâmâgha),[5] (*when*) Jupiter (*was standing in*) Leo, (*i.e.*) on the day of (*the nakshatra*) Magam (Maghâ), which corresponded to a Sunday and to the full-moon *tithi* of the first fortnight of the month of Kumbha of the **Plava** *saṁvatsara*, which was current after the **Śaka year 1403**,— the glorious *mahâmaṇḍalêśvara*, a Bhîma among the **Chôḷas**, a [illegible] among the **Chôḷas**, the lord of **Uṟaiyûr** the best of cities, **Vâlaka-Kâmaya,** *alias* **Akkalarâja**, [illegible] (*the following*) religious edict (*dharmaśâsana-paṭṭaiyam*) to the *pûjâris* (*of the shrine*) *of* **Âdi-Chaṇḍêśvara**[6] (*in*) the temple of the beautiful lord of **Tiruvâṇaikkâ**:—

(L. 3.) "(*One*) *vêli* of land (*which was called after*) **Râjavibhâṭa**[7] (*and*) which formed part of **Vaḍakarai-Veṇkôṇkuḍi** in our dominions, (*was given to the temple*) for (*defraying the expenses of*) decorating a *maṇḍapa* on the festive day, on which the beautiful lord of Tiruvâṇaikkâ is carried in procession to **Vaḍakarai-Veṇkôṇkuḍi** for the sacred hunt (*tiru-vêṭṭai*);[8] for the plate of rice which is offered at the daily worship to the goddess Akhilâṇḍa-nâyakî and afterwards treated as sacrificial remnants (*i.e.* distributed);[9] for the rice to be offered at the festival in (*the month of*) Mârgaḷi;[10] and for the maintenance[11] of a gardener[12] who cultivates the temple garden.

(L. 6.) "(*The donee*) shall enjoy, for the above-mentioned purposes, as long as the sun and the moon last, the taxes on this *vêli* of land, the income in gold (*and*) the income in paddy.

(L. 8.) "If there be any person who injures this charity, he shall incur the sin of killing a cow on the bank of the Gaṅgâ."

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1 Read *amudu* throughout the inscription.

2 Read *śêrtta*.

3 This is a corruption of the Sanskrit *ahitam*.

4 *Koṉṟa* is pleonastic; the correct expression would be *gô-vadaiyai śeyda*.

5 According to the *Dictionnaire Tamoul-Français*, the *Mahâmagam*, *Mâmagam*, *Mâmâgam* or *Mâmâ*[illegible] [*Mahâmâgha* in Sanskrit] is "a festival which is celebrated every twelve years at Kumbhakôṇam on the full-moon of Mâśi, *i.e.* February, when Jupiter and the Moon are in conjunction in the 10th lunar constellation, called *Magam* [*Maghâ* in Sanskrit], which forms part of the sign of Leo. Then crowds of people go to bathe in the sacred tank, called Mâmaga-kkuḷam or Mâmaga-ttîrttam, where the waters of the Ganges are supposed to arrive by invisible channels. This festival serves as an epoch in the country; thus they say: 'It is three *Mâmâgam* (*i.e.* 36 years) that he died.' In Malabar this was also the period of the government of a viceroy under the kings of Vijayanagara." See also Dr. Fleet's *Gupta Inscriptions*, Introduction. pp. 119 and 167.

6 On Âdi-Chaṇḍêśvara see *South-Indian Inscriptions*, Vol. I. p. 92, note 6, and on [illegible] 'a *pûjâri*,' Vol. II. p. 112.

7 This word occurs as a *biruda* of Vijayanagara kings in Kanarese inscriptions.

8 This evidently refers to the procession on the day of *Vijayadaśamî*, which is even now celebrated in all the temples.

9 *Taṉmav-echcham* appears to be used in the sense of *prasâda*.

10 This refers to the worship at about 4 A.M. during the month of Mârgaḷi.

11 *Ilakkai* appears to be a vulgar form of *irakshai* (Sanskrit *rakshâ*).

12 *Tôppu-âḷ* or *tôpp-âḷ* and *tôpp-âṇḍi* mean 'a devotee who attends to groves.' (*Winslow.*)

No. 13.—UDAYENDIRAM PLATES OF THE BANA KING VIKRAMADITYA II.

BY F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

An edition of this inscription, or rather, of these fragments of two different inscriptions, of the Bâṇa king Vikramâditya II. has already been published by the Rev. T. Foulkes in the *Indian Antiquary*, Vol. XIII. pp. 6 ff. and in the *Manual of the Salem District*, Vol. II. pp. 388 ff. For my revised text I have used excellent impressions received from Dr. Hultzsch, to whom the original plates, which are at Udayêndiram, in the Guḍiyâtam tâlukâ of the North Arcot district, were lent by the Acting Collector of the district, Mr. F. A. Nicholson, I.C.S.

The copper-plates are four in number. Three of them, the first of which is inscribed on one side only, are the first, second, and third plates of a grant of which the concluding part is missing. And the fourth plate, which, like the second and third plates, is inscribed on both sides, is an odd, probably the third, plate of another grant, of which both the beginning and the end are missing. Each plate measures about 8⅝″ broad by 3$\frac{9}{16}$″ high, and all have raised rims to protect the writing. The odd plate closely resembles the others, the only difference being that the ring-hole is about ¼″ nearer to the right margin than in the other plates. The plates are held together by a ring, about 4¾″ in diameter. This ring, which is cut, holds a circular seal, about 2″ in diameter. The seal bears in relief a recumbent bull, which faces the proper right, reclining on an ornamental pedestal, and having a lamp on each side. At the top is a parasol between two *chaurîs*. The engraving is good, and the writing is almost throughout in a perfect state of preservation.— The size of the letters is between ⅛″ and ¼″.— The characters are Grantha, with the exception of the Tamiḻ word *pugaḻvippavar* (Plate iii. a, line 39), which is written in Tamiḻ characters.[1] As a photo-lithograph of the inscription is published herewith, I need not attempt a detailed description of the Grantha characters; but I may state that I have found it difficult to distinguish between the superscript *i* and *î*, which in the original are very similar to each other; and that also more than once I have failed to recognise in the impressions the superscript *r* of conjunct consonants.— The language is Sanskrit. Of the inscription on plates i-iii. lines 1-44, excepting the introductory *svasti śrî*[*ḥ*], are in verse, and lines 45-51 in prose. Line 1 to nearly the middle of line 13 of the odd plate give the verses in lines 32-44 of the other plates, while the remaining lines contain a prose passage which differs from the corresponding passage at the end of plate iii. As regards orthography, attention may be drawn to the promiscuous use of the letters *t* and *d*, *t* being employed eighteen times instead of *d*, and *d* six times instead of *t*; to the employment of the conjunct *tsh* instead of *ksh*, which occurs five times; to the incorrect use of the Grantha final *m* instead of the *anusvâra* at the end of words; and to the frequent omission of the sign of *visarga*. In respect of grammar, it may be pointed out that line 5 of plate i. contains the wrong word *mathitum-manas* (for *mathitu-manas*, which would not have suited the metre).

Plates i-iii. contain the commencement of an inscription which recorded a grant made by the Bâṇa king Vijayabâhu Vikramâditya in favour of some Brâhmaṇs residing at Udayêndumaṅgala. The inscription, after two verses invoking the blessings of the god Śiva and Nârâyaṇa (Vishṇu), gives the following genealogy of the donor :—

First there was the regent of the Asuras, Bali (line 11); his son was the foe of the god Bâṇa (line 15); and in his lineage was born Bâṇâdhirâja (line 17). When Bâṇ

[1] The same word occurs on the odd plate (l. 8), where it is written in Grantha characters, except the letter which is peculiar to the Tamiḻ alphabet and language.

dhirâja and many other Bâṇa princes had passed away, then there was born in this family—

1. **Jayanandivarman** (l. 20), who ruled the land west of the **Andhra** country. His son was—
2. **Vijayâditya I.** (l. 23); his son—
3. **Malladêva,** surnamed **Jagadêkamalla** (l. 28); his son—
4. **Bâṇavidyâdhara** (l. 31); his son—
5. **Prabhumêrudêva** (l. 34); his son—
6. **Vikramâditya I.** (l. 37); his son—
7. **Vijayâditya II.,** also named **Pugaḻvippavar-Gaṇḍa**[1] (l. 39); and his son was the donor—
8. **Vijayabâhu Vikramâditya II.,** who is stated to have been a friend of a certain **Kṛishṇarâja** (l. 43).

The odd plate contains part of an inscription which recorded a grant made by the same king in favour of some Brâhmaṇs; and this existing portion of it gives the genealogy of the king commencing with Prabhumêrudêva.

These inscriptions are not dated, but they may be assigned with some confidence to about the middle of the 12th century A.D.; for Dr. Hultzsch has shown that the king **Bâṇavidyâdhara** of the above list probably lived during the first half of the 11th century of our era, because he married a grand-daughter of the Gaṅga king **Śivamahârâja,** whom Dr. Hultzsch has shown to have reigned between A.D. 1000 and 1016.[2]

The place **Udayêndumaṅgala,** mentioned in the above, has already been identified by Mr. Le Fanu[3] with Udayêndiram, where the plates are now preserved.

TEXT.[4]

First Plate.

1 Svasti śrî[ḥ*] || [5]Yat-tat[t*]va-prakaṭîkṛitâv=atitarâm vêdô=pi n=âḻam yata[ḥ]
2 sti(sthi)ty-utpatti-layâs=samasta-jagatâm yan(m)=manvatê yô-
3 ginaḥ [|*] [6]sâtsha-namra-surêndra-bṛinda-makuṭa-vyâlîna-rannâ(tnâ)va-
4 li-śôṇ-â[ṁ*]śu-vraja-rañjit-âṅghri-yugaḻô bhûtyai Śi-
5 vas=sô=stu vaḥ |(||)[1*] Kshi(kshî)rôdam mathitum-manôbhir=atulam[7]
6 dêv-âsurair=Mmandaraṁ hitv=âkshipta iv=Âñjanâdrir=iva ya-
7 s=tatr=âdhikam[8] râjatê [|*] yô bhôgi(gî)ndra-nivishṭa-mû[r*]ttir=ani-
8 śam bhûyô=mṛitasy=âptayê rakshê[d*]=vaḥ sura-bṛinda-vandita-pata(da)-dva-
9 dvaḥ[9] ssa Nârâyaṇaḥ |(||)[2*] Yaḥ prâdâd=asur-âdhipô makha-varê dadv(ttv)=â-
10 [r]gghamm=âdyâya[10] gâm sa-dvîpâm sa-charâcharâmm=adhimudâ[11] dê-

[1] [According to an unpublished Tamiḻ rock-inscription on the hill of Pañcha-Pâṇḍava-Malai near Arcot, Pugaḻvippavar-Gaṇḍa, *i.e.* 'the disgracer of famous (kings),' was also the name of the father of a local chief, called Vîra-Chôḻa, who made a grant to Tiruppâṇ-Malaidêva (*i.e.* to the Jaina temple on the top of the Pañcha-Pâṇḍava-Malai hill) in the 8th year of the reign of Kô-Râjarâja-Kêsarivarman (*i.e.* in A.D. 992).— E. H.]

[2] See Dr. Hultzsch's *Progress Report* for October 1889 to January 1890, pp. 3 and 4, and his *Annual Report* for 1891-92, p. 4 f., where the date of the Chôḻa king Râjarâja, and, consequently, of the Gaṅga king Śivamahârâja, is corrected.

[3] See his Preface to the *Salem Manual,* Vol. I. p. iv. f.

[4] From an impression supplied by Dr. Hultzsch.

[5] Metre: Śârdûlavikrîḍita; and of the two next verses.

[6] Read *sâkshân-namra-*.

[7] *Mathitum-manôbhiḥ* is evidently intended to be a compound; but the proper form would be *mathitu-manôbhiḥ.*— Read *atulaṁ.*

[8] Read °*dhikaṁ.*

[9] Read *-dvandvas=sa.*

[10] Read *rghaṁ=âdyâya gâṁ sa-dvîpâṁ.*

[11] Read °*charâṁ=.*

Second Plate; First Side.

11 vâya Daitya-dvishê [|*] sô=bhût(d)=Vâmana-rûpiṇê Balir=iti khy[â]-
12 taḥ sur-ôpadrava-vyâp[â*]r-aika-rataḥ Śiv-âṁghrikamala-dva[n*]dv-ârchcha-
13 n-aika-vrataḥ [|| 3*] [1]Tasmâd=abhût(d=) guṇa-nidhi[r]=balavâṁs=ta[nû*]jô yatr=âdhy=a-
14 varddhata mahân=amalaḥ prasâdaḥ [|*] Śambhôś=śaśâṁka-śaka[la*]-
15 dyuti-râji-maulêr=Bâṇaḥ kṛipâṇa-nihat-âri-ba-
16 la[ḥ*] sur-âriḥ [|| 4*] [2]Tasy=ânvavâyê mahati prasûtaḥ kshi(kshî)râ[r]ṇṇa-
17 vê śîtamarîchivad=yaḥ | Bâṇâdhirâjô yuti(dhi) śâta-
18 khaḍga-khaṇḍîkṛit-ârâtir=akhaṇḍa-têjâḥ |(||) [5*] [3]Bâṇâdhirâja-pramukhê-
19 shv=atîtêshv=anêkaśô Bâṇa-nṛipêshv=andyaḥ[4] | aj[â*]yat=âsmi[n*]=
20 Jayanandivarmmâ sâkshâ[j*]=jaya-śri(śrîr)=vasati[ḥ*] śriyaś=chaḥ[5] |(||) [6*] Sa ratsha(ksha)-

Second Plate; Second Side.

21 ti sma kshitim=êkavîra Ândhrât=pathaḥ paśchimatô bali(lî)yâ-
22 n [|*] vadhûm=iv=ânanya-samâm[6] kul-ôtthâ[ṁ*] râjanya-chûḍâmaṇi-
23 rañjit-âṁghriḥ |(||)[7*] [7]Tasmâd=ajanishṭa sutô Vijayâti(di)tyô=ntarasta-ripu-[8]
24 varggaḥ [|*] raṇa-bhuvi yasya ni(na) tishṭhandy(nty)=araya[9] pay=âgrati
25 bhiy=âkrântâḥ |(||)[8*] [10]Tasmâ[t*]=samasta-ripu-tatsha(ksha)ṇa-datsha(ksha)-
26 bâhur=akshi(kshî)ṇa-puṇya-yaśasâm prabhavas=tanû-
27 jaḥ [|*] âsîd=Anaṁga iva yô vanitâ-janânâṁ śrî-Ma-
28 lladêva iti yô Jagad-êka-mallaḥ |(||)[9*] [11]Tên=âśêsha-nirasta-vairi-ni-
29 karô dêvyâṁ Harêṇ=âtula[ḥ*] Pârvvatyâmm=udapâti(di)[12] Shaṇmukha iva śrî-
30 mân sutô yaḥ sudhî[ḥ |*] yat-ki(kî)[r*]ttir=viśadâṁ[13] viganda-kariṇâṁ ka[rṇṇê]-

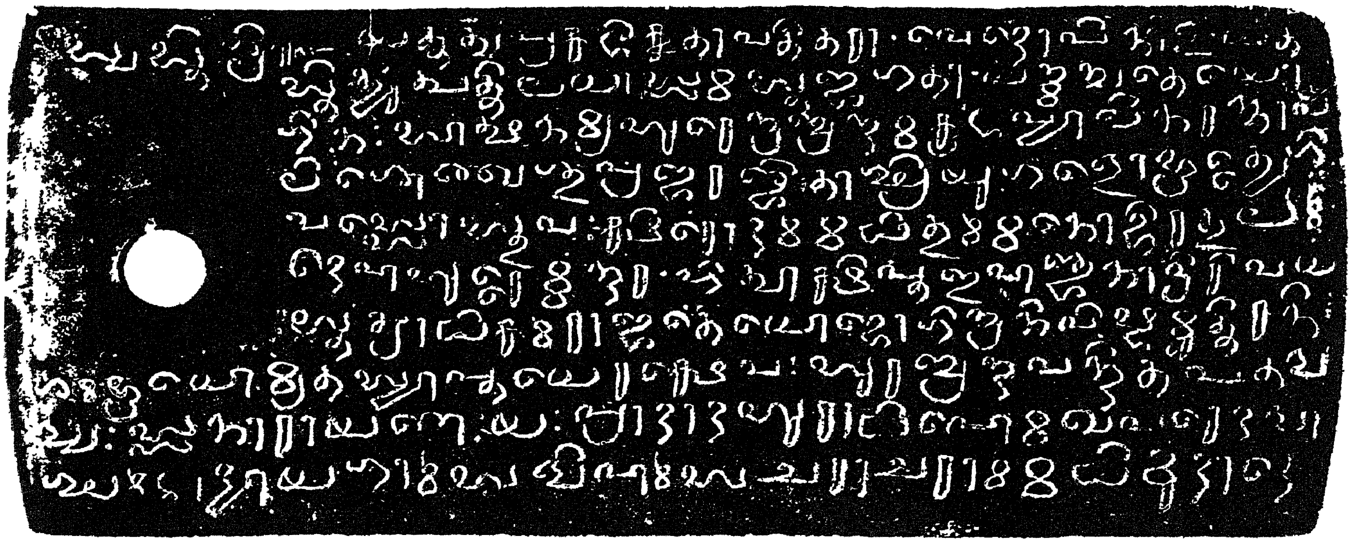
Third Plate; First Side.

31 shu saśchâ(chchâ)marî-bhûtâ bhûpati-vandya-pâda-yugaḷa[ḥ*] śrî-Bâṇavidyâ-
32 dharaḥ |(||)[10*] [14]Tasy=ânma(tma)jô=bhavad=apâsta-samasta-śatru[r]=vvidyâ-cha[tushṭa]ya-
33 nivishṭa-matir=vvinîtaḥ [|] durvvâra-vîryya-yaśasâm prabhavas=taras[v*]î ...
34 pâpa-du[ḥ*]kha-rahita[ḥ*] Prabhumêrudêvaḥ [|| 11*] [15]Abhavad=anu[pa]-
35 ma-śri(śrî)r=ânat-ârâti-vargga[ḥ*] prathita-pṛithula-kîrtti[ḥ*] sûnu-
36 r=asmât(d=) vinîtaḥ [|*] kshitipati-kula-mukhya[ḥ] Pârvvatîś-â[ṁ]-
37 ghripatma(dma)-dvaya-nihita-matir=yyô Vikramâti(di)tya-[nâ]-
38 mâ |(||)[12*] [16]Tasy=âpi Vijayâditya-nâmadhêyô=bhavat sutaḥ [|*] ya[t(d-)]vikra-
39 mêṇa vitrastâḥ palâyantê=rayô yudhiḥ[17] |(||)[13*] [18]Pugaḷvippava-
40 Gaṇḍa iti prathitam[19] ripu-dussaha[20] asya cha nâma param [||*]

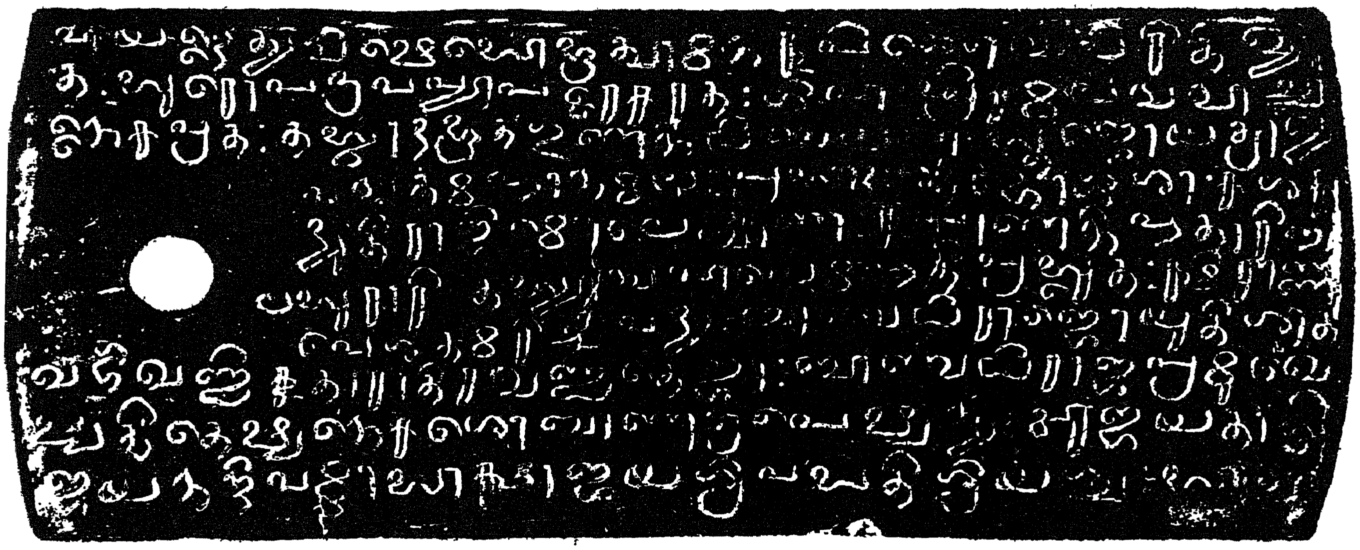
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[1] Metre: Vasantatilakâ.
[2] Metre: Indravajrâ.
[3] Metre: Upajâti; and of the next verse.
[4] Read *anantyaḥ.*
[5] Read *cha.*
[6] Read *-samâṁ.*
[7] Metre: Gîti.
[8] I believe this to be a mistake for *nirasta-ripu-.*
[9] Read *arayaḥ paray=.*
[10] Metre: Vasantatilakâ.
[11] Metre: Sârdûlavikrîḍita.
[12] Read °*tyâm=.*
[13] Read *viśadâ diganta-.*
[14] Metre: Vasantatilakâ.
[15] Metre: Mâlinî.
[16] Metre: Ślôka (Anushṭubh).
[17] Read *yudhi.*
[18] Metre: Tôṭaka; but the first Pâda of the verse is incorrect.
[19] Read *prathitaṁ.*
[20] Read °*haṁ=asya.*

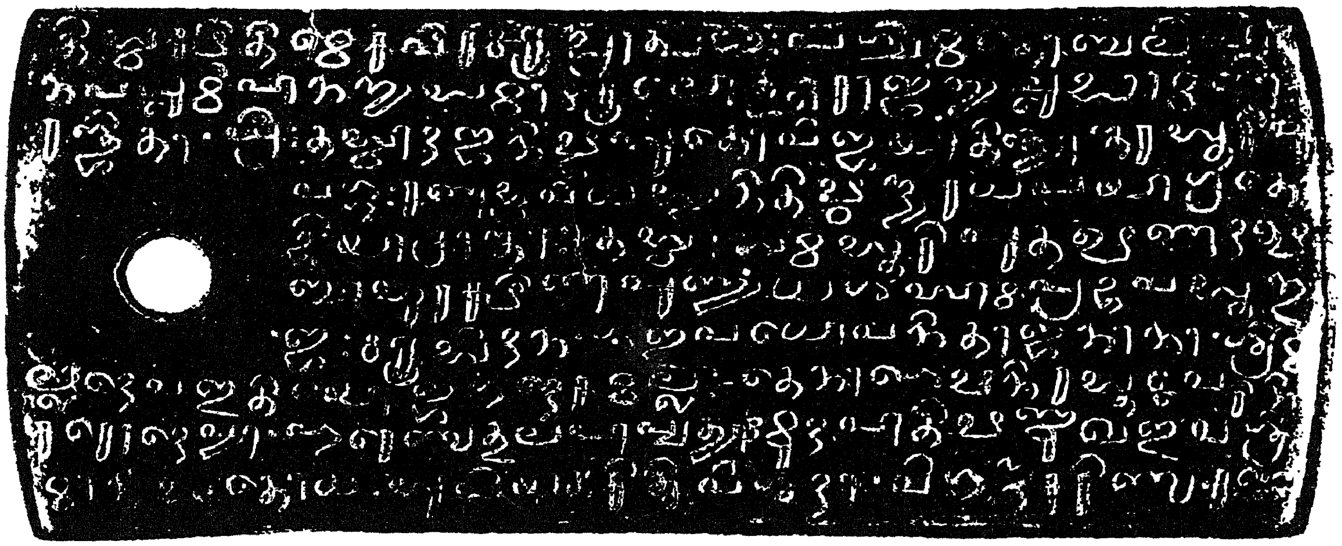
Udayendiram Plates of Vikramaditya II.



ii a.

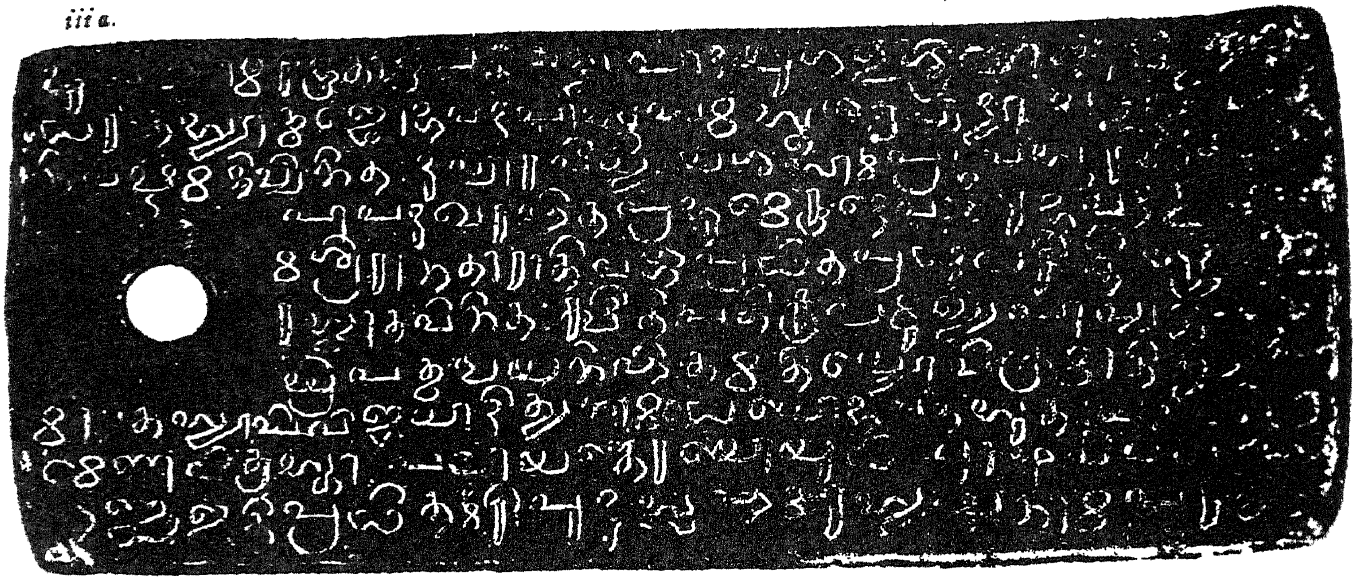


ii b

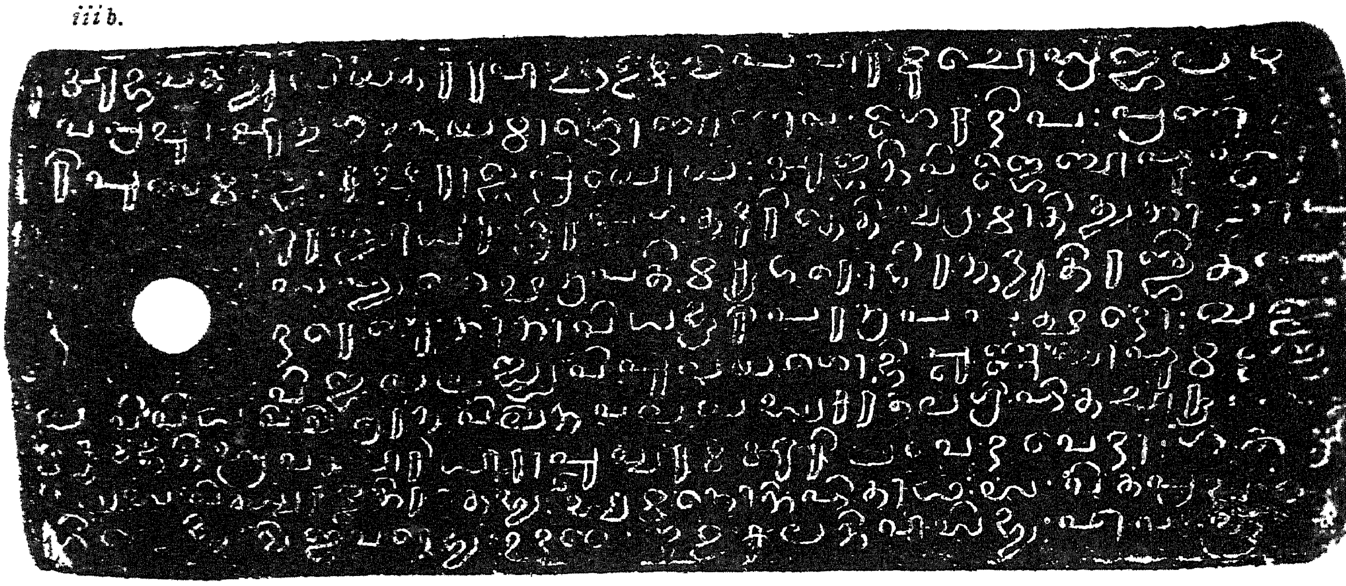


E. HULTZSCH. SCALE ·75. W. GRIGGS, PHOTO-LITH.

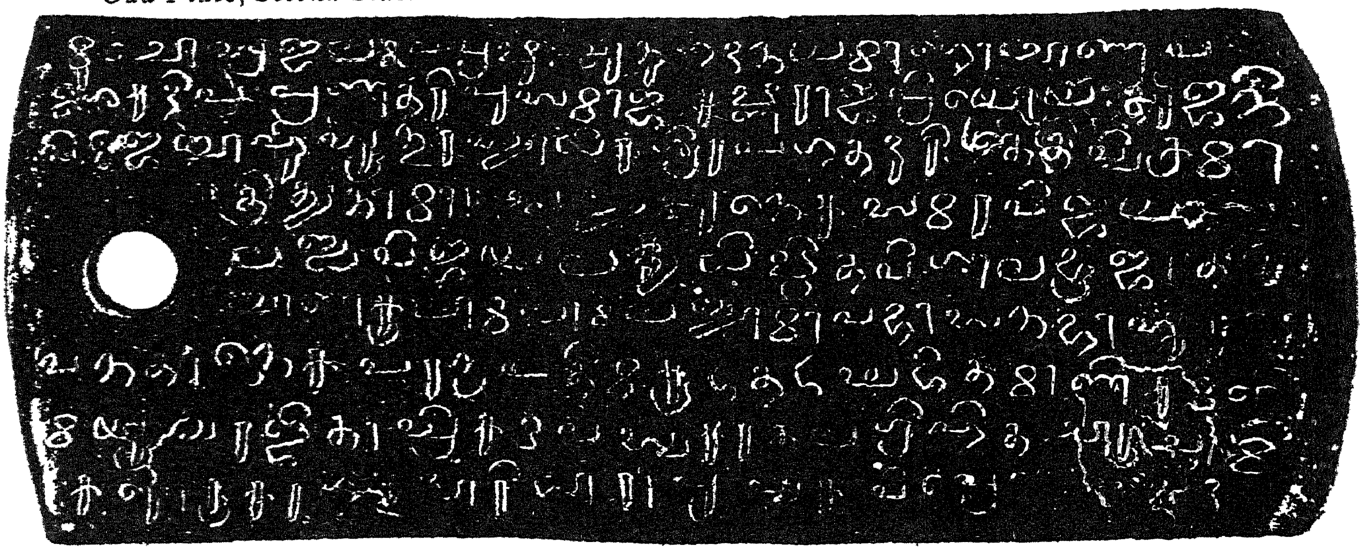
iii a.



iii b.



Odd Plate; Second Side.



Third Plate; Second Side.

41 abhavat[1] dyudhi yat-karavâḷa-taḷam[2] dvipa-vârimuchô=sra-jalam[3]
42 vavṛishu[ḥ*] || [14*] [4]Anugada(ta)-naya-mârggô **Bâṇa-vaṁś-aika-dîpaḥ** praṇa[ta]-
43 ripu-samâjaḥ **Kṛishṇarâja-priyô** yaḥ [|*] ajani **Vijaibâhu[ḥ*]**[5] sû-
44 nur=asy=âdhika-śrîr=apagata-durit-êtir=**Vv[i*]kramâti(di)tya-nâmâ** || [15*]
45 Sa hy=aśêsha-nṛipati-makuṭa-kôṭi-ranna(tna)-dyuti-rañjita-p[â]-
46 da-rêṇuḥ[6] nânâvidha-bhûri-para-nṛipa-patsha(ksha)-dôḥkhaṇḍa-
47 vijaya-labdha[7]-vipula-yaśô- bhipûrṇṇa-bâhu-maṇḍa-
48 laḥ[8] vividha-vichitra-ranna(tna)-vilîna-valaya-sva-karatala-grihita-[9]châru-[hê]-
49 makumbha-nisravat[10] vâri-dhârâ-pûrvvakam[11] aki(khi)la-vêda-vêdâṁga-ta[rkka]-
50 tat[t*]va-saṁvit-svaka[r]mma-niratêbhyaḥ sva-manô-nihitâthaḥ-[12]saṁvit-pradâna-
51 śîlêbhyaḥ[13] dvija-varêbhyaḥ[14] **Udayêndumaṁka(ga)la-nivâsibhyaḥ**[14] êvaṁbhû-

Odd Plate; First Side.

1 [15]dyâ-chatushṭaya-nivishṭa-matir=vvini(nî)taḥ [|*] durvvâra-vîryya-yaśa-
2 sâm prabhavas=taras[v*]î yaḥ pâpa-du[ḥ*]kha-rahita[ḥ*] **Prabhumêrudêvaḥ** [||*]
3 Abhavad=anupama-śri(śrî)r=ânat-ârâti-vargga[ḥ*] prathita-pṛithula-kîrttiḥ
4 sûnur=asmât(d=) vini(nî)taḥ [|*] kshitipati-kula-mukhya[ḥ*] Pârvva-
5 tîś-âṁghripatma(dma)-dvaya-nihita-matir=vyô **Vikramâti(di)-**
6 **tya-nâmâḥ**[16] |(||) Tasy=âpi **Vijayâditya-nâmadhêyô**
7 =bhavat sutaḥ [|*] yat(d-)vikramêṇa vitrastâḥ palâyantê=rayô
8 yudhi || [17]**Pukaḻ[vi*]ppavar-Gaṇḍa** iti prathitam[18] ripu-dussaham[19] asya
9 cha nâma. param [|*] abhavat[20] dya yudhi yat-karavâḷa-daḷa[d*]-dvipa-vâri-

Odd Plate; Second Side.

10 muchô=sra-jalam[21] vavṛishuḥ |(||) Anugada(ta)-naya-mârggô **Bâṇa-vaṁ-**
11 **ś-aika-dîpaḥ** praṇata-ripu-samâjaḥ **Kṛishṇarâja-priyô** yaḥ [|*] ajani
12 **Vijaibâhu[ḥ*]**[22] sûnur=asy=âdhika-śri(śrî)r=apagata-durit-êtir=**Vvikramâ-**
13 **ti(di)tya-nâmâ** || Sa hya[23] anêka-samara-vijaya-saṁ-
14 labdha-vijayalakmy(kshmy)-adhishṭhita-viśâla-bhujântarô
15 **Bâṇa**-kul-âmalâmala-byâ(vyô)m-âvabhâsana-bhâskara[24] a-
16 vanat-ânêka-para-nṛipati-makuṭa-taṭa-ghaṭita-mâṇik[y]a-maṇi-
17 mayûkha-rañjit-â[ṁ*]ghrikamala[ḥ*] sva-karatala-grihita-[25]châru-châmî-
18 kar-ôru-kara-[26][gaḷa]d-vâri-dhârâ-pûrvvaka[ṁ*] viprêbhyô vêda-

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[1] Read °*vad=yudhi.*
[2] Read °*vâla-dalad-dvipa-.*
[3] Read -*jalaṁ.*
[4] Metre : Mâlinî.
[5] Read *Vijayabâhuḥ.*
[6] Read -*rêṇur=.*
[7] This *akshara* looks in the original rather like *ndhdha.*
[8] Read °*lô.*
[9] Read -*gṛihîta-.*
[10] Read -*niḥsravad-.*
[11] Read °*kaṁ=.*
[12] Read °*t-ârtha-* (?).
[13] Read °*bhyô.*
[14] Read °*bhya.*
[15] For lines 1-13 see lines 32-44 of the preceding.
[16] Read -*nâmâ.*
[17] Read *Pugaḻ°.*
[18] Read *prathitaṁ.*
[19] Read °*ham=asya.*
[20] Read °*vad=yudhi.*
[21] Read -*jalaṁ.*
[22] Read *Vijayabâhuḥ.*
[23] Read *hy=anêka-.*
[24] Read °*skarô=vanat-.*
[25] Read -*gṛihîta-.*
[26] Read -*karaka-.*

TRANSLATION.

A.—The Three First Plates.

Hail! Prosperity!

(Verse 1.) May that Śiva promote your well-being, whose true nature even the Vêda cannot fully reveal, from whom the creation, the preservation, and the destruction of all the worlds proceed, on whom the devotees meditate, (*and*) whose two feet are tinged with the collections of red rays of the rows of jewels in the diadems of the crowds of the chiefs of the gods who in person bow down before him!

(V. 2.) May that Nârâyaṇa, whose body ever rests on the lord of serpents, (*and*) whose two feet are worshipped by crowds of gods, guard you! He, whom the gods and Asuras, desirous of churning the matchless sea of milk, discarding the Mandara laid hold of, as it were, to obtain a second time the nectar of immortality, (*and*) who then shone, even more than ordinarily, as if he were the Añjana mountain![1]

(V. 3.) There was the regent of the Asuras, named Bali, whose sole delight it was to engage in acts of violence towards the gods, while his one vow was, to worship the two lotus-feet of Śiva. He, after having presented as an excellent sacrifice a respectful offering to the primeval god, the enemy[2] of the Daityas, with great joy (*also*) gave to him who bore the form of a dwarf the earth with its islands and with all things movable and immovable.

(V. 4.) From him sprang a mighty son, a treasure-house of good qualities, towards whom was ever increasing the great pure favour of Śaṁbhu on whose head are the lines of the lustre of a portion of the moon,— Bâṇa, the foe of the gods, who with his sword struck down the forces of his enemies.

(V. 5.) As the cool-rayed moon rose from the sea of milk, so was born in his great lineage Bâṇâdhirâja, who, possessed of never-failing might, with his sharp sword cut up his enemies in battle.

(V. 6.) When Bâṇâdhirâja and many other Bâṇa princes had passed away, there was born in this (*lineage*), not the least (*of its members*), Jayanandivarman, the fortune of victory incarnate, and an abode of fortune.

(V. 7.) This unique hero of great might ruled the land to the west of the Andhra country, like a bride sprung from a noble family unshared by others, having his feet tinged by the crest-jewels of princes.

(V. 8.) From him was born his son Vijayâditya, who scattered hosts of opponents, (*and*) before whom the enemies, seized with great fear, did not stand on the field of battle.

(V. 9.) From him sprang a son whose arm was skilled in cutting up all opponents, a source of never-waning merit and fame, who to womankind was like the god of love,— the illustrious Malladêva, who was the unique wrestler of the world (Jagadêkamalla).

(V. 10.) As Hara begat the six-faced (Kârttikêya) on Pârvatî, so he begat on his queen an incomparable, prosperous, and prudent son who completely scattered multitudes of enemies,— the illustrious Bâṇavidyâdhara, whose pure fame became an excellent *chaurî* for the ears of the elephants of the quarters, (*and*) whose two feet were an object of adoration for princes.

[1] The meaning apparently is, that Nârâyaṇa (Vishṇu), when worshipped by the gods and Asuras, grants the nectar of immortality even more readily and abundantly than was the case at the churning of the ocean by means of the mountain Mandara. The words *bhûyô=mṛitasy=âptayê* in the second half of the verse must in my opinion be connected with the words of the first half; compare the similar position of *Vâmana-rûpiṇê* in the next verse.

[2] *i.e.* Vishṇu.

(V. 11.) His son was **Prabhumêrudêva**, who drove away all enemies, whose mind was intent on the four branches of knowledge,[1] who was refined, a source of the fame of irresistible valour, full of energy, and free from fault and sorrow.

(V. 12.) From him sprang a son of matchless fortune, named **Vikramâditya**, before whom the hosts of adversaries bowed down, (*and*) whose great renown was widely spread; a man of refinement, who was the chief of the families of princes, (*and*) whose mind was fixed on the two lotus-feet of the lord of Pârvatî.

(V. 13.) He, again, had a son named **Vijayâditya**, frightened by whose valour the enemies ran away in battle.

(V. 14.) He also bore another name, **Pugaḻvippavar-Gaṇḍa**, widely known and unbearable to opponents. Cleft by his sword in battle, the elephants shed their blood as clouds do the rain-water.

(V. 15.) To him was born a son **Vijayabâhu**, named **Vikramâditya**, a unique light of the **Bâṇa** family, who has followed the path of prudent conduct, before whom the assemblage of opponents has bowed down, (*and*) who has **Kṛishṇarâja** for his friend. Eminently prosperous (*he is, and*) free from evil and distress.

(Line 45.) This (*prince*), the dust of whose feet is tinged with the lustre of the jewels on the edges of the diadems of all princes without exception, and whose two arms are filled with ample fame, gained in victories over the multitude of arms of the adherents of many different hostile princes,— after pouring out a stream of water from the beautiful golden jar, held by the palms of his hands the bracelets on which are thickly covered with[2] various bright jewels,— (*has given*) to the excellent twice-born, dwelling at **Udayêndumaṅgala**, who delight in, what is their proper duty, the knowledge of the truth of all the Vêdas and Vêdâṅgas and philosophy, (*and*) are eager to impart the knowledge of things which is stored up in their minds, . . .

B.—The Odd Plate.

(Lines 13-18.)[3] This (*prince*), whose broad chest is rested on by the Fortune of Victory whom he has gained by his victories in many battles, a sun to illuminate the very bright heaven of the **Bâṇa** family, whose lotus-feet are tinged with the rays of the ruby gems, fastened on to the sides of the diadems of numerous hostile princes bowing down before him,— after pouring out a stream of water from the beautiful large golden water-pot, held by the palms of his hands,— . . to the Brâhmaṇs, . . of the Vêdas . . . . . .

No. 14.— UDAYENDIRAM PLATES OF VIRA-CHOLA.

BY F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

This inscription, or rather, fragment of an inscription, has been previously published, with a photo-lithograph, by the Rev. T. Foulkes, in the *Indian Antiquary*, Vol. IX. pp. 47 ff. and in the *Manual of the Salem District*, Vol. II. pp. 365 ff. I re-edit it from an excellent impression received from Dr. Hultzsch, to whom the original plates, which are at **Udayêndiram**, in the **Guḍiyâtam** tâlukâ of the North Arcot district, were lent by the Acting Collector of the district, Mr. F. A. Nicholson, I.C.S.

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[1] See Sir M. Monier-Williams's *Dictionary*, s. v. *vidyâ*:— *trayî*, the triple Vêda;' *ânvîkshikî*, 'logic and metaphysics;' *daṇḍa-nîti*, 'the science of government;' and *vârttâ*, 'practical arts, such as agriculture, commerce, medicine, *etc.*'

[2] Literally, *vilîna* would rather be 'hidden by.'

[3] Lines 1-12 of the odd plate are identical with lines 33-44 of the preceding inscription.

These are two odd copper-plates, marked on their first sides with the Tamil numerals 2 and 5, and inscribed on both sides. Each plate measures about 9⅞″ broad by 2½″ high, and has on the proper right a ring-hole, about $\frac{5}{16}$″ in diameter. There is neither a ring nor a seal, and the plates are now tied together with a string. The engraving, though not very regular, is done fairly well, and the writing, with one or two insignificant exceptions, is well preserved.— The size of the letters is between $\frac{3}{16}$″ and $\frac{5}{16}$″. The characters are Grantha. The language is Sanskrit; and the text on both plates is in verse. In respect of orthography I need only notice the doubling of a consonant before *y* and *v* in *vibhûttyai*, plate ii. line 1, *Garuḍaddhvajê*, plate ii. line 9, and *maddhyamê*, plate v. line 11. As regards the language, the most noteworthy point is that the author in line 1 of plate ii. undoubtedly wrote *trai*, instead of *trayî* which does not suit the metre.

The inscription, as we have it, is part of a grant of "the lord of princes" **Vîra-Chôḷa**. Plate ii. treats of the mythical genealogy of the Chôḷa family, the beings actually mentioned being the god Brahman, his son Marîchi, his son Kâśyapa, his son the Sun, his son Manu, his son Ikshvâku,[1] his descendant (separated from Ikshvâku by many generations) Sagara, his descendant Bhagîratha, and Raghu. Plate v. records that, when the lord of princes (or king) **Vîra-Chôḷa** was ruling the earth, his spiritual guide **Nîla** advised him to make a grant in favour of some Brâhmaṇs; that Vîra-Chôḷa then went to the **Chôḷa ruler Parakêsarivarman** and asked leave to bestow on the Brâhmaṇs a village in his own territory which he promised to name after Parakêsarivarman; and that, having got the necessary permission, he gave the village of **Parakêsarichaturvêdimaṅgala**, situated between the river **Kâvêrî** and another, small river, to a hundred and fifty (Brâhmaṇs).

I cannot say anything definite about the Chôḷa ruler **Parakêsarivarman** and the subordinate prince **Vîra-Chôḷa**,[2] mentioned in this inscription; nor am I able to identify the village of **Parakêsarichaturvêdimaṅgala**.

TEXT.[3]

Second Plate; First Side.

1 bhavatâm[4] bhavatât(d=) vibhûttyai trayî-sâra-vastu[5] chaturânana-
2 m=âdi-têjaḥ || [6] Vidhâtus=tasya putrô=bhût(n)=**Marîchi**[r*]=mmâna-
3 sô mahân [|*] Mari(rî)chêś=cha tanûjô=bhût **Kâśyap**-â-
4 khyô mahâmuni[ḥ*] || Kâśyapasya munêr=âsîd=âtma-
5 jô bhânumân=**Ravir**[7]=vviśvêshâñ=cha[8] lôkânâm=andha-
6 kâr-âpanôda-kṛit || Vêda-vêdâṁga-tat[t*]vajñô Vi-

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[1] From Brahman to Ikshvâku the genealogy agrees with the one given in the *Kaliṅgattu-Paraṇi*; *Ind. Ant.* Vol. XIX. p. 330. Compare also the genealogies in the large Leyden grant (Dr. Burgess' *Arch. Survey of Southern India*, Vol. IV. p. 216) and in the *Vikkirama-Śôḻaṉ-Ulâ* (*Ind. Ant.* Vol. XXII. p. 147).

[2] [On page 71 above, reference is made to a chief, named Vîra-Chôḷa, who was the father of Vîra-Champa (Śaka-Saṁvat 1236). The Pañcha-Pâṇḍava-Malai rock-inscription (*ante*, p. 75, note 1) records a gift by an earlier Vîra-Chôḷa, who was the son of the lord (*uḍaiyâr*) Lâṭarâja Pugaḻvippavar-Gaṇḍa. This Vîra-Chôḷa appears to have been a local chief, who was not related to the Chôḷa family at all, but on whom the name Vîra-Chôḷa was bestowed with reference to the ruling dynasty. Similarly, the Vîra-Chôḷa of this Udayêndiram fragment need not necessarily have been a Chôḷa, and the genealogy on the first plate of the grant may have been that of his sovereign, the Chôḷa king Parakêsarivarman. The latter cannot be identified, as we know from inscriptions that the surname Parakêsarivarman was borne by several Chôḷa kings.— E. H.]

[3] From an impression received from Dr. Hultzsch.

[4] Metre: Vasantatilakâ.

[5] Originally *traisâra-* was engraved, as required by the metre; afterwards the *ai* of *trai* has been struck out, and *yî* has been inserted below the line, between the *aksharas tra* (for *trai*) and *sâ*.

[6] Metre: Ślôka (Anushṭubh); and of all the following verses.

[7] Read °*tiḥ viśvê*°

[8] Here one syllable is missing, and the particle *cha* yields no sense. Probably the intended reading is [illegible]

Second Plate; Second Side.

7 vasvataś=cha[1] sutô **Manuḥ** [|*] âsît kshitibhṛitâm=âdyaḥ
8 praṇavaś=chhandasâm=iva || **Ikshvâkuś=cha** mahâ-prâjñô
9 bhaktimân Garuḍaddhvajê [|*] Manôs=sûnuḥ [2]kshitîśvaram=âsîd=Âkha-
10 ṇḍala-samaḥ || Ikshvâku-vaṁśa-jâtêshu kshatriyêshu
11 bahushv=api [|*] pâlayitvâ bhuvan=dî[r]ggham[3] yâtêshu cha divam
12 prati || **Sagarô** nâma tad-vaṁśê jâtavân [bhû]pa-pû(pu)ṁgava[ḥ] [|*] **Bhagî-**
13 **rathô**=pi tad-vaṁśê tatô jâtô janô(nê)śvara[ḥ*] || **Raghur**=nâma

Fifth Plate; First Side.

1 Rakshamâṇê bhuvam[4] viśvam **Vîra-Chôḷê** nṛip-êśvarê [|*] dha[r*]m-ô-
2 padêshṭâ tasy=âbhût[5] **Nila-nâmâ** mahîsuraḥ || Yush[m]ad-g[u]rûṇâṁ sa-
3 [r*]vvêshâm[6] svargga-prâpaṇa-kâraṇam [|*] brahmadêyan=dvijêndrêbhyô
4 dêh=îty=ênam=adidiśat || Śrutvâ tad-vachanaṁ râjâ gatvâ
5 **Chôḷa**-mahi(hî)patin =[7]namaskṛitya puras=tasya sthitv=aitad=abravî-
6 d=vacha[ḥ] || Mat(d-)dêśê tu mahâ-grâmam[8] dâsyâmi tava saṁ-

Fifth Plate; Second Side.

7 jñayâ [|*] bhûsurêbhyô=han=tat-kâ[r*]yyê mahyan=dêh=îty=anugraham ||
8 Tad=âśu kurvv=ity[9]=anujñâtaḥ **Parakêsarivarmmaṇâ** [|*] pañchâśa-
9 dbhyaś=śatêbhyaś=cha **Vi(vî)ra-Chôḷô** nṛiv(p)-êśvaraḥ || **Parakêsaricha-**[10]
10 **tu[r]vvêdimaṁgal-âhvayam** pû[r*]ṇṇam[11] **Kâvêryyâ**[12] svatpa-nadyâ-
11 ś=cha maddhyamê supratishṭa(shṭhi)tam [||*] Sa[r*]vva-lakshaṇa-sampannam[13] śâ-
12 ly-âdi-sasya-bhûshitam [|*] panas-âmr-âdi-saṁyuktam pûg-ârâm-â-

TRANSLATION.

A.—Second Plate.

. . . . may the primeval glory, with four faces,[14] the essence of the three Vêdas, promote your welfare!

Of that Creator, **Marichi** was the great mind-born son; and of Marîchi's body sprang the great sage **Kâśyapa.**

Of the sage Kâśyapa the resplendent **Sun** was the son, who dispels the darkness of all the worlds.

Vivasvat's[15] son again was **Manu,** thoroughly familiar with the Vêdas and Vêdâṅgas, the first of the rulers of the earth, as *Ôṁ* is of the Vêdic texts.

And Manu's son was the wise **Ikshvâku,** devoted to him[16] whose symbol is the Garuḍa; he ruled the earth, equal to Âkhaṇḍala.[17]

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[1] This *cha* spoils the metre.
[2] Read either *kshitîśaḥ sann=* or *kshitim âsad=*.
[3] Read *dîrgham*.
[4] Read *bhuvaṁ viśvâṁ*.
[5] Read °*bhûn=Nîla-*.
[6] Read *sarvêshâṁ*.
[7] Read °*patim* |.
[8] Read *grâmaṁ*.
[9] Here again this *ity* offends against the metre.
[10] The first half of this verse is quite incorrect.
[11] Read *pûrṇaṁ*.
[12] Read *Kâvêryâḥ svalpa-*, as suggested by Mr. Foulkes.
[13] Read *sampannaṁ*.
[14] *i.e.* the glorious god Chaturânana (Brahmâ).
[15] *i.e.* the Sun's.
[16] *i.e.* the god Vishṇu-Kṛishṇa.
[17] *i.e.* Indra.

When many warriors born in the family of Ikshvâku, having long ruled the earth, had gone to heaven, then the most excellent king **Sagara** was born in his family; and in his family again was born afterwards the lord of men **Bhagîratha**.

Raghu by name . . . .

B.—Fifth Plate.

While the lord of princes **Vîra-Chôḷa** was ruling the whole earth, a Brâhmaṇ named **Nîla** was his spiritual adviser.

He directed him to bestow on the chief twice-born a gift of religion which would secure heaven to all his ancestors.

When he had heard his advice, the king went to the **Chôḷa** ruler, bowed down, and, standing in his presence, spoke the following words:—

"In my territory I wish to give a great village, (*which shall be*) named after thee, to the Brâhmaṇs; please grant me leave to do this!"

And permitted by **Parakêsarivarman**, who said to him, "Do so speedily," the lord of princes Vîra-Chôḷa (*gave*) to one hundred and fifty (*Brâhmaṇs*) the entire village of **Parakêsarichaturvêdimaṅgala**, well situated between the **Kâvêrî** and a small river, endowed with all auspicious marks, embellished with rice and other grains, furnished with jack, mango and other trees, with areca-nut tree gardens . . . .

No. 15.— GANAPESVARAM INSCRIPTION OF THE TIME OF GANAPATI.

SAKA-SAMVAT 1153.

BY E. HULTZSCH, PH.D.

This inscription has been already drawn attention to by Mr. G. Mackenzie in his *Manual of the Kistna District*, p. 214, and by Mr. R. Sewell in his *Lists of Antiquities*, Vol. I. p. 54. It is engraved on three faces of a stone pillar in front of the Durgâmbâ temple at **Gaṇapêśvaram**, a hamlet near Talagaḍa-Divi in the Bandar (Masulipatam) tâlukâ of the Kistna district. The same pillar bears four other, later inscriptions, *viz.* one at the bottom of the east face[1] underneath the inscription of Gaṇapati, and three others[2] on the north face, which had been left blank by the engraver of the Gaṇapati inscription.

The **alphabet** of the inscription is Telugu. The language is **Sanskṛit** verse as far as line 121, and **Telugu** prose from line 121 to the end. The Sanskṛit portion opens with invocations of Vishṇu, Śiva, and Gaṇêśa (verses 1 to 3). Verses 4 to 14 contain a short genealogy of the **Kâkatîya** king **Gaṇapati**, to whose time the inscription belongs. Omitting the earliest ancestor who is named in the **Anmakoṇḍa** and **Êkâmranâtha** inscriptions,[3] the Gaṇapêśvaram inscription commences the list with **Prôla** (verse 5), who resided at **Anmakoṇḍa** in the **Andhra** country, the capital of the kings of the race of **Kâkati**[4] (v. 4). He defeated

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[1] This inscription is dated in Śâlivâhana-Śakavarsha 16[9]3 [expired], the Khara *saṁvatsara*.

[2] The dates of these inscriptions are: Śaka-Saṁvat 1268 [expired], Vyaya; 1605 (*not* 1005, as stated by Messrs. Mackenzie and Sewell), [expired], Rudhirôdgârin; and 1235. The second inscription refers to "the *liṅga* called after Gaṇapati, which had been set up by Chôḍarâja at the junction of the Vêṇî and the sea," and the third records the grant of a lamp "to the god Gaṇapatîśvara in the beautiful Peda-Dîvipura at the junction of the Kṛishṇâ and the sea."

[3] *Ind. Ant.* Vol. XI. p. 10, and Vol. XXI. p. 197.

[4] See *Ind. Ant.* Vol. XXI. p. 198, note 11.

Mantena-Gunḍa, Tailapadêva, and **Gôvinda-Danḍêśa,** and re-instated **Chôḍôdaya** (v. 6). The same four contemporaries of Prôla are referred to in the Anmakoṇḍa inscription, where, however, Mantena-Gunḍa is called **Gunḍa,** the lord of the city of **Mantrakûṭa.** Tailapadêva has been already identified by Dr. Fleet with the Western Châlukya king **Taila III.** Chôḍôdaya is mentioned four times in the Anmakoṇḍa inscription. Line 32 f. of that inscription reads as follows:— "Then he (Prôla), who had easily plundered his (Udaya's) dominions in warfare, gave the kingdom (back) to king **Udaya.**" Verse 6 of the Gaṇapêśvaram inscription shows that Udaya is here meant for Chôḍôdaya. In lines 65 to 71 of the Anmakoṇḍa inscription, we are told that king **Chôḍôdaya** died out of fear of Prôla's successor, **Rudra.** According to line 104 f. Rudra burnt **the city of Chôḍôdaya.** In line 107, Rudra is called "the only resort of **Padmâ** (or Lakshmî) who arose from the womb of the glittering milk-ocean of the race of **Kandûrôdaya-Chôḍa.**" **Udaya-Chôḍa** is evidently a transposed, but synonymous form of Chôḍôdaya. Further, I suspect that **Padmâ** has to be taken as the actual name of Chôḍôdaya's daughter, whom Rudra married for political reasons, though he caused the death of her father and destroyed his city. Finally, **Kandûra** appears to have been the name of Chôḍôdaya's capital. According to Dr. Oppert[1] "there are in the Nizâm's territory and the neighbouring districts many places called Kandûru." But I am not in a position to say which of these is to be identified with Kandûra.

By his wife **Muppaladêvî,** or, as she is called in the Anmakoṇḍa inscription, Muppamadêvî, Prôla had two sons, Rudra and Mahâdêva (v. 7). **Rudra** succeeded his father on the throne (v. 8). He is said to have settled the inhabitants of towns which he had destroyed, at **Ôruṅgallu**[2] (Worangal) and to have established on the sites of those towns new colonies, in which he built temples of **Rudrêśvara** (v. 9). Rudra was succeeded by (his brother) **Mahâdêva** (v. 11), whose son by **Bayyâmbikâ** was **Gaṇapati** (v. 12).

Verses 15 to 43 describe the descent of one of **Gaṇapati's** officers, the general **Jâya** or **Jâyana.** The first person named is Bhîma (I.) of the race of **Ayya** (v. 16), who resided at **Kroyyûru**[3] in the country of **Velanâṇḍu**[4] (v. 17). His three sons by Rachyâmbikâ, Jilla, Nârâyaṇa (I.), and **Sûraya,** were in the service of king **Chôḍi** (v. 18). Jilla defeated a certain **Kannâradêva** and received in acknowledgment of this deed the dignity of general from the king (v. 19). At the command of king **Chôḍi,** the second brother, Nârâyaṇa (I.), fortified **Dvîpa,** *i.e.* Talagaḍa-Divi, which is fabled to have been created by the god Kuvêra (v. 20 f.). He also constructed tanks and temples at **Dvîpa** and at **Vaḍlakuṟṟu** (vv. 23-25). He received from king **Chôḍi** the lordship over **Dvîpa** and the **Goṇṭu** villages, and the title of general (v. 26 f.). The four sons of Nârâyaṇa (I.) by Nârâmbâ (I.) were Chôḍi,[5] Bhîma (II.), Pinna-Chôḍi, and Bramma (v. 28). They served in the army of "the king who was the lord of the **Chôḍa** country" (v. 30). This king appears to be identical with, or a successor of, the previously mentioned king **Chôḍi** (vv. 18, 20, 27). He may be also connected with **Chôḍôdaya,** to whom both the Anmakoṇḍa and the Gaṇapêśvaram inscriptions refer as a contemporary of the two Kâkatîya kings Prôla and Rudra, and with **Kulôttuṅga-Chôḍa-Goṅka** of **Velanâṇḍu.**[6] The wife of Pinna-Chôḍi, the third of the four brothers, was Dâmâmbâ (v. 31). They had two daughters, Nârâmbâ (II.) and Pêramâmbâ, and three sons, Pṛithva, Jâya or Jâyana, and

[1] *Madras Journal of Literature and Science* for the year 1881, p. 217.

[2] The length of the first vowel is guaranteed by the metre. Other forms are Oraṅgallu and Orugallu; *Ind. Ant.* Vol. XXI. p. 197, note 3.

[3] This place can hardly be identical with the distant Krôsûru, which is the head-quarters of a tâlukâ of the Kistna district.

[4] This territorial term forms part of Velanâṇṭi Kulôttuṅga-Chôḍa-Goṅka, the name of a chief whose inscriptions range between Śaka-Saṁvat 1055 and 1072; see my *Annual Report* for 1892-93, p. 3.

[5] This person and his younger brother Pinna-Chôḍi were evidently called after king Chôḍi.

[6] See note 4.

Nârâyaṇa (II.) (v. 32). At this time (the Kâkatîya) king **Gaṇapati**, who had defeated the kings of **Chôḷa, Kaliṅga, Sêvaṇa**,[1] **Karṇâṭa**, and **Lâṭa**, conquered the country of **Velanâṇḍu**, together with **Dvipa** (v. 34). Having taken to wife **Nârama** and **Pêrama** (*i.e.* Nârâmbâ II. and Pêramâmbâ of verse 32), he took their younger brother **Jâya** or **Jâyana** into his service (v. 36 f.) and appointed him general (v. 38). **Jâya** had, on a previous occasion, defeated a certain **Vairigôdhûmagharaṭṭa** (v. 41).

The immediate object of the inscription is to record that the general **Jâya** built at **Dvîpa** a temple of Śiva, which he called **Gaṇapêśvara** or **Gaṇapatîśvara** in honour of his patron, king Gaṇapati (v. 44 f.), and the name of which survives to the present day in the hamlet of Gaṇapêśvaram. The date of the consecration of the temple was the *tithi* of **Gaurî** in the bright fortnight of **Vaiśâkha** of the **Śâka** year **1153**, which corresponded to the cyclic year **Khara** (v. 45). I am obliged to Mr. Dikshit for the following remarks on this date :—

"The goddess Gaurî is supposed to have been born on the fourth *tithi* of Jyaishṭha, but is considered as the regent of the third *tithi*. Consequently, the "*tithi* of Gaurî" might be meant for the third or fourth *tithi*. Observances in honour of Gaurî are enjoined on both the third and the fourth *tithi* of some of the twelve months. One of these observances commences on the Chaitra *śukla tṛitîyâ* and ends on the Vaiśâkha *śukla tṛitîyâ*. This *tithi* ended in Śaka-Saṁvat 1153 expired, the Khara *saṁvatsara*, on **Monday, the 7th April, A.D. 1231**, at 11 *gh.* 10 *p.*, and Vaiśâkha *śukla chaturthî* ended on Tuesday, the 8th April, at 7 *gh.* 13 *p.* Ujjain mean-time."

The Telugu portion of the inscription (lines 121 to 135)[2] records that certain dues had to be paid by every boat touching at **Naṅgegaḍḍa** to the temple of **Gaṇapatîśvara** at **Divi**,[3] and that **Jâyapa-Nâyaka** (*i.e.* Jâya or Jâyana of the Sanskrit portion) assigned the revenue of a number of villages to the same temple, and granted twenty-five cows, the milk of which was to be used for supplying ghee to a perpetual lamp.

TEXT.[4]

A.—West Face.

1 श्रीकांतश्श्रियमातनोतु भवतां क्रीडाकृति-
2 र्व्वारिधेरन्नाल्वाशु समुध्दृतां[5] लघुतयोध्व-[6]
3 र्तुं च्चितिं दंष्ट्रया [।*] यस्तावद्बृहधे निपीडिततनु-
4 र्ब्रह्मांडखंडे भृशं स्वस्थानस्थितियाचनोचित-
5 पदैस्तुष्टाव यावन्न सा ॥ [१*] जयति शिरसि शंभो-
6 रिंदुलेखा मयूखैरमृतविसरसारैः च्चा-
7 लयंती जगंति [।*] शिशिरविशदगंगावारिभृज्ज-
8 टभास्वत्कनककलशलग्ना राजतीव[7] प्रणाली ॥ [२*] गजा-
9 स्यः पातु वो यस्य भांति दानान्तिकालिनः । महा-
10 द्रिनिर्झरोपांतकान्तनीलोपला इव ॥ [३*] अस्त्युर्ज्जितं

[1] See *Ind. Ant.* Vol. XXI. p. 199 f.

[2] To Mr. G. V. Ramamurti, of Parlâ-Kimeḍi, I am indebted for the explanation of several Telugu terms.

[3] Both Divi and Dvîpa, which occurs repeatedly in the Sanskṛit portion, refer to the village of Talagaḍa-Divi, near which the hamlet of Gaṇapêśvaram is situated. The form Divi must be derived from *dîvi*, which is a Telugu *tadbhava* of *dvîpa*, and which forms part of Peda-Dîvipura (*ante*, p. 82, note 2).

[4] From inked estampages.

[5] Read समुद्धृतां.

[6] Read °योद्ध°.

[7] *Rêjati* is a mistake, caused by the metre, for *râjanti*.

11 काकतिवंशजानां नरेश्वराणां कुलराजधानी [।*] श्रं-
12 धावनीमंडनमन्मकोंडनामाभिरामं नगरं ध-
13 रित्र्यां ॥ [४*] तत्र स्थितः प्रोलधराधिनाथः स्वबाहुवीर्य्ये-
14 ण धरां ररक्ष । यस्य प्रतापज्वलने समन्ताच्छत्तृचि-[1]
15 तीशाश्शलभा बभूवुः ॥ [५*] केचिन्मंत्तेनगुं[ड]वल्लितिभृतः ख-
16 ड्गेन निःखंडिताः[2] केचित्तैलपदेववद्गजहयं युध्वा-[3]
17 जिरे त्याजिताः [।*] केचिद्दूरमपोहिताः समरतो गो-
18 विंददंडेशवत्केचित्स्वस्वपदेषु येन निहिताश्चो-
19 डोदयच्चेशवत् ॥ [६*] तस्मात्प्रोलनरेशान्मुप्पलदेव्यां[4]
20 बभूवतुः पुत्रौ । रिपुनृपमदेभसिंहौ [रु]-
21 द्रमहादेवभूप[ती] ख्यातौ ॥ [७*] पितुः परोक्षे वसुध[ां][5]
22 शशास रुद्रक्ष्माभृद्भुवनैकवीरः । यस्य प्रता-
23 पोल्बणदाववह्निः प्रत्यर्थिपृथ्वीशवनं ददाह ॥ [८*] उद्भृ-
24 ष्टानि पुराणि येन कथयंत्यापूर्य्य तत्तज्ज-
25 [6]नैस्तत्तना[म]भिरोरुंगल्लुनगरे निर्म्मापिता वा-
26 टिकाः [।*] किंच स्वेषु कृतेषु तेष्वथ पुरेष्वापूर्य्य नू-
27 त्नैर्ज्जनैः श्रीरुद्रेश्वरसंज्ञया विरचिताः प्रख्यातदे-
28 वालयाः ॥ [९*] पोषणैस्तोषणैर्द्दंडैः पालनैरुपलाल-
29 नैः । संवर्द्धिताः प्रजा येन पित्रेव धरणीभृता ॥ [१०*] दिवं[7]
30 गते रुद्रनृपे बभार भुवं महादेवविभुर्व्विनेशः [।*] प्र-
31 तापभाना[वु]दिते यदीये तेजांसि भानामिव भूप-
32 तीनां ॥ [११*] तस्मान्महादेवमहामहीशाद्यांबिकायाम-
33 भवत्प्रभावान् । सर्व्वसहासर्व्वधुरीणपाणिः कुलप्रदीपो
34 गणपत्यधीशः ॥ [१२*] यस्योन्मत्तगजेंद्रगंडविगलद्दानांबु-[8]
35 वृष्टिप्लुते त्वंगत्तुंगतुरंगनिष्ठुरखुरैः कृ[ष्टे] तथा-
36 नेकथा[9] [।*] युत्क्षेत्रे रिपुहस्तिमस्तकगळन्मुक्तौघ[वी]जाक्ष-
37 ते जाताः [10]किर्त्तिलताश्शशांकविशदा वेल्लंति दिग्भित्तिषु ॥ [१३*]
निज[भु]-

[1] Read °च्छत्रु.
[2] Read निस्खण्डिताः.
[3] Read युद्धा°.
[4] The *anusvâra* stands at the beginning of the next line.
[5] The *anusvâra* stands at the beginning of the next line.
[6] Read °स्तत्राम°.
[7] The *anusvâra* stands at the beginning of the next line.
[8] Read °गलद्दानाम्बु.
[9] Read °कधा.
[10] Read कीर्त्ति.

38 जविजितानां निर्ज्जितानां परैर्व्वा शरणमुपगतानां

39 सोमसूर्य्यान्वयानां [।*] निखिलनरपतीनामाश्रयस्स-

40 न्सदा यः प्रतिदिनपरिवृद्धप्राज्यराज्यो विभाति ॥ [१४*] अस्य भृत्यः

41 प्रियो भाति गणपत्यवनीभृतः । श्रीमज्जायचमूनाथः

42 कथ्यतेयं तदन्वयः ॥ [१५*] विक्रांतिमानव्यकुले प्रसिद्धे प्रादु-

43 र्ब्बभूवात्र कलौ स भीमः । दुश्शासनश्शासित एव [1]शत्रुदुर्य्यो-

44 धनोयोधि सुखेन येन ॥ [१६*] भुवोवतंसे वेलनांडुदेशे क्रौ-

45 ञ्चूरुसंज्ञं कुलसन्निवासं । ग्रामं स भीमो धन-

46 दोपमानश्चकार वित्तैरलकोपमानं ॥ [१७*] रच्चांबिका-

B.—South Face.

47 यां प्रबभूवुरस्मात्ते जिल्लनारायणसूरया-

48 ख्याः । शक्तिप्रभेदैरिव यैस्त्रिभिश्च जिगाय शत्रून् भु-

49 वि चोडिभूपः ॥ [१८*] जिल्लस्समुल्लासितबाहुवीर्य्यः

50 कवारदेवं समरे विजित्य । लेभे निजेशाच्छिविकात-

51 पत्राद्यशेषचिह्नैर्ध्वजिनीपतित्वं ॥ [१९*] तस्यानुजस्सं-[2]

52 तत[मिव] [3]भर्त्तुन्नारायणः कार्य्यपराय-

53 णोभूत् । यश्चोडिभूपस्य रिपूनशेषांश्चकार भृ-

54 त्यान्नयविक्रमाभ्यां ॥ [२०*] यः कृष्णवेणीलवणाब्धिसं-

55 गे द्वीपं पुरैतद्धनदेन सृष्टं [।*] परैर्दुरापं वस-

56 तां मनोज्ञं चकार दुर्ग्गं प्रभुणा नियुक्तः ॥ [२१*] पू-

57 [4]र्ण्णाभ्यर्ण्णतटाकवाःप्लुतलसच्छालीक्षुकेदारकं ना-

58 नापुष्पफलाभिशोभितमहारामाभिरामस्थ-

59 लं । सौधाट्टालकहर्म्यगोपुरबृहत्प्राकारभास्व-

60 त्पुरं द्वीपं भूपनिवासयोग्यमकरोद्यः प्रागसे-

61 व्यं नृणां ॥ [२२*] चोडसमुद्रतटाकं चोडेश्वरधाम

62 [च]ात्र हि द्वीपे । यश्चक्रे पतिनाम्ना भीमेश्वरमंदिरं च

63 पितृनाम्ना ॥ [२३*] अत्रैव प्रासादान्विष्णोश्च करालभैरवस्या-

64 पि । यश्चाकरोन्मनोज्ञान्वंडुलदेव्या मह[ा*]काल्या-

---

[1] Read शत्रुदुर्यो°.

[2] The *anusvára* stands at the beginning of the next line.

[3] Read भर्तुर्ना°.

[4] Read पूर्णाभ्यर्ण°.

65 : ॥ [२४*] अथ वड्डकुळ्ळुनामग्रामे यश्चाकरोत्पितुण्न[ीं]-[1]
66 म्ना । [भी]मसमुद्रतटाकं भीमेश्वरनाम रम्य-
67 शिवभवनं ॥ [२५*] नारायणाय तस्मै पौरुषपरितो-
68 षितः पतिः प्रादात् । द्वीपस्याधिपतित्वं स्वामित्वं [च]ा-
69 पि गोंटुपल्लीनां ॥ [२६*] मर्त्यार्ज्जुनमतिशूरं ज्ञात्वा दे-
70 शाधिकारधौरेयं । चक्रे सेनाधिपमपि नाराय-
71 णमेव चोडिनरनाधः[2] ॥ [२७*] तस्माज्जाताः ख्यातनारा-
72 यणाख्यान्नारांबायां सूनवो भानुभास-
73 : [।*] चोडिर्भीम[:*][3] पिन्नचोडिर्य्यशस्वी नाम्ना ब्रम्मश्चेति
74 चत्वार एते ॥ [२८*] अपामधीशा इव वाडवाश्रयाः
75 प्रभोरुपाया इव कार्य्यसाधकाः । करा इवाश्लिष्ट-
76 रमा सुरद्विषो विभांति चत्वार इमे भटोत्तमाः ॥ [२९*]
77 चोडपृथ्वीशभूपस्य च[तु]राशाजयावहाः [।*] अभू-
78 वन्बाहुवीर्य्येण चत्वारो भटपुंगवाः ॥ [३०*] विष्णोः
79 श्रीरिव गौरिवांबुजभुवश्शंभोरिवाद्रेस्सुता काम-
80 स्येव रतिश्शचीव सुरपस्योषेव शोचिष्पतेः । शीतांशोरि-
81 व रोहिणि[4] गुणनिधेश्श्रीपिन्न[चो*]डिप्रभोर्द्दामांबा कुलपा-
82 लिका समभवन्नौरर्त्थिनां कामधुक् ॥ [३१*] नारांबा पेरमां-[5]
83 बा च सुते जाते तयोरुभे । पुत्रास्त्रयोभवन्पृथ्वजा-
84 यनारायणाह्वयाः ॥ [३२*] भ्रातृषु त्रिषु तेष्वेष मध्यमो-
85 प्युत्तमो गुणैः । राजते जायसैन्येशः पांडवेष्विव म-
86 ध्यमः ॥ [३३*] कालेस्मिन्नृपशेखरो गणपतिक्षोणीपतिर्ल्लीलया
87 जित्वा चोळकळिंगसेवणबृहत्कर्णाटलाटाधिपान्[6] । रत्नन्द-
88 क्षिणसिंधुविंध्यनगयोर्म्मध्यत्त्वमामंडलं सद्वीपं[7]
89 वेलनांडुदेशमखिलं स्वायत्तमेवाकरोत् ॥ [३४*] स्त्री-
90 रत्नपुंरत्नगजाश्वरत्ननानाशिलारत्नचयं समंत्तात् ।
91 आहृत्य चास्माद्वेलनांडुदेशात्प्रावेशयत्स्वं पुरमे-
92 व भूपः ॥ [३५*] अथ रूपविलासविभ्रमैरसमाने भुवनत्र-

[1] Read °तुर्नी°.

[2] Read नाथः.

[3] Read चोडिर्भीमः.

[4] Read रोहिणी.

[5] The *anusvâra* stands at the beginning of the next line.

[6] Read कर्णाट.

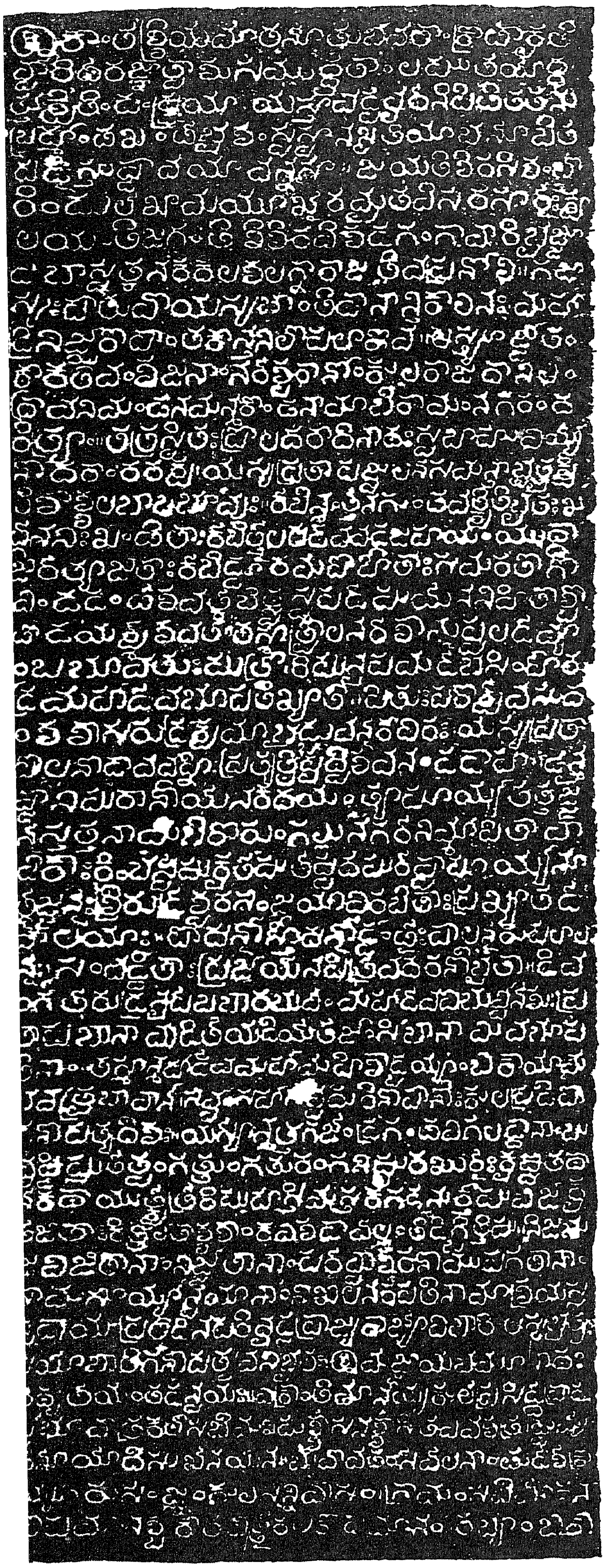
[7] The *anusvâra* stands at the beginning of the next line.

C.—East Face.

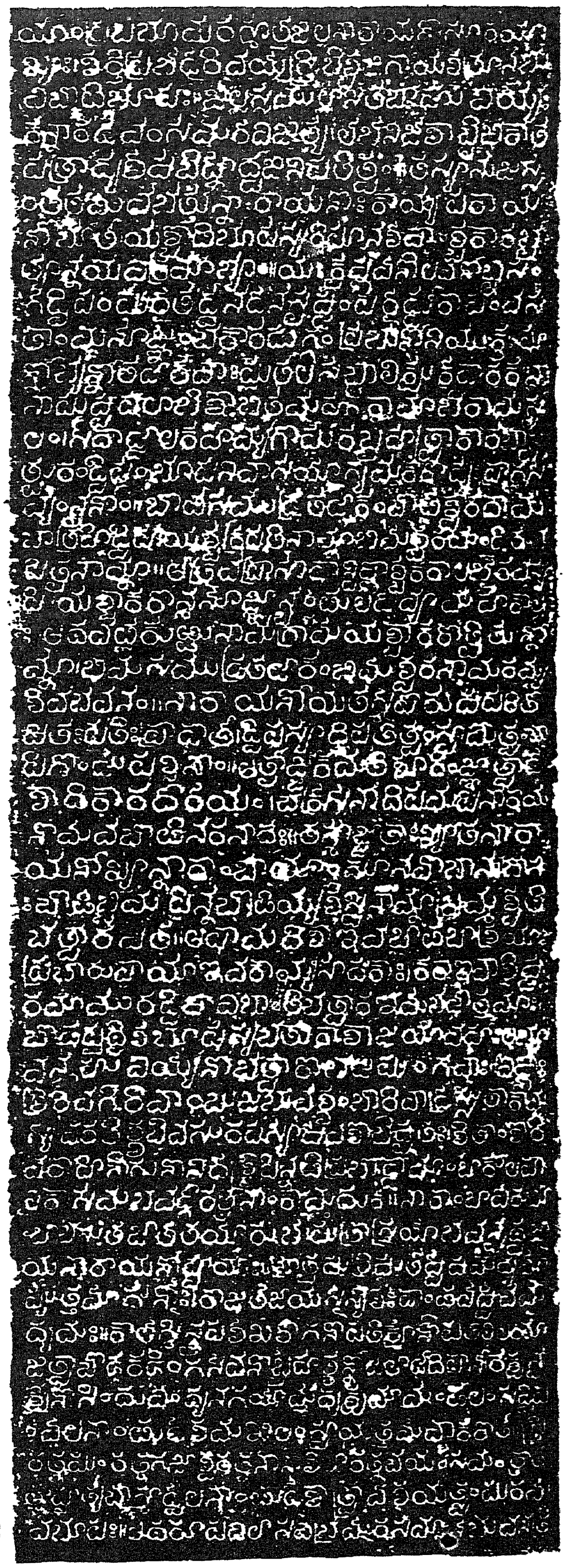
93 येप्यम् [।*] गणपत्यवनीपतिर्व्यधादयिते नारम-
94 पेरमाह्वये ॥ [३६*] तदनुजमतिसौम्याकारमा-
95 कारलक्ष्यैस्सुविनयनयदाक्ष्यस्थैर्य्यगांभी-
96 र्य्यशौर्य्यैः । शिशुमपि गरिमाणं प्रापितं
97 जायनाख्यन्नरपतिरभिनंद्य स्वानुचर्य्यं
98 न्ययुङ्त[1] ॥ [३७*] ततः प्रसन्नश्चरितैर्म्मुदास्मै प्रादात्क्षिती-
99 शः खलु जायनाय ॥ आंदोलिकाच्छत्रसना-
100 थचिह्नैस्सेनाधिपत्यं गजसाधनित्वं ॥ [३८*] सुरेश्वरेणे-
101 व निजेश्वरेण सेनाधिपत्याधिकृतो विभाति । जायः
102 कुमारो विबुधैः परीतः संग्रामशक्तिः परवी-
103 रहंता ॥ [३९*] यस्यासिधारा प्रबलाहितानां दे-
104 वांगनासंगमनैकदूती । यन्नीतिरन्यक्षि-
105 तिपाललक्ष्मीसंधानदूती निजवल्लभस्य ॥ [४०*] शत्रू-
106 नशेषान्समरेषु शूरान्गिलिष्यतः खड्गमु[ख]-
107 स्य यस्य । यो वैरिगोधूमघरट्टनाम्ना व्य-
108 राजत प्राक्कवलस्स जातः ॥ [४१*] क्षीणत्वं प्रतिपक्षमे-
109 ति नितरामेको द्विजाधीश्वरः प्रायः क्षीणवसुः
110 प्रयाति वसुमत्याश्वं सदैको बुधः । मूढस्सन्क्व-
111 [2]तिचह्निनान्यनुदयो श्लेकः कविर्व्वर्त्तते महानं
112 किमितीव यश्श्रुतिगताद्दानस्तवोल्लज्जते[3] ॥ [४२*] संपा-
113 [4]दितैर्य्यधावत्सुतकृतिनिधिवनविवाहसुरगे-
114 हैः । सतटाकैर्य्यस्सप्तभिरेतैस्संतानवान्ववति[5] ॥ [४३*]
115 सोयं जायचमूपतिर्ग्गणपतिक्षोणीशनाम्ना
116 स्वयं सद्भक्त्या गणपेश्वराह्वयमहादेवस्य
117 लिंगाकृतेः । [6]द्विपेस्मिन् स्वपितामहेन रचिते नाराय-
118 णेनोन्नतं प्रासादन्निरमापयध्रुवममुं[7]
119 कैलासशैलोपमं ॥ [४४*] गुणशरभवमितशाके ख-
120 रवर्षे माधवे सिते गौर्य्याः । तिथ्यां[8] व्यधात्प्रति-

[1] Read न्ययुङ्क्त.
[2] Read °तिचिह्नि°.
[3] Read स्ववाग्लज्जते.
[4] Read °र्य्यथाव°.
[5] Read °वान्भवति.
[6] Read द्वीपे.
[7] Read °मापयद्भव°.
[8] Read तिथ्यां.

West Face.



South Face.



SCALE ·18.

HULTZSCH.

No. 624. Ep. Ind.—Dec. 93 —690.

East Face.

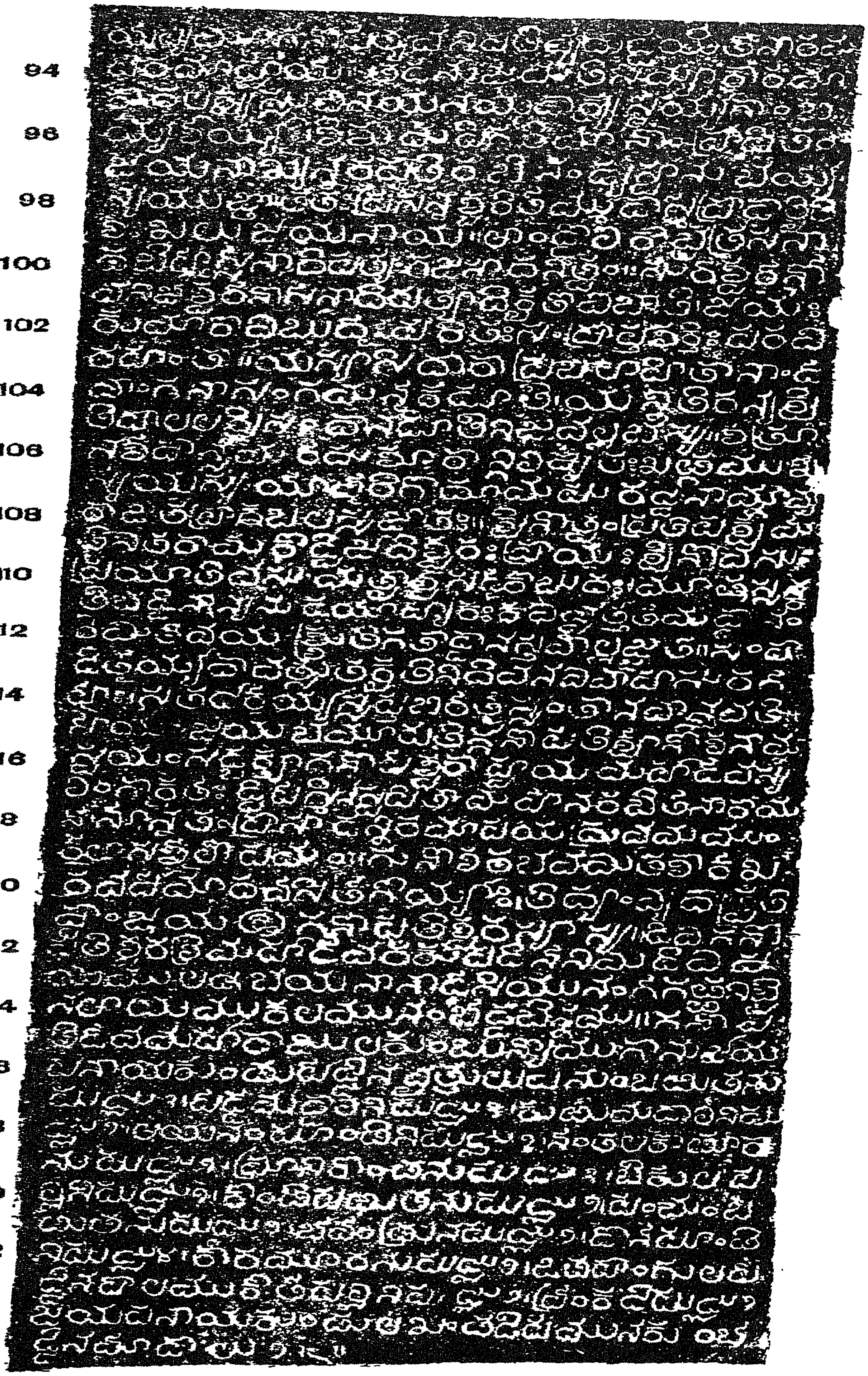


Photo. S. I. O., Calcutta.

121 छां जाय[:*] श्रीगणपतीश्वरस्यास्य ॥ [४५*] दिवि गण-
122 पतीश्वरश्रीमहादेवरकु पदिनेनिमिद्दि विष-
123 यमुल उभय नाना देसियु नंगेगड्डनिच्चि-
124 न आयमु कलमुनं भेद्द[1] चिन्नसुं ॥ गणप-
125 तिदेवमहाराजुलकुं बुण्यमुगानु जाय-
126 पनायकुंडु पेट्टिन वृत्तुलु [।*] एनुंबఱतनु
127 पुट्लु ३ । पेद्दमहालिनि पुट्लु ३ । कुఱमहालिनि [पु]-
128 ट्लु २ । अयनंपूंडिनि पुट्लु २ । नेंतलकोडू[र]-
129 नु पुट्लु २ । मूनिकोंडनु पुट्[2] ३ । चीकुलप-
130 ल्लिनि पुट्लु २ । कोंडिपఱतनु पुट्लु २ । पंचुंब-
131 ఱतनु पुट्लु २ । चेवेंड्रुन पुट्लु २ । दोनेपूंडि-
132 नि पुट्लु ४ । कारमूरनु पुट्लु २ । श्रोडपांगुल पे-
133 ट्टिन पोलमु [।*] कोतेपल्लिनि पुट्लु २ । व्रेंकटि पुट्लु २ [॥*]
134 जायपनायकुंडु अखंडदीपमुनकुं बे-
135 ट्टिन मोदालु २५ ॥

TRANSLATION.

A.—Sanskṛit Portion.

(Verse 1.) Let him bestow prosperity upon you, the boar-shaped lord of Prosperity **(Vishṇu)**, who, in order to carry with ease on (*his*) tusk the Earth which (*he*) had imperceptibly (*and*) quickly raised from the ocean, grew (*to such an extent that*) his body was squeezed with difficulty into the aggregate of (*all*) the worlds, before she (*viz.* the Earth) could praise (*him*) with words appropriate for the request to place (*her*) in her (*original*) position!

(V. 2.) Victorious is the sickle of the moon on the head of Śambhu **(Śiva)**, which purifies the worlds by (*its*) rays, consisting of masses of nectar, (*and*) which resembles a water-spout, attached to a glittering golden vessel,— the matted hair of him (Śiva) who bears the cool and clear water of the Gaṅgâ (*river*).

(V. 3.) Let him protect you, the elephant-faced **(Gaṇêśa)**, the bees near whose rutting (*temples*) resemble lovely blue water-lilies near a great mountain torrent!

(V. 4.) There is on earth a mighty (*and*) lovely city, called **Anmakoṇḍa**, the ornament of the **Andhra** country (*and*) the family capital of the kings who have sprung from the race of **Kâkati**.

(V. 5.) In this (*city*) resided king **Prôla**, (*who*) protected the earth by the strength of his arms, (*and*) in the fire of whose valour hostile kings from all sides were (*burnt like*) moths.

(V. 6.) By him some kings were cut up with the sword, as **Mantena-Guṇḍa**; others were deprived of (*their*) elephants and horses on the battle-field, as **Tailapadêva**; others were driven away far from the battle, as **Gôvinda-Daṇḍêśa**; (*and*) others were (*again*) installed in their respective dominions, as king **Chôḍôdaya**.

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[1] Read बद्द (*i.e.* पेद्द).

[2] Read पुट्लु.

(V. 7.) This king **Prôla** had two sons by **Muppaladêvî**, the two renowned princes **Rudra** and **Mahâdêva**, (*who proved*) lions to the rutting elephants (*which were*) hostile kings.

(V. 8.) In the absence of (*his*) father,[1] the earth was ruled by king **Rudra**, the only hero in the world, the mighty forest-fire of whose valour burnt the crowd of rival kings, as a jungle.

(V. 9.) The towns which he had rased to the ground, were known (*only*) by the quarters[2] which (*he*) founded in the city of **Ôruṅgallu** under their respective names, and peopled with their respective inhabitants; while in these same towns, which had been made his own, (*he*) built celebrated temples, named **Śrî-Rudrêśvara**, and settled fresh inhabitants.

(V. 10.) As a father (*his*) children, this king made (*his*) subjects prosper by nourishing, gladdening, punishing, protecting (*and*) fondling (*them*).

(V. 11.) After king **Rudra** had gone to heaven, the earth was cherished by king **Mahâdêva**, the rising sun of whose valour extinguished the light of (*other*) kings, as of stars.

(V. 12.) To this great king **Mahâdêva** was born by **Bayyâmbikâ** the brilliant lord **Gaṇapati**, the light of (*his*) race, whose hands were able to bear the whole (*burden*) of the earth.

(V. 13.) In the points of the horizon are spreading the moon-white creepers of fame, which have grown on the battle-fields that were flooded with the showers of the rutting-juice, dripping from the temples of his furious lordly elephants; repeatedly ploughed by the hard hoofs of (*his*) galloping tall steeds; (*and*) covered[3] with the seed of masses of pearls, dropping from the heads of the elephants of (*his*) enemies.

(V. 14.) Resplendent is he whose vast kingdom grows day by day, as he is continually resorted to by all the kings of the races of the Moon and of the Sun, either subdued by his own arms or subdued by others, (*and*) taking refuge (*with him*).

(V. 15.) The beloved servant of this king **Gaṇapati** is the glorious general **Jâya**. His descent is described in the following (*verses*) :—

(V. 16.) In this Kali (*age*) was produced from the renowned race of **Ayya** the valorous **Bhîma**, who chastised those enemies who were hard to be managed, (*and*) easily fought those who were hard to be overcome.[4]

(V. 17.) This **Bhîma**, who equalled Dhanada (Kuvêra), caused the residence of (*his*) race, the village named **Kroyyûru** in the country of **Velanâṇḍu**, the ornament of the earth, to equal (Kuvêra's *city*) Alakâ in wealth.

(V. 18.) To him were born by **Rachyâmbikâ** three (*sons*), named **Jilla**, **Nârâyaṇa**, and **Sûraya**, by whom, as by the (*three*) constituents of (*his*) power,[5] king **Chôḍi** overcame (*all his*) enemies on earth.

(V. 19.) Having conquered **Kannâradêva** in battle, **Jilla**, the strength of whose arms was brilliant, received from his lord the dignity of general, along with a palanquin, a parasol, and all other emblems.

(V. 20.) His younger brother was **Nârâyaṇa**, who was always devoted to the interests of (*his*) lord, (*and*) who converted all the enemies of king **Chôḍi** into servants by policy and valour.

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[1] i.e. after his father's death.

[2] The usual meaning of *vâṭikâ* is 'a garden.'

[3] [illegible] appears to be a grammatical blunder for *âkîrṇa*.

[4] This verse alludes to the *Mahâbhârata*, according to which **Duḥśâsana** and **Duryôdhana** were killed by [illegible]

[5] The three *śaktis* of a king are *prabhâva*, *utsâha* and *mantra*.

(V. 21.) At the command of (*his*) lord, he converted this **Dvîpa**, which Dhanada (Kuvêra) had formerly created at the junction of the **Krishṇavêṇi** (*i.e.* the Krishṇâ river) and the salt-sea,[1] into a fortress which was hard to be entered by enemies (*and*) pleasant to the residents.

(V. 22.) He converted **Dvîpa**, which had been previously uninhabitable by men, into a city which was fit for the residence of a king, as it shone with whitewashed mansions, upstair-houses, palaces, towers, and lofty ramparts; as its site was adorned with extensive gardens which teemed with various flowers and fruits; (*and*) as its glittering fields of paddy and sugar-cane were inundated by the water of brimful tanks in the neighbourhood.

(V. 23.) He constructed in this **Dvîpa** the **Chôḍasamudra** tank and the **Chôḍêśvara** temple, (*both of which were called*) after the name of (*his*) lord, and the **Bhîmêśvara** temple, (*which was called*) after the name of (*his*) father.

(V. 24.) He built in the same (*place*) lovely temples of Vishṇu and of Kâla-Bhairava, of Baṇḍuladêvî (*and*) of Mahâkâlî.

(V. 25.) Further, he constructed in the village called **Vadlakurru** the **Bhîmasamudra** tank, (*and*) a lovely temple of Śiva, called **Bhîmêśvara**, (*both of which were*) named after (*his*) father.

(V. 26.) The lord, who was pleased with (*his*) valour, granted to this **Nârâyaṇa** the lordship over **Dvîpa** and the mastership of the **Goṇṭu** villages (*palli*).

(V. 27.) Knowing (*him to be*) a conqueror of wealth, a great hero, (*and*) able to govern (*his*) country, king **Chôḍi** also appointed the same **Nârâyaṇa** (*his*) general.

(V. 28.) To this renowned **Nârâyaṇa** were born by **Nârâmbâ** four sons, resplendent as the sun,— **Chôḍi**, **Bhîma**, the renowned **Pinna-Chôḍi**, and **Bramma** by name.

(V. 29.) These four excellent warriors resemble the (*four*) oceans, as they are the refuge of Brâhmaṇas (*Bâḍaba*), (*just as the oceans are the seats of the submarine fire*); they resemble the (*four*) expedients of the king, as they accomplish (*his*) objects; (*and*) they resemble the (*four*) arms of (Vishṇu) the enemy of Mura, as they embrace Fortune.

(V. 30.) (*These*) four chiefs of warriors procured by the strength of (*their*) arms the victory over the four quarters to the king who was the lord of the **Chôḍa** country.

(V. 31.) As Śrî (*is the wife*) of **Vishṇu**, Gir (Sarasvatî) of the lotus-born (Brahmâ), the mountain-daughter (Pârvatî) of **Śambhu** (Śiva), Rati of Kâma, Śachî of (Indra) the lord of the gods, Ushâ of the Sun, (*and*) Rôhiṇî of the Moon,— the chaste wife of the virtuous lord the glorious **Pinna-Chôḍi**, was **Dâmâmbâ**, who fulfilled the desires of suppliants, (*as*) the celestial cow.

(V. 32.) This couple[2] had two daughters, **Nârâmbâ** and **Pêramâmbâ**, (*and*) three sons, called **Prithva**, **Jâya**, and **Nârâyaṇa**.

(V. 33.) Though the middlemost of these three brothers, the general **Jâya** is the chief (*of them*) in ability, just as (Arjuna) the middlemost of the Pâṇḍavas.

(V. 34.) At this time the ornament of princes, king **Gaṇapati**, having easily subdued the lords of **Chôḷa**, **Kaliṅga**, **Sêvaṇa**, great **Karṇâṭa**, and **Lâṭa**, (*and*) ruling the territory between the Southern ocean and the **Vindhya** mountain, made the whole country of **Velanâṇḍu**, together with **Dvîpa**, subject to himself.

(V. 35.) The king carried to his city a mass of handsome women, fine men, excellent elephants and horses, and various kinds of precious stones, which he had seized throughout this country of **Velanâṇḍu**.

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[1] Compare p. 82, note 2.

[2] *viz.* Pinna-Chôḍi and Dâmâmbâ.

(V. 36.) Then king **Gaṇapati** took to wife that **Nârama** and **Pêrama**, whose beauty, elegance and grace were unrivalled in the three worlds.

(V. 37.) The king welcomed and took into his service their younger brother, the handsome **Jâyana**, who, in spite of his youth, commanded respect on account of the great modesty, wisdom, cleverness, firmness, profundity and bravery, indicated by (*his*) face.

(V. 38.) Then, pleased by (*his*) deeds, the king joyfully granted to this **Jâyana** the dignity of a general (*and*) of a commander of the elephant-troop, along with a palanquin, a parasol, and other emblems.

(V. 39.) Having been appointed general by his lord, surrounded by wise men, (*and*) full of power, young **Jâya**, the slayer of hostile warriors, resembles (*the god*) Kumâra, who has been appointed general by (Indra) the lord of the gods, is surrounded by gods, (*and*) bears a spear.

(V. 40.) The edge of his sword (*is*) the only messenger, (*announcing*) to powerful enemies (*their approaching*) union with celestial nymphs; (*and*) his policy (*is*) the messenger, (*announcing*) to his beloved (*master*) the union with the fortunes of other kings.

(V. 41.) He who was distinguished by the name **Vairigôdhûmagharaṭṭa**,[1] formerly became a (*mere*) mouthful for the point of his (*viz.* Jâya's) sword, that was about to devour all the brave enemies in battles.

(V. 42.) He is ashamed at the praise of (*his*) liberality, which meets (*his*) ears, (*thinking*), it seems[2]:— "What are my gifts (*worth*), (*if*) a single lord of the twice-born (*viz.* the Moon) gets entirely emaciated in every (*dark*) fortnight; (*if*) a single scholar (*viz.* the planet Mercury), having lost most of his wealth (*or light*), always approaches (*another*) wealthy man (*viz.* the Sun); (*and if*) a single poet (*viz.* the planet Venus), being bewildered, does not rise for some days?"

(V. 43.) He possesses offspring in the shape of the following seven (*acts*) which (*he*) has duly fulfilled:— (*The procreation of*) a son, the composition (*of a poem*), (*the hoarding of*) a treasure, (*the planting of*) a grove, the marriage (*of a girl to a Brâhmaṇa*), (*the consecration of*) a temple, and (*the construction of*) a tank.[3]

(V. 44.) In this **Dvîpa**, founded by his grandfather **Nârâyaṇa**,[4] this general **Jâya** himself caused to be built, out of true devotion, this lofty (*and*) substantial temple, equal to the Kailâsa mountain, of Mahâdêva, who has the shape of a *liṅga* (*and*) is called **Gaṇapêśvara** after the name of king **Gaṇapati**.

(V. 45.) In the **Śâka** (*year*) measured by the qualities (3), the arrows (5), and the Bhavas (11),[5] (*i.e.* 1153), in the (*cyclic*) year **Khara**, in the bright (*fortnight*) of **Mâdhava**,[6] on the *tithi* of Gaurî,— **Jâya** performed the consecration of this blessed **Gaṇapatîśvara**.

B.—Telugu Portion.

(Line 121.) To the god Mahâdêva of the **Gaṇapatîśvara** (*temple*) at **Divi** the various inhabitants of the eighteen districts (*vishaya*) (*on*) both (*sides of the* Kṛishṇâ *river*) gave at **Naṅgegaḍḍa** (*as*) revenue a large fanam (*chinna*) on (*every*) boat.

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[1] *i.e.* 'the grinding-stone to the wheat (which was) the enemy.' This must have been a surname of the first of Jâya's antagonists.

[2] The *actual* reason of Jâya's being ashamed at the praise of his liberality is, of course, his great modesty.

[3] These are the seven kinds of offspring (*saṁtâna* or *saṁtati*) to which verse 9 of the Vanapalli plates of Anna-Vêma alludes; *ante*, p. 64, note 3.

[4] See verse 21 f.

[5] Bhava is used for 11, because it is synonymous with Rudra. Compare Śiva-śata = 1100, *Ind. Ant.* Vol. XXI. p. 202, note 48.

[6] This is another name of the lunar month of Vaiśâkha.

(L. 124.) For the merit of **Gaṇapatidêva-Mahârâja**, **Jâyapa-Nâyaka** granted (*the following*) shares (*vṛitti*) :— Three *puṭṭi* [1] in **Enumbaṟuta**. Three *puṭṭi* in **Pedda-Maddâli**. Two *puṭṭi* in **Kuṟu-Maddâli**. Two *puṭṭi* in **Ayanampûṇḍi**. Two *puṭṭi* in **Nentalakoḍûru**. Three *puṭṭi* in **Prûnikoṇḍa**. Two *puṭṭi* in **Chîkulapalli**. Two *puṭṭi* in **Kauṇḍipaṟuta**. Two *puṭṭi* in **Pañchumbaṟuta**. Two *puṭṭi* in **Chevenḍru**. Four *puṭṭi* in **Donepûṇḍi**. Two *puṭṭi* in **Kâramûru**.

(L. 132.) In (*the district of*) **Oḍapâṅgulu** (*he*) granted (*the following*) land :— Two *puṭṭi* in **Kautepalli**. Two *puṭṭi* (*in*) **Vreṅkaṭi**.

(L. 134.) For a perpetual lamp **Jâyapa-Nâyaka** granted twenty-five cows.

POSTSCRIPT.

I avail myself of this opportunity for correcting a mistake in my edition of the **Êkâmranâtha** inscription of **Gaṇapati**. In line 11 of this inscription (*Ind. Ant.* Vol. XXI. p. 201), write वाचांबाताम्रपर्ण्यांमसृणमणिवर: as *one* word, and add a footnote: "Read वाचाम्बा°." In the translation of verse 15 (*ibid.* p. 202), read : "who was the best of the smooth gems of the Tâmraparṇî (*which was his mother*) **Vâchâmbâ.**" That Vâchâmbâ was the mother of Gaṇapati's minister **Sâmanta-Bhôja**, and that **Dôchi**, who is referred to in verses 15 to 17 of the Êkâmranâtha inscription, was his father, follows from the subjoined short Grantha inscription [2] on a stone in front of the Maṇikaṇṭhêśvara shrine at **Kâḷahasti** in the North Arcot district.

TEXT.[3]

1 स्वस्ति श्री [॥] यस्य	8 नाथः [।*] सोयं
2 श्रीमान्दोचिर्गण-	9 श्रीकाळहस्तीश्वर-
3 पतिनृपराज्याव-	10 पुरमकरोन्नित्यस-
4 तंसः पिताभूत्[4]	11 न्धिप्रतिष्ठं श्रीमत्स-
5 वाचाम्बा सापि	12 ामन्तभोजो गण-
6 रत्नं युवतिषु जन-	13 पतिसचिवः काश्यप-
7 नी दैवतं सोम-	14 ाद्यगोत्रः ॥

TRANSLATION.

Hail! Prosperity!

He whose father was the glorious minister **Dôchi**, the ornament of the kingdom of king **Gaṇapati**; (*whose*) mother (*was*) **Vâchâmbâ**, the gem among women; (*and whose favourite*) deity (*was*) Sômanâtha (Śiva),— that glorious **Sâmanta-Bhôja**, who belonged to the renowned *gôtra* of the Kâśyapas, the minister of king **Gaṇapati**, caused daily offerings to be established in the city of the blessed **Kâḷahastîśvara**.[5]

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[1] According to Brown's *Telugu Dictionary*, p. 623, the *puṭṭi* is the Indian ton-weight, equal to twenty *tûmu* (*marakkâl* in Tamiḷ). "The *puṭṭi* and its fractions also denote the extent of land that produces this quantity of grain."

[2] No. 201 of 1892 in my *Annual Report* for 1892-93.

[3] From two inked estampages, prepared by my First Assistant, Mr. Venkayya.

[4] Read °भूद्.

[5] This is the name of the large Śaiva temple at Kâḷahasti, which contains the so-called Air-Liṅga (*Vâyuliṅga*).

No. 16.— YENAMADALA INSCRIPTION OF GANAPAMBA.

BY E. HULTZSCH, PH.D.

An abridged English translation of this inscription, based on a copy from the collection of Colonel Colin Mackenzie,[1] was published by Mr. Gordon Mackenzie in the *Manual of the Kistna District*, p. 13 f. The original is engraved on four faces of a pillar in the village of Yenamadala in the Guṇṭûr tâlukâ of the Kistna district.[2] The pillar is now lying in the temple of Vêṇugôpâla. Before its removal to this place of comparative safety, the villagers were using it for grinding chunnam on it. This objectionable practice has led to the destruction of a considerable portion of the inscription. The first and second faces, which bear an inscription in the Telugu alphabet and the Sanskrit language, are somewhat worn, but still legible. Of the third face, however, which, as the published version of Colonel Mackenzie's copy shows, formerly contained the first half of a long passage in the Telugu alphabet and language, only the first seven lines are now visible, while the remaining lines are worn smooth, with the exception of one, two, or three letters at the beginning, and at the end, of each line. The fourth face, which contains the end of the Telugu portion, and three other Telugu inscriptions of slightly later date, is again in tolerably good preservation. The last of the Telugu inscriptions on the fourth face is continued at the bottom of the first face, which had been left blank by the engraver of the first inscription. Finally, a short Telugu inscription, which looks quite recent, but has been mistaken for a portion of the first inscription,[3] is engraved at the bottom of the second face.

Besides the two later additions on their lowermost portions, the first and second faces of the pillar bear, as stated above, an inscription in the Telugu alphabet and the Sanskrit language. It consists of twenty-five verses, the first two of which are addressed to Gaṇêśa and the Boar-incarnation of Vishṇu. Verse 3 refers to the race of the **Kâkatîśas**, or, as they are more generally called, Kâkatîyas. As in the Gaṇapêśvaram inscription (*ante*, p. 82), the list of kings opens with **Prôla** (v. 4). His son **Mâdhava** (v. 5) must be identical with Mahâdêva, who was the son of Prôla and younger brother of Rudra according to the Êkâmranâtha and Gaṇapêśvaram inscriptions. This Mâdhava is stated to have lost his life in battle (v. 5). His son was **Gaṇapati** (v. 6) or **Gaṇapa** (vv. 7, 15, 23), whose daughter was **Gaṇapâmbâ** (vv. 8, 21) or **Gaṇapâmbikâ** (vv. 9, 15, 25).

Verses 10 to 14 describe a dynasty of local chiefs, who ruled over the district of **Konnâtavâḍi**[4] (v. 11) and resided at **Śrî-Dhânyâṅkapura**[5] (vv. 10, 17, 21), *i.e.* Amarâvatî in the Sattenapalle tâlukâ of the Kistna district. These are: **Kêta**[6] (v. 10 f.), who gave away seventy *agrahâras* on the southern bank of the **Verṇâ**[7] (v. 12), his son **Rudra** (v. 13), and the latter's son **Bêta** (v. 14). To this Bêta, the princess **Gaṇapâmbikâ** was given in marriage by her father **Gaṇapa** (v. 15).

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[1] See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 319 f.

[2] *ibid.* p. 77. There is another village of the same name in the Narasarâvupêṭa tâlukâ; *ibid.* p. 74.

[3] In the abridged English translation, it is represented by the two last lines on p. 14 of the *Kistna Manual*.

[4] According to the Telugu portion of the inscription (see p. 95 below), this district appears to have consisted of six thousand villages on the southern bank of the Kṛishṇâ river.

[5] This name is synonymous with Dhaṁñakaṭa in two Prâkṛit inscriptions (*Zeitschr. D. M. G.* Vol. XXXVII. p. 548), and with Dhânyaghaṭa or Dhânyaghaṭaka in a Sanskṛit inscription (*South-Indian Inscriptions*, Vol. I. p. 25), all from Amarâvatî.

[6] In his *Lists of Antiquities*, Vol. I. p. 64, Mr. Sewell notices three inscriptions of this chief on a pillar at the Amarêśvara temple in Amarâvatî. One of these is stated to contain the date Śaka-Saṁvat 1104.

[7] Verṇâ and Vêṇi (*ante*, p. 82, note 2) are abbreviated forms of Kṛishṇaverṇâ (*South-Indian Inscriptions*, Vol. I. p. 28) or Kṛishṇavêṇî (*ante*, p. 91, verse 21), the Kṛishṇâ (Kistna) river.

In the subjoined pedigree of the **Kâkatîya dynasty**, I have added the new details, supplied by the Gaṇapêśvaram and Yenamadala inscriptions, to the list which I had previously published.[1]

1. Betma,
surnamed Tribhuvanamalla.

|

2. Prôla or Prôḍa,
surnamed Jagatikêsarin,
married Muppamadêvî or Muppaladêvî.

|

3. Rudra, married Padmâ (?). (Śaka 1084.)	4. Mahâdêva or Mâdhava, married Bayyâmbikâ.	*Three other sons.*

|

5. Gaṇapati or Gaṇapa,
married Nârama and Pêrama.
(Śaka 1153 and 1172.)

|

Gaṇapâmbâ or Gaṇapâmbikâ,
married Bêta.

After the death of Bêta (v. 16), his widow devoted herself to pious works. She placed golden pinnacles on the shrine of **Amarêśvara** at Śrî-Dhânyâṅkapura (Amarâvatî) and built "**in this city,**" *i.e.* probably at Yenamadala, a temple of Śiva, which she called **Bêtêśvara** after her deceased husband (vv. 17 to 19), and to which she allotted the revenue of the village of **Benadêvî** (v. 20). At Śrî-Dhânyâṅkapura (v. 21), she built another temple of Śiva, which she called **Gaṇapêśvara** after her father, king Gaṇapa (v. 23), and granted to this temple the village of **Chintapâḍu** (v. 24). Of the three temples which are mentioned in connection with Gaṇapâmbâ, the first, Amarêśvara, still exists at Amarâvatî.[2] The second, Bêtêśvara, cannot now be traced at Yenamadala. I do not know if the third, Gaṇapêśvara, still exists at Amarâvatî.

As regards the **Telugu inscriptions** on the pillar, the first of them, which occupies parts of the third and the fourth faces, is a continuation of the Sanskṛit inscription on the two preceding faces. This follows from the contents of the preserved portion on the fourth face, and from the abridged English translation of the third face in the *Kistna Manual*. At the top of the mutilated third face, some of the titles of the queen are still preserved. The only remarkable one among these titles, which the queen appears to have inherited from her deceased husband Bêta and his ancestors, and which are accordingly in the masculine gender, is: *Śrîmat-Triṇayana-Pallava-prasâd-âsâdhita-Krishṇa-*[3]*ve[r]ṇṇâ-nadî-dakshiṇa-shaṭsahasr-âvanî-vallabha*; "the lord of a district of **six thousand** (villages) on the **southern** (bank) of the river **Krishṇaverṇâ**, obtained through the favour of the glorious **Triṇayana-Pallava.**" The abridged translation supplies the date **Śaka-Saṁvat 1172**, the **Saumya** *saṁvatsara*, which is now lost in the original, but which there is no reason to distrust, as the cyclic year Saumya actually corresponds to the Śaka year 1172 (A.D. 1249-50). It follows from this date that Gaṇapâmbâ erected the pillar during the lifetime of her father Gaṇapati, whose inscription in the Êkâmranâtha temple at **Kâñchî** is dated on the 8th June, A.D. 1249, and who appears to have died in Śaka-Saṁvat 1180.[4] On the fourth face we are told, in Telugu, that, "having set up the god **Gaṇapêśvara**, (the queen) granted, in order to procure prosperity (*abhivṛiddhi*) to her father, **Gaṇapadêva-Mahârâja**, for the requirements (*aṅgaraṅgabhôga*) of that god, for as long as the moon and the sun shall endure, the village of **Chintapalli**." The inscription of Gaṇapâmbâ ends with a list of the

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[1] *Ind. Ant.* Vol. XXI. p. 197.

[2] Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 63 f.

[3] Read *âsâdita-Krishṇa°*.

[4] *Ind. Ant.* Vol. XXI. p. 122.

servants of the temple of Gaṇapêśvara, and of the extent of the shares of the village which were allotted to each of them. Chintapalli is evidently another form of **Chintapâḍu**, the village which was granted to the Gaṇapêśvara temple according to verse 24 of the Sanskrit portion. It may be identified with the modern **Chintapalle** in the Sattenapalle tâlukâ,[1] which is about 16 miles distant to the W.-N.-W. from Amarâvatî, the residence of Gaṇapâmbâ, and which accordingly may have been included in her dominions.

The four remaining Telugu inscriptions which the pillar contains, are the following :—

A.—On the fourth face.

No. 1.—An undated grant of 25 cows by Kôṭad[ê]varâju. The milk of these cows was to be used for the preparation of ghee for a lamp in the temple of **Bêtêśvara.**

No. 2.—A grant of a herd of sheep for a lamp in the temple of **Bêtêśvara.** Date: Śakavarsha 1192 [expired], the Pramôda *saṁvatsara,* Pushya *śuddhà* 13, Friday, *Makara-saṁkrânti.*

B.—On the fourth and first faces.

No. 3.—A grant of 2[5] buffalo-cows to the temple of **Bêtêśvara.** Date: Śakavarsha 11[9]6 [expired], the Bhâva *saṁvatsara,* Âśvayuja *śu*[*ddha*] 1.

C.—On the second face.

No. 4.—An undated, apparently recent inscription, which records that in **Enumandala-sthala** (*i.e.* the village of Yenamadala) and in the sixty villages connected with **Enumandala,** temples and Brâhmaṇas are exempt from taxes (*suṅkha*).

The last of these four inscriptions supplies an earlier form of the modern name **Yenamadala ;** and the three former ones, which record gifts to the local Śaiva temple of **Bêtêśvara,** suggest that this temple originally contained the pillar on which they and the inscription of Gaṇapâmbâ are engraved. As previously remarked, the Bêtêśvara temple, which was founded by Gaṇapâmbâ, cannot at present be traced in the village of Yenamadala. Another possibility remains, *viz.* that the words "in this city" in verse 17 refer to the preceding word Śrî-Dhânyâṅkapura. In this case the temple of Bêtêśvara would have to be looked for at Amarâvatî ; and it would have to be assumed that the pillar was removed from Amarâvatî to Yenamadala at any time between the date of the Telugu inscription No. 3, and the date of the modern Telugu inscription No. 4. As, however, it is extremely unlikely that anybody should have conceived the idea of transporting a heavy stone pillar all the way from Amarâvatî to Yenamadala, I prefer to adopt the previous alternative, *viz.* that the temple of Bêtêśvara, which originally contained the pillar, was located at Yenamadala.

TEXT.[2]

A.—First Face.

1 [श्री] श्री [॥*] इष्टार्त्थप्राप्तिसं-
2 तुष्टैः प्रणुतं ना[कि]नां गणैः ।
3 [आ]र्य्यं विवृतम[सू]र्य्यं गणे-
4 शं भजतानिशं ॥ [१*] क्रीडाक्रो[ड]ाकृतेर्व्वि-

[1] Mr. Sewell's *Lists of Antiquities,* Vol. I. p. 64. There is another village of the same name in the Palnâḍ tâlukâ ; *ibid.* p. 56.

[2] From inked estampages.

5 ण्योर्द्दिग्नादंडो जयत्यसौ । धात्री
6 [हे]माद्रिकलशा यत्र च्छत्रानु-
7 कारिणी ॥ [२*] स्वस्ति श्रीकाकतीशानां
8 वंशो जग[ति] विश्रुत: । यत्र
9 जाता धरित्रीशा: [चौ]र्य्यौर[चा]सु-
10 शिक्षिता: ॥ [३*] [त]त्रासीत्प्रथि[तो]रवि-
11 क्रमचण: प्रोलक्षितीशाग्रणी: (।)
12 च्चार्वे[श्च]त्रुकुलांतक: परि-
13 [प]रै: स[त्री]तिशास्त्रोज्वल:[1] । यस्या-
14 प्यापि विशालविश्रुत[त]रक्रू-
15 [2]रप्रतापोज्वल- (।) ज्योति:खंड
16 इव प्रचंडकिरण: खेऽत्य[यं][3]
17 स्वे रवि: ॥ [४*] जातो माधवभू[प*]-
18 [ति]र्ग्गुणगिरिस्तस्मान्महीवल्लभात्[4] (।) [य]-
19 स्सुप्ता सु[म]हाहवे गजवधू-
20 कुंभद्वयस्योपरि । प्रख्याता-
21 [प्स]रस स्त[न]द्वयतटे प्रावोधि
22 योधाग्रणी:[5] (॥) लोके ख्यातवि-
23 शालनिर्म्मलयशा वीरश्रिया-
24 माश्रय: ॥ [५*] संजातस्तस्य पुत्र(:)-
25 स्त्रिभुवनतिलको विक्रमाद्वैत-
26 वादी दृप्यद्राजन्य[चू]डाम-
27 णिमकुटतटीनर्त्तिताज्ञाप्रचं-
28 ड: । बुद्धेर्व्विश्रामभूमिर्ग्ग-
29 णपतिनृपति: पार्व्वतीशप्रसा-
30 दप्राप्तप्रख्यातसंपत्[6] जितभु-
31 वनरमा[र]क्षिताशेष[लो]क: ॥ [६*] य-
32 स्कीर्त्तिस्सक[ला दि]श: परिजना: क्रीडा-
33 सरांस्यर्ण्ण[वा](:)[7] मेरु: केळिमही-

[1] Read शास्त्रोज्वल:.

[2] Read °पोज्वल.

[3] The *anusvâra* stands at the beginning of the next line.

[4] Read वल्लभाद्य:.

[5] Read °णीर्लोके.

[6] Read संपज्जित.

[7] Read सरांस्यर्णवा.

34 धर: प्रविलस[न्ती]लावनं नंदनं ।
35 तत्तारापति[बिं]बमेव मुकुरं
36 धर्म्यं च रोदीतरं (।) सोयं
37 श्रीगणपक्षितीश्रतिलक: क्षोणी-
38 भृतामग्रणी: ॥ [७*] क्षी[र]ांभोधि-
39 निभात्तस्मात्[1] भूपात् गांभीर्य्य-
40 [सं]भृतात् । गणपांबा समु-
41 [द्भू]ता साक्षाल्लक्ष्मीरिवापरा ॥ [८*]
42 [नीतिस्था] विनुता विवेकविभवोद्भू-
43 ति: श्रियामुन्नति- (।) सत्पूजाभिर-
44 ति: समग्रविनयश्लंभी च शक्ति:[2]
45 [प]रा । एतस्यां गणपांबिकानिज-
46 तनौ पुण्या वरेण्या गुणा: (।) स-
47 र्व्वे किं सहजा जयंति किमु वा
48 संकेतभाजो भृशं ॥ [९*] श्रीधान्यां-[3]
49 कपुराधीश: केतराज इति श्रु-
50 त: । अखं[डमंड]लाधीशो[4] राजासीद्रा-
51 जशेखर: ॥ [१०*] कोनातवाडीविष[या*]-
52 धिनाथ: श्रीकेतराज: स्वपिता-
53 त्रिवर्गं: । धर्म्मं यदीयं
54 प्र[थि]तं त्रिलोक्यामद्यापि स-
55 र्व्वे गणशो स्तुवंति ॥ [११*] वेश्णीया(:)[5]
56 दक्षिणे भागे येन धर्म्मस्वरू-
57 पिणा । महाग्रहारतिलकास्स-
58 [स]ति:[6] विप्रसात् कृता: ॥ [१२*] आ-
59 सीत्तस्यात्मजो राजा रु[द्र]रा-
60 ज इति श्रुत: । यत्कीर्त्तिकान्ता
61 यद्यापि [चि]त्रं दिक्पाललालि-
62 ता ॥ [१३*] तेजोध्वस्ताखिलरिपु-

[1] Read °भादस्मात्.

[2] Read भक्ति:.

[3] The *anusvâra* stands at the beginning of the next line.

[4] The two syllables मंड are entered above the line by the engraver.

[5] The superscribed r of वेश्णीं is not distinct; perhaps the actual reading of the original is वेण्णायाः.

[6] Read °तिर्विप्र°.

63 तस्मा रुद्रभूपोदया-
64 द्रेरुद्यन्नुष्णै:[1] क्षितिधरलसन्न-
65 स्तकन्यस्तपाद: ।

B.—Second Face.

66 आशापूरप्रगुणवसु-
67 [मान्वै]बुधैस्संस्तुतोयं
68 सार्थैस्सम्यक्[2] जयति नित-
69 रां बेतभूपालसूर्य्य[: ॥ १४*]
70 सेयं पुण्यतनु:[3] विधाय
71 विधिवत्[4] श्रीमद्विवाहोत्स-
72 वं (।) बेतक्ष्मापतिशेखरा-
73 य गणपक्षोणीश्वरेषाद-
74 रात् । दत्ता श्रीगणपांबि-
75 का गिरिसुतेशाय लक्ष्मीर्य्य-
76 था[5] (।) लक्ष्मीशाय विशालविश्रु-
77 तगुणैर्म्मौर्व्या च लक्ष्मया स-
78 मा ॥ [१५*] श्रीधान्यांकपुरेम[6] ॥
79 [तया*] सार्द्धं महाराज्यं
80 [कृत्वा*] धर्म्मं च शाश्वतं । य[ा]-
81 [ते बे*][त]क्ष्मापालाये धन्ये दे[वें]-
82 [द्र*][सं]सदं । [१६*] श्रीधान्यां[क]-
83 [पु*]रेमरेश्वरविभो: श्री[म]-
84 [द्वि]मानोपरि (।) सौवर्ण्णा:[7] कल-
85 शा ययातिमहत: स-
86 म्यक्प्रतिष्ठापिता[:*] । निर्म्माया-
87 प पुरेपि बेतनृपतेर्नाम्ना[8]
88 विभोर्म्मन्दिरं (।) भर्त्तासौ
89 शिवलोकशाश्व[त]सुखावा-

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1 Read °द्यन्नुष्णै:.
2 Read सम्यग्जयति.
3 Read तनुर्विधाय.
4 Read °वच्छ्री.
5 Read °था.
6 These seven syllables were inserted by the engraver through mistake; they follow again in their proper place in line 82 f.
7 Read सौवर्ण्णा:.
8 Read नृपते°.

90 सौत्सवं प्रापित: । [१७*] भर्त्तुर्व्वि-

91 तमश्चीभर्त्तुंस्ताट्टक्सुक्त-

92 तसिद्धये । शंभोरायत-

93 नं कत्वा प्राकारपरिशोभि-

94 तं ॥ [१८*] तस्मिन्नायतने सौम्ये

95 सौवर्णंकलशोज्वले[1] । वेतेश्व-

96 रमहादेवप्रतिष्ठा विहि-

97 ता तया ॥ [१९*] तस्य रंगांग-

98 भोगार्थं तयासौ दत्त उ-

99 त्तम: । ग्रामस्समग्रसस्या-

100 [ढ्यो] वेनदेवीति विश्रुत: ॥ [२०*]

101 श्रीधान्यांकपुरे रम्ये [म]-

102 ह[ा]लक्ष्मीस्वरूपया । गण-

103 पांवामहादेव्या[2] अन्य[च्च]

104 सुकृतं कतं ॥ [२१*] ग्रहान् द्वा-

105 दश संपाद्य [3]त्रित्तीश्चापि [च]

106 पुष्कला: । द्वादशादित्यसं-

107 [क]ाशा विप्रास्संरचितास्तया [॥] [२२*]

108 गणपचितिनाथस्य पितुर्न्ना-

109 म्नापि निर्म्मितं । गणपी-[4]

110 श्वरमिति ख्यातं देव-

111 तायतनं तया ॥ [२३*] त-

112 स्मै रंगांग्भोगार्थं

113 गणपीशाय[5] शंभवे ।

114 ग्रामौ दत्तौ महादेव्या चिं-[6]

115 त्तपाडुरिति श्रुत: ॥ [२४*]

116 यघ्वस्तौ[7] हरपूजनै-

117 कनिरतौ यस्याश्च [8]द्रिष्टि-

118 श्रुतौ (।) शंभोरन्वहका-

[1] Read सौवर्णकलशोज्ज्वले.
[2] The [illegible] at the end of the third *páda* is irregular.
[3] Read वृत्ती°.
[4] Read गणपे°.
[5] Read गणपेश्वराय.
[6] The *anusvára* stands at the beginning of the next line.
[7] Read यज्वानौ.
[8] Read दृष्टि.

119 रितोत्सवलसत्संगीतसक्ते

120 सदा । इत्थं या दिवसा[न्]

121 सुखं गमयति प्रा[ज्ये]-

122 पि राज्ये स्थिता (।) तन्नूनं

123 गणपांबि[का] गिरिसुता

124 तस्या स्तुतौ कः प्रभुः ॥ [२५*]

TRANSLATION.

Hail! Hail!

(Verse 1.) Worship ye incessantly the sun (*which dispels*) the darkness of obstacles, the blessed **Gaṇêśa**, who is praised by the hosts of celestials, pleased by the attainment of the objects of (*their*) desires (*through his favour*)!

(V. 2.) Victorious is the staff-like tusk of **Vishṇu**, who disported himself in the shape of a boar, (*placed*) on which (*tusk*) the Earth resembled a parasol, with the golden mountain (Mêru) as its top.

(V. 3.) Hail! Renowned in the world is the race of the glorious **Kâkatîśas**, the kings born in which are well trained in the protection of the earth.

(V. 4.) In this (*race*) was (*born*) **Prôla**, the foremost among kings, whose great valour was widely known, who destroyed the crowd of (*his*) enemies in soldierlike fights,[1] (*and*) who was distinguished by the true science of policy. Even now, the hot-rayed sun is moving on the sky as though it were a fragment of the brilliant lustre of his great, far-famed and terrible power.

(V. 5.) To this favourite of the earth (*Mahîvallabha*) was born a mountain of virtues (*and*) resort of the fortunes of heroes, king **Mâdhava**, whose great and spotless fame was celebrated in the world. Having fallen asleep in a great battle on the two temples of a female elephant, this foremost among warriors awoke on the two breasts of a distinguished nymph of heaven.[2]

(V. 6.) His son was king **Gaṇapati**, the ornament of the three worlds (*and*) resting-place of wisdom, who was an adherent of Non-duality (*Advaitavâdin*) with respect to valour;[3] who was fierce in (*his*) commands, which (*he*) caused to dance on the crowns of proud crest-jewels among princes; who had obtained great prosperity through the favour of (Śiva) the lord of Pârvatî; (*and*) who supported all men with the wealth of the (*whole*) world, (*which he had*) conquered.

(V. 7.) The foremost among kings (*is*) that ornament of princes, the glorious **Gaṇapa**, to whose fame all the regions are attendants; the oceans,— tanks for sporting; (*Mount*) Mêru,— a pleasure hill; (Indra's *garden*) Nandana,— a splendid park; yonder disc of the moon,— a looking-glass; and the interval between heaven and earth,— a palace.

(V. 8.) To this profound king, who resembled the milk-ocean,[4] was born **Gaṇapâmbâ**, like another Lakshmî incarnate.

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[1] The author appears to have formed the word *paripara* on the basis of *pariparin*, 'an enemy,' which is referred to by Pâṇini, v. 2, 89.

[2] *i.e.* he was killed in battle.

[3] *i.e.* he was exclusively devoted to fighting, just as the Vêdântin denies the existence of anything beside the Brahman.

[4] Gaṇapâmbâ's counterpart, the goddess Lakshmî, is believed to have risen from the milk-ocean.

(V. 9.) Do all pure (*and*) excellent virtues,— (*viz.*) praiseworthy wisdom which springs from a wealth of intelligence, loftiness of grace, delight in the worship of good men, perfect modesty, and fervent devotion to Śambhu (Śiva),— highly prosper (*because they are*) innate in the person of this **Gaṇapâmbikâ**, or (*because they have*) met (*in it*) by mutual appointment?

(V. 10.) There was a king, called **Kêtarâja**, the lord of **Śrî-Dhânyâṅkapura**, the lord of a whole province (*maṇḍala*), (*and*) the ornament of kings.

(V. 11.) Lord of the district (*vishaya*) of **Konnâtavâḍi** (*was*) the glorious **Kêtarâja**, who destroyed the crowd of (*his*) enemies, (*and*) whose righteousness, which was famed in the three worlds, is even now praised by all in troops.

(V. 12.) On the southern bank of the **Verṇâ**, this incarnation of charity conferred on Brâhmaṇas seventy great (*and*) excellent *agrahâras*.

(V. 13.) His son was a king, called **Rudrarâja**, the goddess of whose fame, though pure, was,— O wonder!— fondled by the regents of the points of the horizon.

(V. 14.) Extremely victorious is king **Bêta**, who arose from king **Rudra**, as the sun from the eastern mountain. He dispelled all the enemies by (*his*) splendour, (*as the sun does*) all the darkness; placed his feet on the brilliant heads of great kings, (*as the sun*) places its rays on the brilliant tops of high mountains; possessed great wealth that satisfied the desires (*of suppliants*), (*as the sun*) possesses straight rays that fill (*all*) the regions; (*and*) was highly praised by crowds of learned men,[1] (*as the sun*) is highly praised by hosts of gods.

(V. 15.) Having duly provided a splendid marriage festival, king **Gaṇapa** affectionately bestowed on **Bêta**, the ornament of princes, that glorious **Gaṇapâmbikâ**, who was an embodiment of purity, (*and*) who equalled both Gaurî and Lakshmî by (*her*) great and celebrated virtues, just as the mountain-daughter (Pârvatî) (*was bestowed*) on Îśa (Śiva), (*and*) Lakshmî on (Vishṇu) the lord of Lakshmî.

(Vv. 16 and 17.) After the excellent king **Bêta**, having ruled with her the great kingdom and having acquired everlasting merit, had departed to the court of (Indra) the king of gods, she duly placed golden pinnacles on the holy shrine (*vimâna*) of the brilliant lord **Amarêśvara** at **Śrî-Dhânyâṅkapura**; and, having built **in this city**[2] a temple of the lord (Śiva), (*called*) by the name of king **Bêta**, (*she*) procured for (*her*) husband the festival of an everlasting and joyful residence in the world of Śiva.

(Vv. 18 and 19.) In order to procure for (*her*) husband, king **Bêta**, a blessing of this kind,— having built a temple of Śambhu, which was adorned with a surrounding wall (*prâkâra*), she set up in this lovely temple, which was resplendent with golden pinnacles, a Mahâdêva (*i.e.* liṅga), (*called*) Bêtêśvara.

(V. 20.) For the requirements[3] of this (*temple*), she granted an excellent village, called **Benadêvi**, which was rich in all (*kinds of*) grain.

(V. 21.) The great queen **Gaṇapâmbâ**, who was an incarnation of the great Lakshmî, performed still further pious works in the lovely (*city of*) **Śrî-Dhânyâṅkapura**:—

(V. 22.) Having provided twelve houses[4] and rich stipends (*vṛitti*), she supported (*by them*) twelve Brâhmaṇas, who resembled the (*twelve*) Âdityas.

(V. 23.) She also built a temple, called **Gaṇapêśvara** after the name of (*her*) father, king **Gaṇapa**.

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[1] [illegible] is the same as विबुधानां सार्थैः.

[2] The pronoun "this" appears to refer to Yenamadala, the place of the inscription.

[3] *[illegible]* is the same as *aṅgaraṅgabhôga*, *aṅgaraṅgavaibhôga* and *aṅgaraṅgavaibhava*; see *ante*, p. 96, line 2 from bottom, and *South-Indian Inscriptions*, Vol. I. No. 55, south face, line 4 *a*, and p. 70, note 5.

[4] According to the abridged translation of the Telugu portion in the *Kistna Manual*, p. 14, the hamlet formed by these twelve houses received the name Gaṇapavarapâḍu.

(V. 24.) To this (*temple of*) Śambhu, (*called*) **Gaṇapêśa**, the great queen granted for (*its*) requirements the village named **Chintapâḍu**.

(V. 25.) She whose hands are exclusively engaged in worshipping **Hara** (**Śiva**), whose eyes and ears are always attached to the festivals and excellent concerts which (*she*) causes to be performed daily (*in honour*) of Śambhu, who thus joyfully passes (*her*) days though standing (*at the head*) of a great kingdom, (*and who is*), therefore, verily (*identical with*) the mountain-daughter,— who is able to praise that **Gaṇapâmbikâ** (*appropriately*) ?

No. 17.— PAITHAN PLATES OF GOVINDA III.

SAKA-SAMVAT 716.

By F. Kielhorn, Ph.D., C.I.E.; Göttingen.

This record is now brought to notice for the first time. I edit it from excellent ink-impressions, made by Dr. Fleet from the original plates, which belong to Tirkam Râi Tâtyâ Kâsâr Śêṭ, a resident of the well-known **Paiṭhâṇ**,— the ancient Pratishṭhâna,— on the **Gôdâvarî**, in the Nizâm's Dominions, lat. 19° 29′ N., long. 75° 28′ E.

The **plates** are three in number, each measuring from 13½″ to 13¾″ long, by from 8″ to 8½″ broad at the ends, and somewhat less in the middle. The edges of them were fashioned thicker, so as to serve as rims to protect the writing; and the inscription is mostly in a state of excellent preservation. But the surface of the second side of plate ii. was not made properly smooth for engraving, as the other surfaces were. The result is a good deal of confusion, caused by numerous markings in the copper itself. And the difficulty of dealing with this part of the inscription is enhanced by the fact that, in the lower lines of this plate and in the first line of plate iii., the record has been seriously tampered with, for the purpose of reducing the number of grantees from seven to four.— The **ring** on which the plates are strung is circular, about $\frac{7}{16}$″ thick and 3⅛″ in diameter. It had not been cut when the grant came into Dr. Fleet's hands. The **seal** (see the Plate at page 104), into the socket of which the ring is soldered, is roughly circular, about 1¾″ in diameter. In relief on a countersunk surface, it has a representation of Garuḍa, squatting, and facing full-front; his hands are joined, palm to palm, on the chest, and are turned upwards; his feet are joined sole to sole, and are turned downwards; and the marks at each side denote his wings. The seal is practically identical with the seals of the Sâmângaḍ grant of Dantidurga (*Ind. Ant.* Vol. XI. p. 112, Plate), and of the Old-Kanarese grant of Gôvinda III. (*ibid.* p. 126, Plate). But it is a much better specimen, and shows the details far more clearly. Below the Garuḍa there is a floral device,— apparently an expanded water-lily; he is probably supposed to be seated on it.— The **weight** of the three plates is 357½ tolas, and of the ring and seal, 55½; total, 413 tolas.— The engraving is good, bold, and fairly deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of them show, as usual, marks of the working of the engraver's tool.— The **characters** are Nâgarî. Here and there they are drawn rather carelessly, so that, especially in the case of proper names, it is not always possible to say what exactly may be intended. In general, the forms of the letters are the ordinary ones of the period to which the inscription belongs; but the sign for the conjunct *ry*, which occurs in the word *kâryâ* in line 64, is quite unusual, and is apparently a remnant of an earlier form of the Nâgarî alphabet.[1] The average size of the letters is a little less than

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[1] See Dr. Fleet's *Gupta Inscriptions*, p. 202.

[illegible] — The language is Sanskrit. Down to the middle of line 42 the inscription is in verse, and [illegible] and imprecatory verses occur in lines 68-73; the rest is in prose. The number [illegible] verses at the beginning is 28. Of these, verses 1-19 occur in the same order, but with some [illegible] readings and partly damaged, in the Kâvî grant of Gôvinda IV. (*Ind. Ant.* Vol. V. p. 145), which also contains verse 26, beginning with *rakshatâ yêna* in line 39 of the present [illegible], and verse 28, beginning with *tên=êdam* in line 41. Of the remaining seven verses, [illegible] 23-25, beginning with *tasy=âpy=abhûd* in line 35, are found, in a less correct form, in the [illegible] grant of Krishṇa II. (*Ep. Ind.* Vol. I. p. 54). Accordingly, the verses which are peculiar to this inscription are only four, *viz.* verses 20-22, beginning with *śrî-Kâñchîpati* in line 30, and verse 27, beginning with *a[yam=â]rât* in line 40. As regards lexicography and grammar, attention may be drawn to the word *prâtirâjya*, which in line 31 is used as a masculine noun, evidently in the sense of *prâtirâja*, 'a hostile king,' and to the redundant suffix [illegible] in [illegible] in line 67, as well as in the ordinary *yathâsaṁva(ba)dhyamânaka* in line [illegible] — The orthography calls for few remarks. The letter *b* is throughout denoted by the sign [illegible]; the dental sibilant is occasionally employed instead of the palatal, *e.g.* in *asêsha*, line 34, and *satêshu*, line 60; and the vowel *ṛi* is used instead of the syllable *ri* in *kanakâdṛir*, line 9, *kṛiyâ*, line 62, and *śṛiyam*, line 72.[2] Besides, we may notice the employment of the guttural nasal instead of *anusvâra* in the word *siṅha* in line 3, the use of the *avagraha* to denote the elision of *a* in line 30, and the spelling of the words *upalachchhita* for *upalakshita* in line 57, *pratipâlaitavya* for [illegible] in line 66, and *âdnayâ* (?) for *âjñayâ* in line 73.

The inscription is one of the Râshṭrakûṭa Gôvindarâja III. or, as he is described in lines 42-44, the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* Pṛithvîvallabha Prabhûtavarsha Śrîvallabha-narêndradêva, who meditated on the feet of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, the illustrious Dhârâvarshadêva, *i.e.* his father Dhruvarâja Nirupama. In the introductory metrical portion the genealogy of Gôvindarâja III. is given, beginning with Gôvindarâja I., exactly as in other inscriptions of the same dynasty (Gôvindarâja I.; his son Karkarâja; his son Indrarâja II.; his son Dantidurga Vallabharâja; Karkarâja's son Krishṇarâja Śubhatuṅga Akâlavarsha; his son Gôvindarâja II. Vallabha; his younger brother [illegible] Nirupama; and his son Gôvindarâja III.); and what is new in this inscription are only the verses in lines 30-34, which relate to the circumstances under which Gôvindarâja II was succeeded by his brother. After having stated in line 29 that Gôvindarâja's younger brother was Dhruvarâja, our inscription goes on somewhat like this :—

"Although that brother (Gôvindarâja) of his had fetched in large numbers those hostile kings even, the ruler of Mâlava and others, who were joined by the lord of Kâñchî, the [illegible] him of Vêngi, his (*i.e.* Dhruvarâja's) mind underwent no change in regard to him, when [illegible] he (Dhruvarâja) had possessed himself of his ruby-ornaments and his store of gold. When even after his (*i.e.* Dhruvarâja's) conciliatory overtures Vallabha (Gôvindarâja) did not make peace, then (Dhruvarâja) speedily defeated him in a battle offered by the brother, and he afterwards drove away the eastern and northern opponents, and obtained the whole [illegible] . . . . . ."

Some other inscriptions only state in general terms that Gôvindarâja II. was superseded by his younger brother Dhruvarâja, while the Dêôli grant[3] of Krishṇarâja III. records that 'sensual pleasures made Gôvindarâja careless of the kingdom, and that, entrusting fully the universal [illegible] to his younger brother, Nirupama, he allowed his position as sovereign to become loose." From the present inscription it would rather appear that Dhruvarâja

[1] [illegible] *Inscriptions*, p. 69.

[2] In the proper name *Riśki* in line 48, assuming the reading to be correct, *ri* is used instead of *ṛi*.

[3] See *Journal, Bombay Branch, R. A. S.*, Vol. XVIII. p. 239.

Seals of Copper-Plate Grants.

1. Paithan Plates of Govinda III.
(Rashtrakuta).





2. Pithapuram Plates of Vira-Choda
(Eastern Chalukya).



3. Madras Museum Plates
of Uttama-Chola.



4. Udayendiram Plates
of Hastimalla.

E. HULTZSCH. FULL-SIZE. COLLOTYPE BY W. GRIGGS.

NEGATIVES BY WIELE & KLEIN, MADRAS.

revolted against and defeated his brother, even though the latter, to protect himself, had formed an alliance with kings who otherwise were hostile to the Râshṭrakûṭa family.[1]

The formal part of this inscription, also, does not differ materially from the corresponding portions of other Râshṭrakûṭa grants. It records (in lines 42-62) that the king, being encamped near **Pratishṭhâna,** and having bathed in the river **Gôdâvarî, on the occasion of a solar eclipse on the new-moon tithi of the dark half of Vaiśâkha in seven centuries of years, increased by sixteen, elapsed since the time of the Śaka king** (*i.e.* in the Śaka year 716), granted the village of **Limbârâmikâ,** situated in the **[Sârâ]kachchha** village group of Twelve in the **Pratishṭhâna** *bhukti,* to a number of Brâhmaṇas, for keeping up the five great sacrifices and other purposes. The boundaries of this village were, to the east the village **Samatîrthaka,** to the south the river **Gôdâvarî,** to the west a locality named **Brahmapurî,** and to the north the arable land (?)[2] of the village of **Dhôna** (?). The names and a description of the grantees are given in lines 47-54. There can be no doubt that their number originally was seven, but, as stated before, the inscription has here been seriously tampered with, for the purpose of reducing this number to four, and, perhaps, in order to substitute, at least in one case, another name for the one which was originally engraved. Of each of the grantees the inscription gave not only the father's name and the *gôtra* and Vêdic school to which he belonged, but also the place of residence. But, with the exception of Pratishṭhâna which occurs in line 48, the names of these places are either altogether illegible, or so indistinct that they cannot be read with confidence. The *gôtras* mentioned are those of Vatsa, Pârâśara, Vaśishṭha, Saitêha (?), Hârîta (?), and Kâśyapa; the Vêdic schools those of the Vâjins or Vâjasanêyins, Bahvṛichas, Taittirîyas, and Mâdhyaṁdinas.— Lines 63-72 contain the usual admonition to protect the donees in the enjoyment of this grant, and quote five of the customary benedictive and imprecatory verses; and the concluding line 73 gives the names of the *dûtaka* and of the writer of the grant, both of which are so carelessly written that I am unable to say what they are.

The date of the inscription— the new-moon *tithi* of the dark half of Vaiśâkha of Śaka-Saṁvat 716— corresponds, for Śaka-Saṁvat 716 expired and the *amânta* Vaiśâkha, to **the 4th May, A.D. 794, when there was a total eclipse of the sun which was visible in India,** at 3 h. 48 m. after mean sunrise. It is, so far as I know, the earliest date from a genuine inscription of India proper which shows the *amânta* scheme of the lunar fortnights; and it is ten years earlier than the oldest date[3] which has been hitherto available for the reign of Gôvindarâja III.

With the exception of **Pratishṭhâna,** itself, I am unable to identify any of the **places mentioned in this inscription.**

TEXT.[4]

First Plate.

1 Ôṁ[5] [||*] Sa[6] vô=vyâd=Vêdhasâ dhâma yan-nâbhi-kamalaṁ kṛitaṁ | Haraś=cha yasya kânt-êndu-kalayâ kam=alaṁkṛitaṁ || [7]Âsîd=ni[sha?]-

2 t-timiram=udyata-maṇḍalâgrô dhvastin=nayann=a[bh]imukhô raṇa-śarvvarîpu(shu) | bhûpaḥ śuchir=vvidhur=iv=âsta(pta)-diga-

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[1] On Dhruvarâja see Dr. Fleet's *Dynasties of the Kanarese Districts,* p. 33, and Dr. Bhandarkar's *Early History of the Dekkan,* p. 49.

[2] The word of the original (in line 56) which I have doubtfully translated by 'arable land,' is *hala.* The ordinary meaning of this word is 'plough,' and it is also used as a measure of land; but neither of these two meanings would be suitable here.

[3] *viz.* the date of the Old-Kanarese grant of Śaka-Saṁvat 726, which works out properly only with the *pûrṇimânta* scheme of the lunar month; *Ind. Ant.* Vol. XI. p. 126, and Vol. XVII. p. 141.

[4] From impressions prepared by Dr. Fleet.

[5] Expressed by a symbol.

[6] Metre: Ślôka (Anushṭubh).

[7] Metre: Vasantatilakâ; and of the next verse. Read =*dvisha*-.

3 [illegible]-kirttir=Ggôvindarâja iti râjasu râja-si[ṅha]ḥ[1] || Dṛishṭvâ chamûm=abhimukhîṁ [illegible]sâm=unnâ-
4 mitaṁ sapadi yê[na] raṇêshu nityaṁ | dashṭ-âdharêṇa[2] dadhatâ bhrukuṭiṁ lalâṭê khaḍgaṁ kulaṁ cha hṛidayañ=cha
5 nijaṁ cha satvaṁ[3] || Ga(kha)ḍgaṁ[4] kar-âgrân=mukhata[sya(ś=cha)] śôbhâ mânô manastaḥ samam=êva yasya [|*] mabhâbhavê[5] nâma
6 niśamya sadyas=trayaṁ ripûṇâṁ vigalaty=akâṇḍê || [6]Tasy=âtmajô jagati viśruta-dîrggha-kirttir=ârtt-â-
7 [illegible]-vikrama-dhâma-dhârî | bhûpas=trivishṭapa-nṛip-ânukṛitiḥ kṛitajñaḥ śrî-Karkkarâja iti gôtra-ma-
8 [illegible]bhâva |(||) Tasya prabhinna-ka[ra]ṭa-chyuta-dâna-danti-danta-prahâra-[illegible]-âṁsapîṭhaḥ | kshmâpaḥ kshi-
9 tau [illegible]=abhût=tanûjaḥ sad-Râshṭrakûṭa-kanakâdri(dri)r=iv=Êndrarâjaḥ || [7]Tasy=ôpârjita-
10 [illegible]=tanayaś=chaturudadhi-valaya-mâlinyâḥ | bhôktâ bhuvaḥ Śatakratu-sadṛiśaḥ śrî-
11 [illegible]durggarâjô=bhût |(||) [8]Kâṁchîśa-Kêralanarâdhi[pa]-Chôla-Pâṁḍya-śrî-Harsha-V[illegible]-vibhêda-vidhâ-
12 [illegible] | Kârṇṇâṭakaṁ va(ba)lam=anantam[9]=ajêyam=anyair=bhṛityaiḥ kiyadbhir=api yaḥ sahasâ jigâya || [Sa]bhr[û]-[10]
13 [illegible]=agaṇita-niśâta-śastramm=[11]aśrântam=apratihat-âjñam=apêta-yatnaṁ | yô Va-[illegible] sapadi da-
14 [illegible][12] jitvâ râjâdhirâjaparamêśvaratâm=avâpa || Â[13] sêtôr=vvipul-ôpal-âvali-lasal-lô-
15 [illegible]=â prâlêya-kalaṁkit-âmala-śilâ-jâlât=tuyâ(shâ)râchalât | â pûrvv-âpara-[14]
16 [illegible]-prânta-prasiddh-âvadhêr=yyên=êyaṁ jagatî sva-vikrama-va(ba)lên=aikâta-patra-[15] kritâ |(||)
17 [16]Tasmin=[illegible][17] prayâtê Vallabharâjê kshata-prajâ-vâ(bâ)dhah [|*] śrî-Karkkarâja-sûnur=mmahîpatiḥ Kṛi[shṇa]-[18]

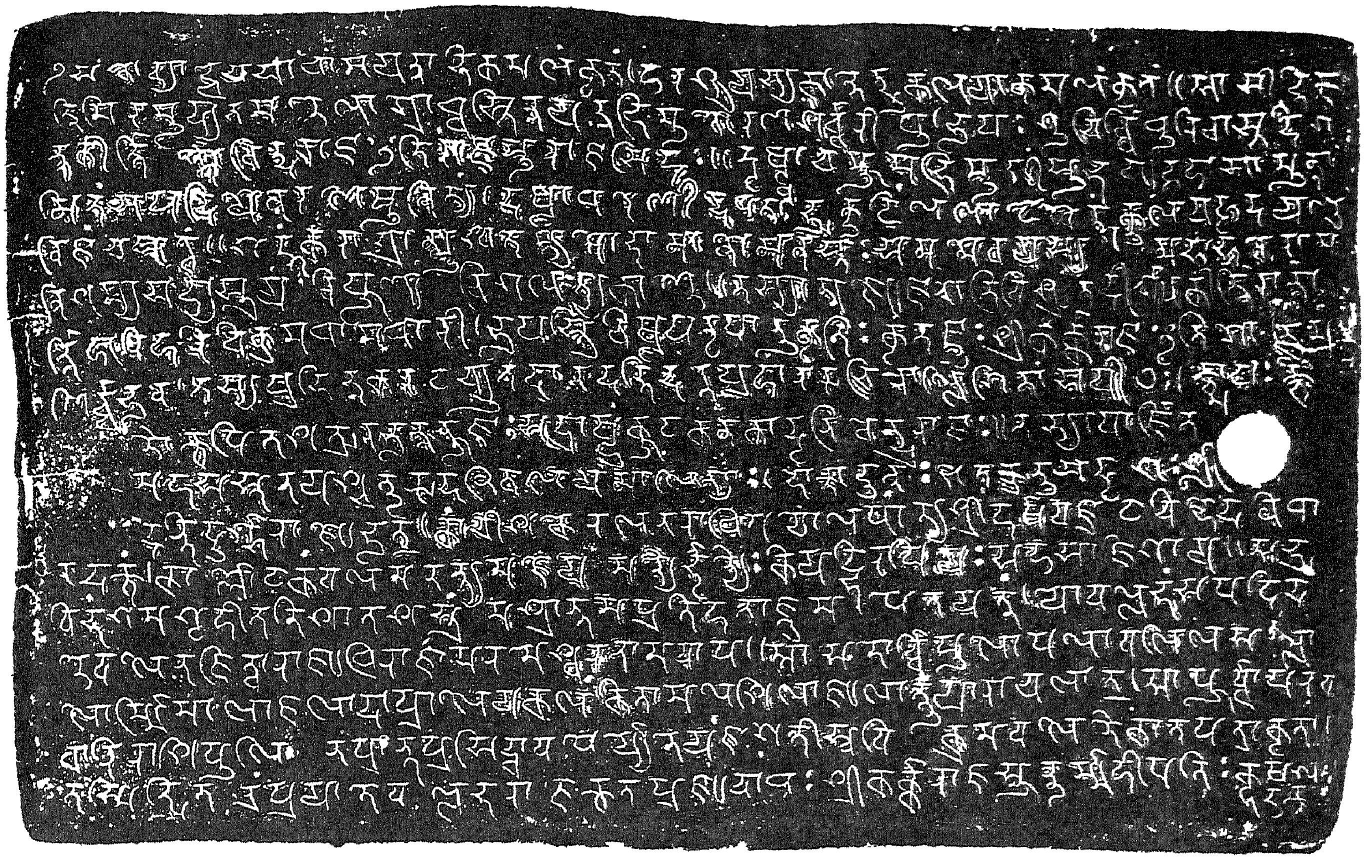
Second Plate; First Side.

18 râjô=bhût[19] || Yasya svabhuja-parâkrama-niḥśêth(sh)-ôtsâdit-âri-dikchakraṁ | Kṛishṇasy=[illegible]r=Akrishṇa[ṁ] charitaṁ śrî-Kṛipṇa(shṇa)-
19 râjasya || Śubhatuṁga-tuṁga-turaga-pravṛiddha-rêṇ-ûrdhva-ruddha-ravi-kiraṇaṁ [|*] [illegible]=pi nabhô nikhilaṁ prâvṛiṭkâ-
20 lâyatê spashṭaṁ || Dîn-ânâtha-praṇayishu yathêshṭa-chê[shṭa]ṁ ma(sa)mîhitam=ajasraṁ | ta[tksha?]ṇam=Akâlava-

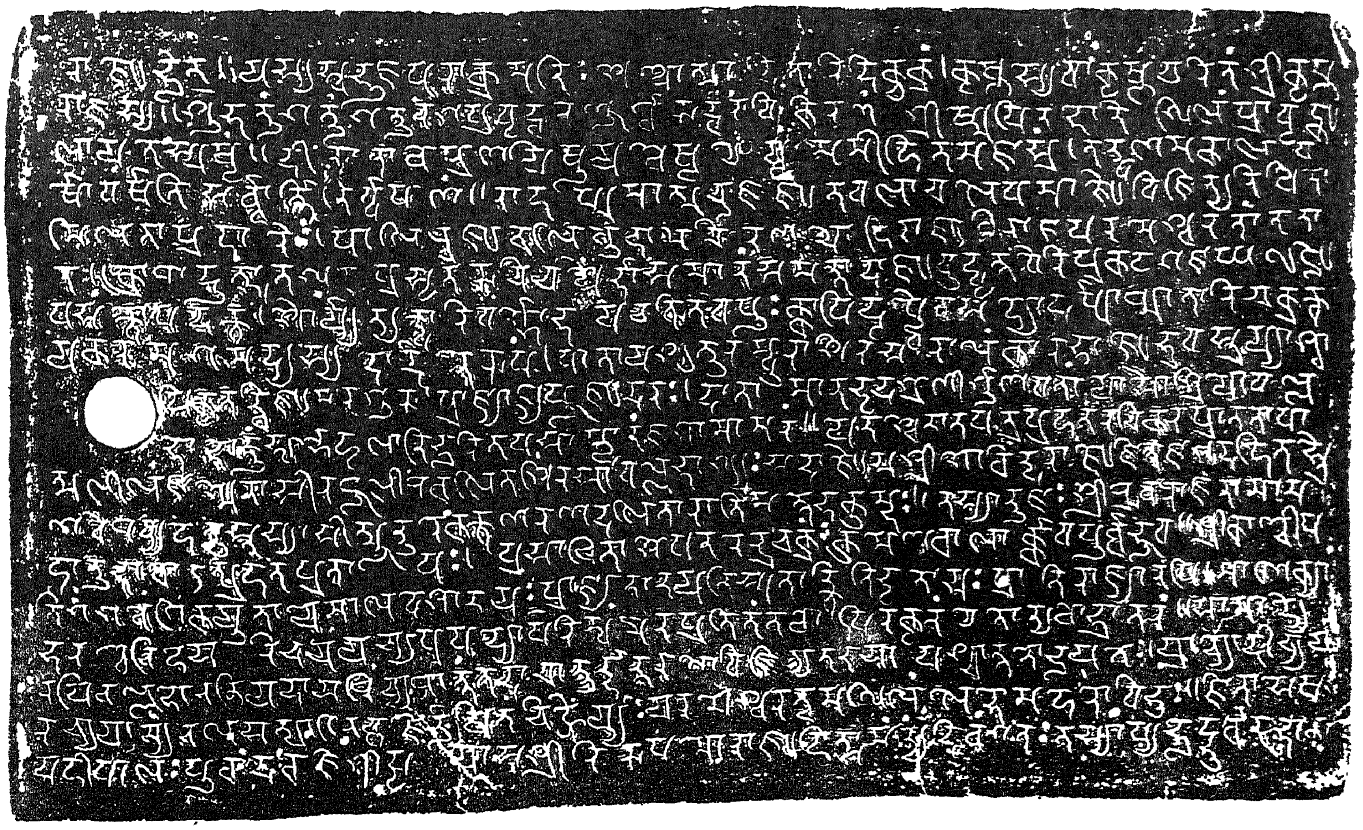
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[1] Read -siṁhaḥ. [2] Originally °rêṇî was engraved, but the sign of the vowel î has been struck out.
[3] Read sattvam. [4] Metre: Upajâti. [5] Read mahâhavê.
[6] Metre: Vasantatilakâ; and of the next verse. [7] Metre: Gîti.
[8] Metre: Vasantatilakâ; and of the next verse.
[9] Originally °nantyam was engraved, but the sign for y has been struck out.
[10] The first akshara (sa) looks rather like a in the original. [11] Read °stram=.
[12] The Sâmângaḍ plates (*Ind. Ant.* Vol. XI. p. 112) read *daṁḍa-lakêna*; and this reading, the sense of which [illegible] not apparent, Professor Bühler has adopted for the Kâvî plates (*ib.* Vol. V. p. 146).
[13] Metre: Śârdûlavikrîḍita.
[14] After this, ra is engraved at the end of the line, but it looks as if it had been struck out again.
[15] Read °patrî-kritâ. [16] Metre: Âryâ; and of the three next verses. [17] Read *divaṁ*.
[18] The aksharas actually engraved at the end of this line are *kṛishakha*; and below them three other signs [illegible] engraved, the first of which looks like the figure *1*, and the second and third of which are *ḍa* (or *ḍu*) and *ksha*.
[19] After the akshara [illegible], the sign of the vowel ê is engraved.

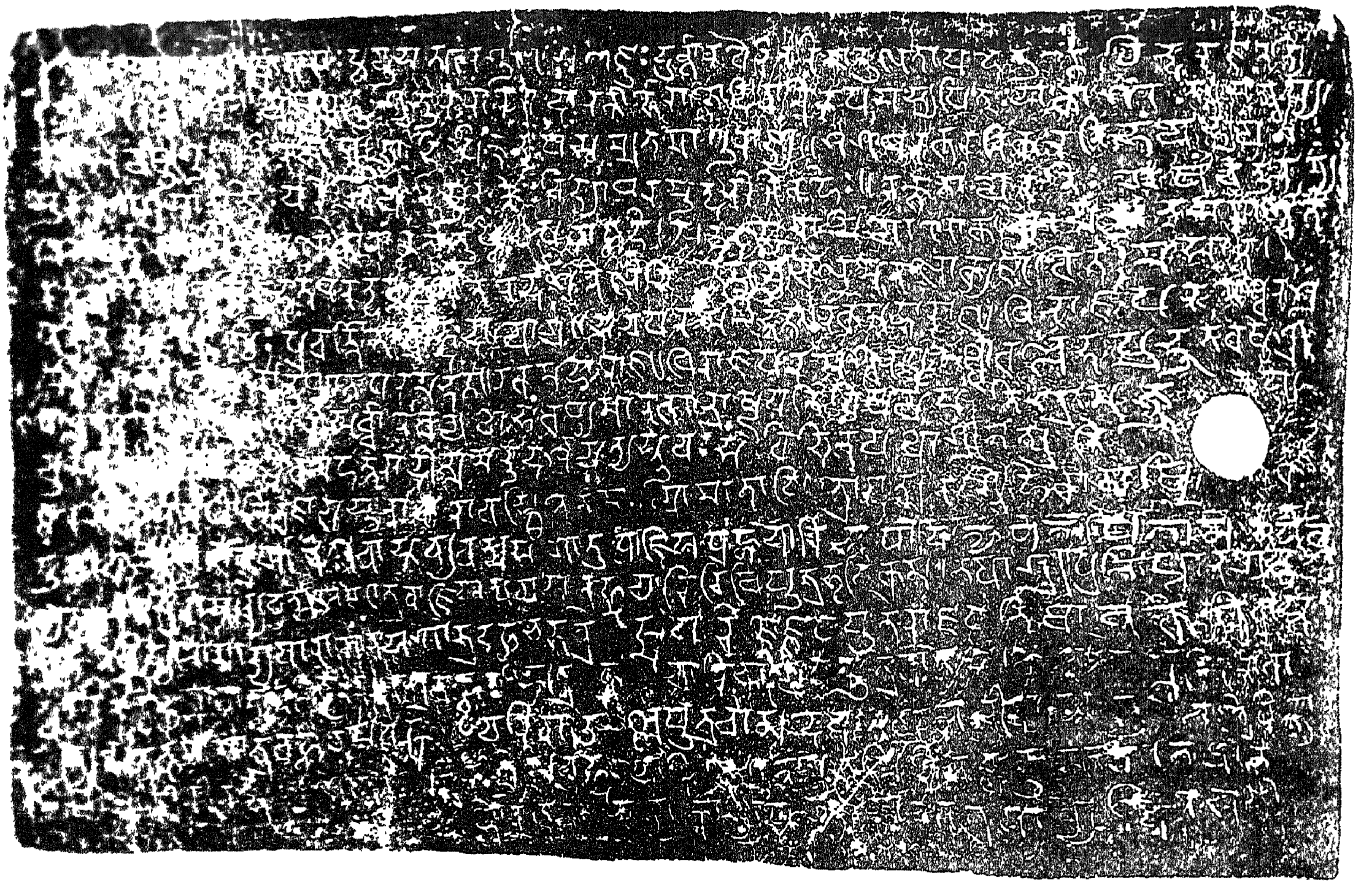
Paithan Plates of Govinda III.—Saka-Samvat 716.



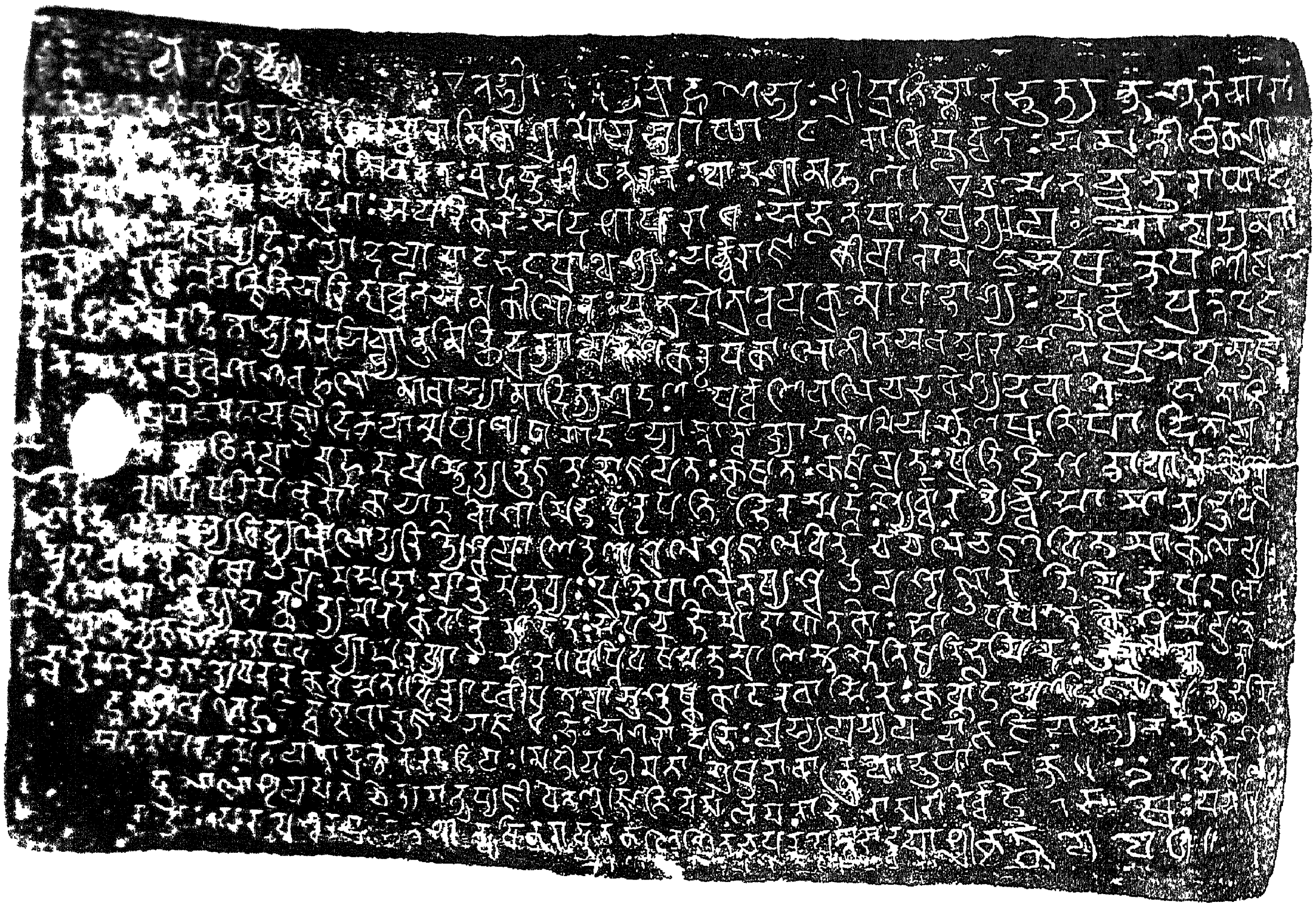
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J. F. FLEET, I.C.S. SCALE ·49. W. GRIGGS, PHOTO-LITH.



III



21 **rshô** varshati sarvv-ârtti-nirvvapaṇaṁ ‖ [1]**Râhappam=**âtma-chu(bhu)ja-jâta-va(ba)l-âcha(va)lêpam=âjau vijitya nithi(śi)t-â-

22 silatâ-prahâraiḥ | pâli[dhva]j-âvali-[śu]bhâm=achir[ê*]ṇa yô hi râjâdhirâjaparamêśvaratâṁ tatâ-

23 na ‖ [2]Krôdhâd=utkhâta-kha[dga]-prasṛita-ruchi-chayair=bhâsamânaṁ samantâd=âjâv=udvṛitta-vairi-prakaṭa-gaja-ghaṭ-â[ṭô]-

24 pa-saṁkshô(kshê)pa-dakshaṁ | śauryya-tyakd(kt)-âri-varggô bhaya-cha[ki]ta-vapuḥ kkâ(kvâ)pi dṛipṭv(shṭv)=aiva sadyô darpp-âdhmât-âri-chakra-ksha-

25 ya-karam=agamad=yasya dôrddaṇḍa-rûpaṁ |(‖) Pâtâ[3] yaś=chatur-amvu(mbu)râśi-rasa(śa)n-âlaṁkâra-bhâjô bhuvas=trayyâś=ch=â-

26 pi kṛita-ḍvi(dvi)j-âmara-guru-prâjy-âjya-pûj-âdaraḥ | dâtâ mânabhṛid=agraṇîr=guṇa-vatâṁ yô=sau śriyô valla-

27 **bhô** bhôktuṁ svargga-phalâni bhûri-tapasâ sthânaṁ jagâm=âmaraṁ ‖ **Yêna**[4] **śvêt-**âtapatra-prahata-ravi-kara-prâ(vrâ)ta-tâpâ-

28 t=salîlaṁ jagmê nâsîra-dhûlî-dhavalita-śirasâ **Vallabh-âkhyaḥ** sad=âjau [|*] **sa śrî-**Gôvindarâjô jita-jagad-ahita-strai-

29 ṇa-vaidhavya-h[ê]tus=tasy=âsît=sûnur=êkakshaṇa-raṇa-dalit-ârâti-matt-êbha-kumbhaḥ ‖ [5]Tasy=ânujaḥ śrî-**Dhruvarâja-**nâmâ ma-

30 hânubhâvô=ṣtpra(pra)hata-pratâpaḥ | prasâdhit-âśêpa(sha)-narêndra-chakraḥ kramêṇa vâ(bâ)lârkka-vapur=vva(bba)bhûva ‖ [6]**Śrî-Kâñchîpa-**

31 **ti-Gaṁga-Vêṁgika-yutâ** yê **Mâlavêś-**âḍa(da)yaḥ prâjy[â]n=ânayati sma tân=kshitibhṛitô sa(ya)ḥ prâtirâjyân[7]=api | mâṇiky-â-

32 bharaṇâchi(ni) hêsa(ma)-nichayaṁ yasya p[r]apady=ôpari svaṁ [yê?]na prati taṁ tath=âpi na kṛitaṁ chêtô=nyathâ bhrâtaraṁ ‖ Sâm-âdyê(dyai)-

33 r=api **Vallabhô** na [hi ?][8] yadâ sa[ṁ*]dhiṁ vyadhât=taṁ tadâ [9][bhrâ ?]tur=dda[tta][10]-raṇê vijitya ta[ra]sâ paśchât=tatô bhûya[ta ?]ḥ[11] | prâchy-ôdîchya-[pa]-

34 rachyapâsya[12] cha lasat-pâlidhvajair=[bhû?]shitaṁ chihnair=yyaḥ paramêśvaratvam=akhilaṁ lêbhô(bhê) mahanô[13] vibhuḥ ‖ [14]Jit-âsê(śê)sha-

35 pa(ma)hîpâlaḥ Pu[ra]ṁda[ra][15]-jigî[sha]yâ [|*] sa śrî-**Nirupamô** râjâ hi[tv]â martyaṁ divaṁ gataḥ [‖*] [16]Tasy=âpy=abhûd=bhuvana-bhâ[ra]-

Second Plate; Second Side.

36 bhṛitau samarthaḥ **Pâr[th]-ôpamaḥ Pṛi[th]u-sa[mâ]na-guṇô guṇajñaḥ** [|*] **durvvâra-vairi-tarit-**[17]**âtula-tâpa-hêtur= [Ggôv]indar[â]ja** [i]ti

37 sûnur=ina-pratâpaḥ ‖ **Yas(ś)=cha** prabhuś=chatura-[ch]âru[r=u]dâra-kîrbhe(rttê)r=â[sê]-divân=**Nirupamasya** pituḥ sakâśât | satsv=apy=a-

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[1] Metre: Vasantatilakâ. The third *akshara* of the first word is distinctly *ppa*. [2] Metre: Sragdharâ.

[3] Metre: Śârdûlavikrîḍita. [4] Metre: Sragdharâ. [5] Metre: Upajâti.

[6] Metre: Śârdûlavikrîḍita; and of the next verse.— This verse and the next two verses are not found in any of the published inscriptions of the same dynasty.

[7] This word is apparently used here in the sense of *pratirâja*, 'a hostile king.'

[8] The consonant of this *akshara* might possibly be read *n*, but the sign differs much from the sign for *n* employed ordinarily in this inscription.

[9] The sign of the *akshara* in these brackets, again, is quite peculiar, and might possibly be read *châ*.

[10] This *akshara* looks rather like *nta* in the original. [11] Read *bhûyasaḥ* (?).

[12] Read *-parân=vyapâsya* (?). [13] Read *mahîndrô* (?). [14] Metre: Ślôka (Anushṭubh).

[15] The *aksharas* in brackets look rather like *va* in the original.

[16] Metre: Vasantatilakâ; and of the next verse.— This verse and the next two verses occur only in the Kâpaḍvaṇaj grant of Kṛishṇa II.; *Ep. Ind.* Vol. I. p. 54. The text here given is more correct.

[17] Read *-varit-*.

38 dhi(nî)hâ-tanayêshu guṇ-âtirêkân=mû[rddhâ]bhipi(shi)kta-nṛipa-sammatam=âśu râjyam || Śî(śi)tâ[ṁśu]-kara-nikara-nibham yabhya(sya) yaśaḥ

39 amara-gir-îndra-sânu-sthaiḥ [|*] parigîyatê=nuraktaiḥ[2] vidyâdhara-sundarî-nivahaiḥ || Rakshatâ[3] yêna niḥśêsham chatur-achya(mbu)-

40 dhi-samyutam | râjyam dharmmêṇa lôkânâm kṛitâ tushṭiḥ parâ hṛidi |(||) A[yam=[4] a]rât=p[r]iyô lôkâ[n=yân=adrâ]ksh[î]t samâ[śri]ta[ḥ] [|*]

41 na tê yâ[chita?]vantô=nyam bhûbhritam dhana-tṛishṇayâ[5] |(||) [5]Tên=[ê*]dag(m)=anila-vidyuch-cha[ñ]chalam=a[va]lôkya jâ(jî)vitam=asâram | [kshi*]-

42 ti-nâ(dâ)na-parama-puṇyaḥ pravarttitô vra(bra)hma-dâyô=yam || Sa cha paramabhaṭṭâ-raka-mahârâjâdhirâja-paramêśvara-śr[î*]-

43 mad-Dhârâva[tsa(rsha)]dêva-pâdânudhyâta-paramabhaṭṭâ r a k a - m a h â r â j â d h i r â j a - paramêśvara-Prithvîvallabha-Prabhûtavarsha-Śrî-

44 vallabha-narêndradêvaḥ kuśalî sarvvân=êva yathâsaṁva(ba)dhyamânakân=râshṭrapati-vishayapati-grâmakûṭ-â-

45 yukta-niyuktak-âdhikârika-mahattar-âdîn=samanudarśayaty=astu vaḥ saṁviditaṁ yathâ śrimat-Prati-

46 shṭhâna-[va]hiḥ-samâvâsita-jayasu[r]âdâr-[6]âvasthitêna mayâ mâtâpitrôr=âtmanaś=ch=aihik-âmushmika-

47 pu[ṇyâ ?]ya[7] [A]vila[vâ ?] [rêśa]-vâstavya-Vatsa-sagôtra-Vâji-savra(bra)hmachâri-[Bha?]pâditya-[8]pûta-[9]Pitâmaha . . . .[10]

48 . . . . . . [11][bhadra]-vâstavya-[Va]tsa-sagôtra-Vâjisa[nêya?]-savra(bra)hmachâri-Rishi-[12] putra-Bhṛitikrama[13] | tathâ śrî-Pratishṭhâna-[vâ]sta-

49 vya-tat[tr*]aividya-sâmânya-Pârâśara-sagôtra-[va(ba)]h[v*]ṛicha-bha(sa)vra(b r a) h m a - [châ]ri-Jêjjaṭa-putra-[Râ]jaṭa tithâ[14] [Ja]kali-[15]vâsta-

50 [[vya-[tachchâturvidya]-sâmânya-Vaśishṭha-sagôtra-va(ba)hvṛicha-savra(bra)hm a c h â r i - [Châ?]yaṭa-putra-[Vâ] . . . . | tathâ . . . . vâ]]-

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[1] Metre: Âryâ. [2] Read °*ktair=*. [3] Metre: Ślôka (Anushṭubh); and of the next verse.

[4] There are so many different marks on the plate here, and some of the letters are so indistinctly formed, that I am not at all sure about the exact wording of the first half of this verse. Apparently the sense of the whole verse is, that Gôvindarâja treated the needy so liberally that they had no reason to apply to other princes for support. In the text given above, I have included in square brackets every letter the reading of which appears to me doubtful. Instead of *samâśritaḥ*, supposing this to be the correct reading, I should have expected *samâśritâm*.

[5] Metre: Âryâ. [6] Read *-jayaskandhâvâr-*.

[7] Here one would have expected *-puṇya-yaśô-bhivṛiddhayê*, which may have been engraved originally.—The following passage, up to the word *vrâhmaṇêbhyaḥ* in line 54, has been greatly tampered with, for the purpose of reducing the number of grantees, which originally was seven, to four. To effect this, the original writing of lines 50, 52 and 53, and of portions of lines 51 and 54, has been beaten in; but sufficient traces remain of it, to make out the general sense of what has been effaced. Besides, to judge by the forms of the letters, the names of the grantee and of his place of residence, which occur in line 47, seem to have been engraved in the place of other names; and in line 54 the word *chaturbhyaḥ* has been added at the beginning (where the original writing is effaced) to do duty for the word *saptabhyaḥ*, which originally preceded the word *vrâhmaṇêbhyaḥ*. That portion of the text which it has been sought to efface, I have included in double square brackets, but I have not been able to restore it completely.

[8] Read *-Jayâditya-* (?). [9] Read *-putra-*.

[10] The two *aksharas* at the end of this line I am unable to make out with certainty; they look like *yava* or *hara*, or may be intended for *dêva*.

[11] Here, again, I must omit three *aksharas*, the first and second of which look like *pya* (or *shya*) and *vyâ* (or *ṛâyâ*). Apparently the word *tathâ* is wanted here.

[12] Read °*chârî-Rishi-*. [13] This name is quite clear in the engraving, but it can hardly be correct.

[14] Read °*ta* | *tathâ*.

[15] Possibly, what is engraved may be *Takali-*; and perhaps the word has been engraved in the place of another name

51 [[sta]]vya-Saitêha(?)-[sa]gôtra-va(ba)hvṛicha-savra(bra)hmach[â*]ri-[Râ]ulla-putra-Vâmadêva | [[tathâ .... vâstavya-tattraividya]]-

52 [[sâmânya-[Hârîta]-sagôtra-[Taittirîya]-savra(bra)hmachâri- ...... -putra- .... kumâra | tathâ [Ka]]-

53 [[[1]chchauraja-vâstavya-Kâśyapa-sagôtra-Mâdhyandina-savra(bra)]]-

Third Plate.

54 [[hmachâri ?]][2] chaturbbhya êtêbhyô[3] vrâ(brâ)hmaṇêbhyaḥ śrî-Pratishṭhâna-bhukty-antarggata-[Sârâ ?]-

55 kachchha-dvâdaśa-grâm-âbhyantarê Limvâ(mbâ)râmikâ-grâmô yasy=âghâṭanâni pûrvvataḥ Samatîrthaka-grâ-

56 [ma]ḥ[4] dakshiṇataḥ Gôdâvarî nadî [a]parataḥ Vra(bra)hma[p]urî uttarataḥ [Dhôna][5]-grâma-ha[la]ṁ[6] | êvam=êtach-chatur-âghâṭa-

57 n-ôpalachchhi(kshi)tô grâmaḥ sôdraṁgaḥ saparikaraḥ[7] sadaśâparâdhaḥ sabhûtapâta-pratyâyaḥ sôtpadyamâ-

58 nari(vi)shṭikaḥ sadhânyahiraṇyâdêyô=chchâ(châ)ṭabhaṭapravêśyaḥ[8] sarvvarâjakîyânâm=ahastapraksh[ê*]paṇîya

59 â-chandr-ârkk-ârṇṇava-kshiti-sarit-parvvata-samakîlânaḥ[9] putra-pautr-ânvaya-kram-ôpa-bhôgyaḥ pûrvva-pratta-dê[va]-

60 vra(bra)hma-dâya-rahitô=bhyantarasiddhyâ [bh]ûmichchhidra-nyâyêna Śakanṛipa-kâl-âtîta-saṁvatsara-sa(śa)têshu saptamu(su) jê(shô)-

61 ḍaś-ôttarêshu Vaiśâkha-va(ba)hul-âmâvâsyâm=âdityagrahaṇa-parvvaṇi va(ba)li-charu-vaiśya(śva)dêv-âgnihâ(hô)tr-âti-

62 [thi]-pada-[10]mahâyajñ-âdi-kṛiy-ôssarppaṇ-â[tha][11] Gôdâṭaṇyâṁ[12] snâtv=â[d]y=ôdak-âsi(ti)sarggêṇa pratipâditô[13] ya-

63 tô=sy[14]=ô[ch]itayâ [vra(bra)]hmad[â*]ya-sthityâ [bh]uṁjatô bhôjayataḥ kṛishataḥ karshayataḥ pratidiśatâ(tô) vâ na kaiśchi-

64 d=anp(lp)=âpi paripaṁ[tha]nâ kâryâ tath=âgâmi-bhadra-nṛipatibhir=asmad-vaṁśyair=vvânanyair=[15]vvâ sâmânyaṁ bhûpi(mi)-

65 [dâ]na-phalam=av[ê*]tya vidyul-lôlâny=anity-aiśva[r*]yâṇi tṛiṇ-âgra-lagna-jalavindu-chaṁchalaṁ cha jîvitam=âkalayya

66 sva-dâya-nirvviśêshô=yam=asmad-dâyâ(yô)=numantavyaḥ pratipâlai(layi)tavyaś=cha [|*] yaś=cḥ=âjñâna-timira-pa[ṭa]l-â-

67 vṛita-matir=âchchhindyâd=âchchh[i*]dyamânakaṁ v=ânu[mô]dataḥ[16] sa paṁchabhir=mmâhâpâtakôḥ[17] sôpapâtakaiś=cha[18] saṁyukta[ḥ]

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[1] This line begins in the original under the *akshara rî* of the word *Taittirîya* (?) of the preceding line.

[2] After this, and before the word *êtêbhyô*, about 10 or 12 *aksharas* are almost entirely effaced, and in their place the word *chaturbhya* has been engraved in very large letters.

[3] This was originally *êtêbhyaḥ*, followed, I believe, by *saptabhyô*, which has been effaced.

[4] Here, and in the following, the rules of *saṁdhi* have not been observed.

[5] It is impossible to say whether the consonants of the name in these brackets are really intended to be *dh* and *n*; the first of them might possibly be *dh* or *v* or *ch*, and the second *n* or *t*.

[6] This *akshara* resembles *ṇaṁ* more than *laṁ* in the original. The following sign of punctuation is superfluous.

[7] One would have expected *sôparikaraḥ*.

[8] Originally °*prâvêśyaḥ* was engraved.

[9] Read °*kâlînaḥ*.

[10] Read *-pañcha-*.

[11] Read *-kriy-ôtsarppaṇ-ârthaṁ*.

[12] Read *Gôdâvaryâṁ*.

[13] Read °*pâditaḥ* |.

[14] One would have expected here *êshâṁ*, and similarly the plural afterwards.

[15] Read *v=ânyair=*.

[16] Read °*dêta*.

[17] Read *=mmahâpâtakaiḥ*.

[18] This *cha* is superfluous.

68 [illegible] [cha*] bhagana(va)tâ [vê]da-vyâs[ê*]na Vyâsêna || Shapti(shṭi)ṁ[2]
varsha-sa[ha]srâṇi svarggê tishṭhati bhûmidaḥ [|*] âchchhêttâ
69 [illegible][â*] cha tâny=êva narakê vasata[3] || Vindhy-âṭavîpv(shv)=atôyâsu
[illegible]-kôṭara-[illegible]âsinaḥ [|*] kṛi[sh]ṇâhayô hi jâyantê bhûmi-
70 [4]haraṁti yé [||] Va(ba)hubhir=vva[su]dhâ nujâ[5] râjabhiḥ Sagar-âdibhiḥ [|*] yasya
yasya yadá [bhûṭi]yadya[6] ta[sya] ta[dâ]
71 S[v]a-dattâṁ para-datsa(ttâ)ṁ [vâ] yatnâd=raksha narâhiyaḥ[7] | mahîṁ
[yâ]himatâṁ[8] śrêshṭha dâvâ(nâ)ch=chhr[ê*]yô=[n]upâla[na]ṁ || Iva[9] samala-
72 [10][illegible] śri(śri)yam=ata(nu)chi[ṁ]tya [ma]nupya(shya)-jîvitañ=cha | ja(a)ti-
vimala-manôbhir=âtmanîni(nai)r=vva(nna) hi [gasa]shêḥ[11] pasa-[kî]-
73 [12][lôpy]âḥ [||] Sa(pa)ra[mê]śvara-[pra]hita-śî[tpṛishi]karâ-[13][dû]takaṁ likhitaṁ
cha paramê[śva]r-âdna(jña)yâ śrî-K[ṛindhê?]yêyêt[14] ||
74 . . . . [15]

No. 18.— BAHAL INSCRIPTION OF THE YADAVA KING SINGHANA.

SAKA-SAMVAT 1144.

BY F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

This inscription, which I edit from impressions supplied to me by Dr. Fleet, is at the temple of Sârajâdêvî[16] at the village of Bahâḷ, in the Châlîsgaon subdivision of the Khândêś district of the Bombay Presidency (*Indian Atlas*, sheet 38, long. 75° 9′ E., lat. 20° 36′ N.). It contains nineteen lines of writing, which cover a space of about 2′ 10″ broad by 1′ 3½″ high, and is almost throughout in a perfect state of preservation. The average size of the letters is slightly less than ½″. The characters are Nâgarî. The language is Sanskrit; and, excepting the introductory *ôṁ* || *ôṁ namô Dvârajâ-dêvyai* and the words *atha râja-vaṁśaḥ* in line 7, lines 1-18 are in verse. The verses are numbered, and their total number is twenty. In respect of orthography I have only to state that the letter *b* is exceptionally denoted by the sign for *v* in the words *vivudha*, in line 3, and *vrahma*, in line 7.

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[1] Read *iti* | *Uktaṁ*.

[2] Metre: Ślôka (Anushṭubh); and of the next three verses.

[3] Read *vasêt*.

[4] This line commences under the third *akshara* of the preceding line; and in the vacant space at the beginning of the line one would have expected *dânaṁ* or *dâyaṁ*.

[5] Read *bhuktâ*.

[6] Read *bhûmis=tasya*. At the commencement of the next line there is again a vacant space, where one would have expected *phalaṁ* |.

[7] Read *narâdhipa*.

[8] Read *mahîbhṛitâṁ*.

[9] Metre: Pushpitâgrâ. Read *iti kamala-*.

[10] At the beginning of this line is again a vacant space, sufficient for the missing *aksharas -dal-âmbu-vim-*.

[11] Read *purushaiḥ para-kî-*.

[12] Here, too, is a vacant space at the beginning of the line, where we miss the *aksharas rttayô vi-*.

[13] This is what is, or seems to be, actually engraved. The *śî* or *śît* at the beginning may be meant for *śrî* or *śrîmat-*; but the name of the *dûtaka* I am unable to make out.

[14] Here, again, I am unable to guess what name may be intended, and can only say that the two last *aksharas* probably are meant to be *s=êti*.

[15] Below the *aksharas* of line 73, beginning with the *dû* of *dûtakaṁ* and ending with the *śva* of *paramêśvar-*, about ten or eleven more *aksharas* are engraved, close to the lower edge of the plate; but they are too indistinct to be made out. It is just possible that they are the eleven *aksharas* which for some reason or other are omitted at the beginning of lines 70-73.

[16] According to information furnished to me with the impressions, this is the name now current; but the original name must have been *Dvârajâ*, an appellation of Bhavânî which I have not met with before.

The inscription, after the words 'Ôm, ôm, adoration to the goddess Dvârajâ,' opens with a verse glorifying Bhavânî, who is here named Dvârajâ; and its proper object is, to record (in verse 17) the foundation of a temple of that goddess by Anantadêva, the chief astrologer of the **Yâdava king Simha** (or Singhaṇa). It clearly divides itself into two parts: verses 2-7 give an account of Anantadêva and his ancestors, which is interesting from a literary point of view, while verses 8-15 glorify the king Simha and his father and grandfather.

Anantadêva belonged to a family which traced its origin to the sage Śâṇḍilya (v. 2). In that family there was born, as a son of a certain **Manôratha**, the learned **Mahêśvara** (v. 3), who (in v. 4) is stated to have composed a *Karaṇa* of the planets, entitled *Śêkhara*, a work called *Pratishṭhâvidhi-dîpaka*, another work described as *Phala-grantha*, and a brief commentary on the *Laghujâtaka*. His son was **Śrîpati** (v. 5); and his son, again, **Gaṇapati** (v. 6). And Gaṇapati's son was the founder of the temple, **Anantadêva** (v. 7), a scholar versed in the three branches of the *Jyôtisha-śâstra*, who expounded the 20th Adhyâya, called *Chhandaśchity-uttar-âdhyâya*,[1] of Brahmagupta's *Brâhma-Sphuṭasiddhânta*, and also the great *Hôrâ* (*i.e.* the *Bṛihajjâtaka*) of Varâhamihira.— The family here treated of was already known to us from the Pâṭṇâ inscription of Singhaṇa,[2] which also mentions Maṇôratha and his son Mahêśvara, the father of the astronomer Bhâskara, who must have been a brother of the Śrîpati of this inscription. Of the literary works enumerated above, the published catalogues of Indian libraries actually mention, as still existing, Mahêśvara's *Laghujâtaka-ṭîkâ*, and probably also his *Pratishṭhâvidhi-dîpaka*.[3]

The description of the king **Simha** (Singhaṇa) and of his father and grandfather, **Jaitrapâla** and **Bhillama**, in verses 8-15 of our inscription, is in general purely conventional, and the only historical facts recorded of them are, that Jaitrapâla, 'an ocean of compassion, made **Gaṇapati**, whose life had been preserved in battle,[4] lord of the **Andhra** country' (v. 12), and that Simha defeated the powerful **Arjuna** (v. 14). Both events are mentioned, partly in the same words, also in the Paiṭhaṇ copper-plates of Râmachandra[5] of Śaka-Samvat 1193, from which we learn that Jaitugi (Jaitrapâla), 'an ocean of compassion,' led Gaṇapati out of prison and made him lord of the land, meaning, apparently, the land of Trikalinga. The prince Arjuna, spoken of in connection with Simha, Dr. Bhandarkar[6] would identify with Arjuna[varmadêva] of Mâlava, whose published copper-plate grants are dated in the Vikrama years 1267, 1270 and 1272.[7]

Verses 16-18 state that, during the reign of Simha, Anantadêva, who had obtained the post of chief astrologer of the king, founded the temple, at or near which this inscription was afterwards put up; and that he received pecuniary assistance in this work from his younger brother Mahêśvara, who composed this *Praśasti*. Verse 19 contains the usual prayer for the preservation of the temple, and the poem closes (in v. 20) with **the date,— the first day of Chaitra of the expired Śaka year 1144, the year Chitrabhânu.** A line in prose adds that the inscription was written by the Nâgara Brâhmaṇa Gaṅgâdhara, and that the *Sûtradhâra* or architect (probably of the whole temple) was Thâlû.

The date does not admit of exact verification; but the expired Śaka year 1144 (=A.D. 1222-23), by the southern luni-solar system, *was* the Jovian year Chitrabhânu, as stated in the inscription.

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[1] See Weber's *Catalogue of the MSS. of the Berlin Library*, Vol. II. p. 296.
[2] See *Ep. Ind.* Vol. I. p. 340.
[3] See Prof. Aufrecht's *Catalogus Catalogorum*, p. 445, *b*.
[4] This appears to me the most suitable meaning of the words *yudhi dhṛitam* in line 12.
[5] See *Ind. Ant.* Vol. XIV. p. 316, and Vol. XXI. p. 198.
[6] See his *Early History of the Dekkan*, p. 82.
[7] See *Ind. Ant.* Vol. XX. p. 135, Nos. 149, 151, and 152.

TEXT.[1]

1 Ôṁ[2] || Ôṁ namô Dvârajâ-dêvyai || Jayati[3] Ditija-bhîtaṁ viśvam=âśvâsayaṁtî [illegible]-Mahisha-dêh-[illegible][âma-Dai]ty[â]dhinâthâ[4] | praṇata-surapuraṁdhrî-mauli-mâṇikya-mâl-âruṇa-charaṇasarôjâ Dvâraj-âkhyâ

2 Bhavânî || 1 [||*] [5]Âsîd=asîma-mahanîya-mahâ maharshiḥ Śâṁḍilya ity=akhila-[illegible] | yad-dhôma-dhûma-paṭalêna Kaliṁdakanyâ-saṁbhêda-kâṁtir=[illegible]=divi Dêvanadyâḥ || 2 [||*] Aṁbhôja-

3 bhûr=iva babhûva Mahêśvar-âkhyô vaṁśê viśâla-tapasaḥ prathitasya tasya | jñânî Manôratha-sutaḥ śruti-sadma satya-lôk-âśrayô vivu(bu)dha-râja-śirô-dhṛit-âṁghriḥ || 3 [||*] Yaḥ[6] Śêkhar-âkhyaṁ karaṇaṁ grahâṇâṁ

4 [illegible] Pratish[illegible]-dîpakaṁ cha | chakrê Phala-graṁtham=api sphuṭ-ârthaṁ laghuṁ cha ṭîkâṁ Laghujâtakasya || 4 [||*] [7]Tasmâd=aśêsha-ni[ja]-vaṁśa-viśêshakô=[illegible] sakala-[illegible]-dhuraṁ[8] dadhânaḥ | vâṇî-

5 [illegible] śruti-[illegible] .śvî(śrî)-Śrîpatiḥ kṛiti-nishêvita-pâdapadmaḥ || 5 [||*] [9]T[illegible] Gaṇapatiḥ puṇyâtmanâm=agraṇîḥ sûnuḥ sûnṛita-vâk=[illegible]

6 dyatê | śishy-â[jñâ]na[10]-tamâṁsi yasya nudatô jâtâ jagad-vyâpinî kîrttiḥ kṛitsna-kalâ-[illegible] prabh[illegible][*]]jvalâ || 6 [||*] Sadvidya-dvija-vṛiṁda-vaṁdita-[illegible]-

7 [illegible]=Anaṁtadêva iti yas=triskaṁdha-śâstr-âśrayaḥ | ramyaṁ Vra(bra)hma-vinirmitaṁ vyavṛiṇuta Chchhaṁdaśchitêr=uttaraṁ Hôrâṁ cha pravarâṁ Varâhamihirâchârya-praṇîtâṁ pṛithuṁ || 7 [||*] Atha râja-vaṁśaḥ || [11]Vishvak-sênaḥ prabaddh-ô-

8 [illegible]-vikram-âkrâṁta-viśvaḥ śaśval=Lakshmy=ôpagûḍhô Yadu-kula-tilakaḥ proddhṛit-[illegible] | bhûmî-bhâr-âvatâraṁ kila Kali-[sa]mayê karttukâmô Murâ[illegible]

9 d=bhuvi [illegible]=bhûpatir=Bhillam-âkhyaḥ || 8 [||*] [12]Khaṁḍit-ôru-ripu-râja-maṁḍalo yasya Râhur=iva [illegible]=âhavê | dṛishṭimâtra-kṛita-śûra-[sâ]dhvasô nîla-[illegible] || 9 [||*] Yô[13] da-

10 kshiṇ-êśô dhanadaḥ prachêtâ jishṇuḥ śuchiḥ puṇya-janô mahêśaḥ | mahâbalaś=ch=êti [illegible] pâlayati sma lôkaṁ || 10 [||*] [14]Bhûpâla-bhâlatilakô=jani [illegible]

11 [illegible]| prushṭâḥ pratâpa-śikhinâ kshitipâ vipakshâ [illegible] śalabhâ iva yasya bhêjuḥ || 11 [||*] [15]Himamayûkha-mayûkha-[illegible]

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[1] From impressions supplied to me by Dr. Fleet.
[2] Expressed by a symbol.
[3] Metre: Mâlinî.
[4] The upper portion of the syllables *âma-Dai* is damaged, but the actual reading appears to be as given above. Instead of the word *uddâma* I should rather have expected a word meaning 'frightened' or something similar.
[5] Metre: [illegible]; and of the next verse.
[6] Metre: Upajâti.
[7] Metre: [illegible]
[8] Originally [illegible] was engraved.
[9] Metre: [illegible] and of the next verse.
[10] The syllable [illegible] looks in the original like *kra*.
[11] Metre: Sragdharâ.
[12] Metre: Rathôddhatâ.
[13] Metre: Upajâti.— [illegible] of the South; Dhanada = Kubêra, the guardian of the North; Prachêtas = Varuṇa, the guardian of the West; Jishṇu = Indra, the guardian of the East; Śuchi = Agni, the guardian of the South-East; [illegible] or Nirṛiti, the guardian of the South-West; Mahêśa = Śiva, the guardian of the North-East; [illegible] = Vâyu, the guardian of the North-West.
[14] Metre: [illegible]
[15] Metre: Drutavilambita.

12 bhita-dik=cha yaḥ | Gaṇapatiṁ patiṁ=Aṁdhrabhuvê vyadhâd=yudhi dhṛitaṁ karuṇâ-ta(va)ruṇâśrayaḥ[1] || 12 [||*] [2]Ripu-nṛipa-Hiraṇyakaśip-ûr-u(û)rassthala-dalana-Narasiṁhaḥ | Siṁhô=jani jani-jagatî-jayasya jaga-

13 tî-patis=têna || 13 [||*] [3]Dṛipyat-sapatna-pṛithivîpati-kuṁbhi-kuṁbha-saṁbhêdan-âkṛipa-kṛipâṇa-karô=chirêṇa | Kâṁbôja-vâji-jita-kuṁjaram=âjimadhyê râjânam=Arjunam=atarjayad=ûrjitaṁ yaḥ || 14 [||*] Ma-[4]

14 d-ôddâma-dvêshi-dvirada-rada-saṁghaṭṭa-vikaṭa-sphuliṁg-ôdyad-vidyut-praharaṇa-raṇa-sphûrjjathu-pṛithuḥ | viśuddh-âṁbhô-dhârô yad-asi-jaladaḥ kajjala-nibhaḥ pratâpaṁ prâṁśûnâṁ kshapayati vipaksha-kshiti-

15 bhṛitâṁ || 15 [||*] Vasudhâṁ[5] tatra vasudhâ-sudhâdhâmni mahîpatau | praśâsati sati kshmâbhṛich-chhirô-vinyasta-śâsanê || 16 [||*] [6]Tasy=aiva daivajña-gaṇ-âgraṇîtvaṁ [râ]jñaḥ prapady=âmum=Anaṁtadêvaḥ ||(|) akâraya-

16 t=sa trijagaj-jananyâḥ prâsâdam=âsâdita-tat-prasâdaḥ || 17 [||*] Sâhâyyam=arthêna vidhâya dharmmê tasy=ânujanm=êha Mahêśvar-âkhyaḥ | imâṁ prasannâm=anavadya-padyâm=vinirmmamê nirmmala-

17 dhîḥ praśastiṁ || 18 [||*] Śêshô[7] yâvad=vahati vasudhâm=êsha śîrshair=aśêshair=yâvad=vêlâ-valayam=akhilaṁ n=âbdha[yô la]ṁghayaṁti | târâs=târâpatir=api ravêr=maṁḍalaṁ=yâvad=êtat=tâvad=dêvyâ bhavatu bhavanaṁ

18 bhûshaṇaṁ bhû-talasya || 19 [||*] [8]Shaṭk-ônê sadala-śat-âdhi[kê] sahasrê 1144 varshâṇâṁ Śaka-pṛithivîpatêḥ prayâtê | Chaitr-âdya-pratipadi Chitrabhânu-varshê prâsâdô vyachi ruchirô=yam=Aṁbikâyâḥ |(||) 20 [||*]

19 Maṁgalaṁ mahâ-śrîḥ || Likhit=êyaṁ Nâgarajñâtîya-brâ° paṁ° Gaṁgâdharêṇa || Sûtra-dhâra[s=Th]âlû [9] ||

No. 19.— NALLUR GRANT OF HARIHARA II.

By V. Venkayya, M.A.

Three sets of impressions, prepared by the late Sir Walter Elliot, of the subjoined inscription were forwarded by Dr. Fleet to Dr. Hultzsch, who has kindly placed them at my disposal for publication. The impressions are four in number. The first and the fourth bear the Kanarese numerals 'one' and 'three' respectively, and the second the numeral 'two.' Consequently, the original, which I am unable to trace, appears to consist of three copper-plates, of which the first and the third are engraved only on one side, and the second on both sides. At the top of each plate is a hole through which a ring that held the plates together, must have been passed.

The alphabet employed in the inscription is Nandinâgarî throughout, with the exception of the last line, which is in Kanarese characters. The technical execution of the inscription is far from good. The distinction between long and short *u* is maintained only in the first ten lines, in which three cases of long *û* occur, viz. *mûla* (l. 3), *mûrti* (l. 8), and *bhûr=iha* (l. 10). Throughout the rest of the inscription, no attempt is made to distinguish the long from the short *u*. But, in order not to swell the footnotes unnecessarily, I have inserted the long *û* in the text wherever the sense requires it, except in the case of proper names which are not generally

[1] Compare *karuṇâ-varuṇâlayaḥ*, 'an ocean of compassion,' in *Ind. Ant.* Vol. XIV. p. 316, line 23.

[2] Metre: Gîti. [3] Metre: Vasantatilakâ. [4] Metre: Śikhariṇî.

[5] Metre: Ślôka (Anushṭubh). [6] Metre: Upajâti; and of the next verse.

[7] Metre: Mandâkrântâ. [8] Metre: Praharshiṇî.

[9] I am not quite sure about the consonants enclosed in brackets; possibly the intended reading may be °*dhâra-Thâlû*.

known. In four cases the short *u* is marked in such a way that it might be mistaken for a conjunct *r*, viz. *pu°* (at the end of l. 19), *tulâ* and *purusha* (l. 36), and *samudra* (l. 39). There are certain peculiar mistakes which repeat themselves in this inscription. In line 14, the long as well as the short *i* are attached to the *tt* of *pôttiṇê* (for *pôtriṇê*), and the same mistake recurs in connection with the *śr* of *śrî* in line 52. In *tadiyâ* (l. 11) and *pâlaniyô* (l. 89), the short *i* is used instead of the long *î*. To the *ṭî* of *kôṭîra* in line 15, and to the *si* of *vîra-si* in line 23, the sign of *â* is affixed in addition to the *î* and *i*, respectively. In *dâna* (l. 69) and *adâ°* (l. 70), the *d* has two signs of *â* affixed to it in each case. Both the vowels *ṛi* and *i* are attached to *d* and *v*, respectively, in *dṛisha* (l. 62) and *vṛitti* (l. 64). In some conjunct consonants of which the last element is *r*, and which are followed by a long *â*, the *r* is added to the sign of length instead of to the group itself. For instance, the *r* of *daṁshṭrâ* (l. 4), *âśîd-grâma* (l. 59), and *°drân* (l. 89), instead of being added to *shṭ*, *dg*, and *d* respectively, is connected with the sign of length in each case. The distinction between *s* and *a* is not clearly marked. The *s* of *bhôgôtsava* (l. 29) and of *siṁhâsana* (l. 33 f.), and the *a* of *abhujaṁga* (l. 24) and of *anivârita* (l. 39) are nearly identical. In *yad-daṁshṭrâ* (l. 9), *makaraṁdda* (l. 20), and *Muddaṇêna* (l. 83), the two *d*'s are written side by side without any attempt to indicate the *virâma*. Similar anomalies occur in lines 26 and 32. In the former case *h* and *m* are written side by side, and in the second case *tataparê* is written for *tatparê*. In line 19, we have a peculiar form of the letter *ja*. The right angle, which is usually attached to the middle of the vertical portion of the letter, is in this case affixed at the bottom. The double *tt* takes the place of *tr* in the following cases :— *pôttiṇê* (l. 14), *tattâśî°* (l. 59), *kaḷattâ°* (l. 61), *yatta* (l. 62), and *puttapauttâ°* (l. 68).

Of mistakes due to wrong pronunciation, the following may be noted :— *vrishṭyâ* (l. 12) and *Vumâ* (l. 61) occur instead of *vṛishṭyâ* and *Umâ*, respectively. The dental sibilant is used for the palatal in *si* for *śrî* (ll. 23 and 72), in *Sâlivâhê* (l. 50 f.) and in *srauta* for *śrauta* (l. 75). *Dh* occurs for *ddh* in *sidha* for *siddha* (l. 49), and *dhdh* for *ddh* in *sidhdha* (l. 66). The lingual *ḷ* occurs in the following Sanskrit words :— *maṁgaḷa* (l. 22 f.), *kaḷâ* (l. 35), *âvaḷi* (l. 49), *kaḷatta* (l. 61), *chakravâḷa* (l. 79), and *yugaḷa* (l. 92). The Tamil name *Iḷaṅgôvil* has been changed to *Yaḷaṁgôvil* (l. 62). It remains to be noted here that the name of the father of Harihara II. is written *Bhuka* once (l. 23), and *Bhukka* throughout the rest of the present inscription, while in all other inscriptions which have been published, the name is spelt with the unaspirated *b* and double *k*.

The language of the inscription is **Sanskṛit**, verse (ll. 2 to 37, and 50 to 92) and prose (ll. 1, 38 to 50, and 93). The first two verses are invocations addressed to Siva and to the boar-incarnation of Vishṇu, respectively, the third to Gaṇapati, and the fourth and fifth again to the boar-incarnation. The sixth verse refers to the **Moon**, and the seventh to his descendant Yadu and to the race of the **Yâdavas**, who sprang from the latter. The eighth mentions Saṁgama (I.), the first historical person of the **first Vijayanagara dynasty**, and the tenth his son **Bhukka** (*i.e.* **Bukka I.**). Bhukka's queen was **Gaurî** and their son **Harihara** (**II.**) (v. 14), in whose reign the present inscription is dated. A lengthy prose passage (ll. 38 to 50) consists of a list of the *birudas* of Harihara (II.). Verse 18 gives the date of the inscription, while verses 19 to 31 specify the village granted and the donees. Verse 33 again celebrates Harihara (II.), and verses 34 and 35 contain the names of the composer and of the engraver of the inscription. Then follow four of the usual imprecatory verses. In the last verse (40) the king beseeches future rulers to protect the gift made by him. As in other Vijayanagara inscriptions, the end of the document is marked by the name of the god **Śrî-Virûpâksha** in Kanarese characters.

Of the history of the **Vijayanagara kings** we do not know so much as might be expected of a dynasty which rose to prominence only about the beginning of the 14th century of the Christian era. The earliest epigraphical record of this dynasty is the only known inscription of Harihara I., in which he is called *Mahâmaṇḍalêśvara Pûrva-paśchima-samudr-âdhipati Śrî-Vîra-*

Hariyappa-Voḍeya, and which is dated in Śaka-Saṁvat 1261, the Vikrama *saṁvatsara* (= A.D. 1340).[1] Of him the Bitragunṭa grant of Saṅgama II. says that he defeated "**the Sulṭân.**"[2] In his *Lists of Antiquities*, Vol. II. p. 161, Mr. Sewell refers to a Hindû confederation, of which the Râya of Vijayanagara formed a party, and which "with an immense force drove the Muḥammadans out of Orangal" in A.D. 1344. Though we have no inscription of Harihara I. as late as A.D. 1344, it is not impossible that he was the Râya of Vijayanagara who joined the confederation, because the earliest inscription of his younger brother Bukka I. is dated in Śaka-Saṁvat 1276[3] (= A.D. 1353). **Bûkka I.** is represented in two inscriptions as a *Mahâmaṇḍalêśvara* ruling in the **Hoysaṇa country.**[4] Perhaps this statement furnishes a clue to the origin of the Vijayanagara kings. It may be that they were originally feudatories of the **Hoysaḷa kings.** After the utter defeat of the Hoysaḷa king **Ballâḷa III.** and the demolition of his capital Dvârasamudra by the Muḥammadans in the year 1327 A.D.[5] he evidently continued the semblance of a kingdom; for there are inscriptions dated in Śaka-Saṁvat 1262 (= A.D. 1340), which refer themselves to his reign, at Erode in the Coimbatore district[6] and at Tiruvaṇṇâmalai in the South Arcot district,[7] and one dated as late as Śaka-Saṁvat 1265 (= A.D. 1342) at Whitefield in the Bangalore district.[8] It would therefore appear that Ballâḷa III. left Harihara I. in the north as a check to the Muḥammadan invaders, who had ousted him in A.D. 1327. His subordinate evidently took advantage of the opportunity to create a principality for himself and eventually to assert his independence. The only epigraphical record of Harihara I. makes no reference to Ballâḷa III. as overlord, nor does it furnish any clue as to the extent of the dominions owned by Harihara I. It is during the time of Bukka I. that the capital **Vijayanagara** first makes its appearance.[9] There is reason to believe that the Muḥammadans continued to be troublesome during the reign of Bukka I. as well.[10] It was during the time of Bukka's son **Harihara II.** that the kingdom became firmly established. This is shown by the fact that he could turn his energies to extend his dominions in the south, or rather to recover possession of the provinces which were probably once subject to Ballâḷa III.

The exact date of the accession of **Harihara II.**, in whose reign the subjoined inscription is dated, is not known. He must have ascended the throne between Śaka-Saṁvat 1293 and 1301.[11] From this as well as from other inscriptions[12] we learn that he was the son of **Bukka I.** by his queen **Gaurî.** In the Satyamaṅgalam plates of Dêvarâya II. we are told that Harihara's queen was **Malâmbikâ.**[13] His inscriptions have been found at Hampe or Vijayanagara in the Bellary district;[14] at Bêlûr,[15] Chitaldroog,[16] Harihar[17] and Hassan[18] in the

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1 *Ind. Ant.* Vol. X. p. 63; see note 52 on the same page.
2 *ante*, p. 32, verse 5.
3 *Jour. Bo. Br. R. A. S.* Vol. XII. p. 338.
4 *ibid.* p. 340.
5 Dr. Fleet's *Kanarese Dynasties*, p. 70.
6 Dr. Hultzsch's *Annual Report* for 1891-92, p. 8.
7 *Madras Christian College Magazine*, Vol. IX. p. 667.
8 Dr. Hultzsch's *Annual Report* for 1892-93, p. 2.
9 *ante*, p. 36, note 1; *Jour. Bo. Br. R. A. S.* Vol. XII. p. 374; Colebrooke's *Miscellaneous Essays*, Madras edition, Vol. II. p. 258, where it is said that Bukka (I.) made "Vidyânagarî" a permanent metropolis; and Mr. Rice's *Mysore Inscriptions*, pp. 55 and 278.
10 According to Mr. Sewell (*Lists of Antiquities*, Vol. II. p. 163), two attacks were made by the Muḥammadans about this time on Vijayanagara, the first in 1365-66 and the second in 1378 A.D. The first attack was successful, but in the second the leader was eventually compelled to retire.
11 The latest known date of Bukka I. is Śaka-Saṁvat 1293 according to the genealogical table of the first Vijayanagara dynasty published *ante*, p. 36, and the earliest date hitherto discovered of Harihara II. is Śaka-Saṁvat 1301; see *Jour. Bo. Br. R. A. S.* Vol. XII. p. 340.
12 *ante*, p. 37, verse 7; Colebrooke's *Miscellaneous Essays*, Madras edition, Vol. II. p. 258; and Mr. Rice's *Mysore Inscriptions*, p. 278.
13 *ante*, p. 37, verse 9.
14 *South-Indian Inscriptions*, Vol. I. No. 152.
15 Mr. Rice's *Mysore Inscriptions*, pp. 222, 227, and 268.
16 In Colebrooke's *Miscellaneous Essays*, Madras edition, Vol. II. pp. 254-267, an inscription on three brass plates, found at Chitaldroog, is published, and another found at the same place is noticed.
17 Mr. Rice's *Mysore Inscriptions*, p. 55.
18 *ibid.* p. 278.

TRANSLATION.

"Hail! During the victorious and prosperous reign of the glorious and powerful emperor, the lord of the eastern, southern and western oceans, the glorious king of great kings and supreme lord of kings, the glorious **Vîra-Harihara-Mahârâya**,— while the glorious **Mallaṇa-Oḍ[e]yar**, residing at **Honnâvura**, was ruling the kingdom of **Haive**,— in the Kshaya *saṁvatsara*, which corresponded to the Śaka year one thousand three hundred and nine, *(when)* Jupiter *(was standing)* in Leo, on Thursday, the fifth *(tithi)* of the dark *(fortnight)* of *(the month of)* Pushya."

Gold and copper **coins**, apparently issued during the reign of Harihara II., still exist. In his paper on *the Coins of the Kings of Vijayanagara*,[1] Dr. Hultzsch describes a half-pagoda and a copper coin. A second copper coin is described in his paper on *South-Indian Copper Coins*.[2] On all of them the legend reads *Pratâpa-Harihara*.

Of the *birudas* of the king mentioned in lines 38 to 50 of the subjoined inscription, the most important are:— *Karṇâṭaka-lakshmî-karṇ-âvataṁsa*, *Śârdûla-mada-bhañjana*, *Vêdabhâshya-prakâśaka* and *Vaidîka-mârga-sthâpan-âchârya*. The first shows that he was ruling over the **Karṇâṭa** country, and the second that he professed to have conquered the **Chôḷas**, who had the tiger for their emblem. The biruda *Vêdabhâshya-prakâśaka* clearly refers to the commentaries on the Vêdas, which were published under the king's authority by **Sâyaṇâchârya**. This celebrated Vêdic scholar professes to have been the minister of **Saṁgama** II. and of Harihara II.[3] The biruda *Vaidîka-mârga-sthâpan-âchârya* of the inscription corresponds to *Vaidîka-mârga-pravartaka*, which is attributed to **Harihara (II.)** in the colophon of Sâyaṇa's commentary on the *Śatapathabrâhmaṇa*.[4] In his *Oxford Catalogue* Professor Aufrecht describes a manuscript of the *Tarkabhâshâ-prakâśikâ*. From its colophon we learn that the work was composed by a certain Chinnabhaṭṭa, who was the son of **Vishṇudêvârâdhya**, the younger brother of **Sarvajña**, and a dependant of **Harihara-Mahârâja**.[5] Professor Aufrecht tells us elsewhere that Sâyaṇa's teacher was **Vishṇu-Sarvajña**.[6] This Sarvajna was very probably identical with the elder brother of Chinnabhaṭṭa, and the Harihara-Mahârâja of the colophon of the *Tarkabhâshâ-prakâśikâ* with Harihara II. Some of the details furnished by Mâdhava's and Sâyaṇa's works[7] regarding their relations and contemporaries are corroborated by a mutilated Grantha inscription of the **Aruḷâḷa-Perumâḷ** temple at Conjeeveram,[8] which, with the permission of Dr. Hultzsch, I subjoin,[9] as far as it can be made out:—

1 स्वस्ति श्री [॥*] श्रीमायी जननी पिता तव मुनिर्बोधाय[नो] मायणो
2 [ज्ये]ष्ठो [मायण] . . भूष्णुरनुजः श्रीभोगन[ा]थः कविः [।*] स्वा[मी]
3 [सं]ग[म]भूप[तिः क] . . [र]श्श्री[क]ण्ठनाथो गुरुर्भारद्वाज[कु]-
4 लेश सा[य]ण गुणैस्त्वत्त[स्त]मेवा[धिकः][10] [॥]

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[1] *Ind. Ant.* Vol. XX. p. 302. [2] *ibid.* Vol. XXI. p. 321. [3] See *ante*, p. 23.

[4] The passage alluded to runs as follows:— श्रीमद्राजाधिराजराजपरमेश्वरवैदीकमार्गप्रवर्त्तकश्रीवीरहरिहरभूपालसा-म्राज्यधुरंधरेण सायणाचार्येण ; Professor Weber's *Berlin Catalogue*, Vol. II. p. 73.

[5] The colophon referred to runs as follows:— श्रीहरिहरमहाराजपरिपालितेन सहजसर्वज्ञविष्णुदेवाराध्यतनूजेन सर्वज्ञानुजेन चिन्नभट्टेन विरचितायां तर्कभाषाप्रकाशिकायाम् . . . . ; Professor Aufrecht's *Oxford Catalogue*, p. 244, *a*.

[6] *Catalogus Catalogorum*, s.v. सायण. [7] *ante*, p. 23.

[8] Dr. Hultzsch's *Annual Report* for 1892-93, p. 14, No. 50 of 1893.

[9] From an inked estampage received from the Editor. [10] Read गुणैस्त्वत्तस्त्वमेवाधिकः.

This verse is addressed to **Sâyaṇa** and states that he belonged to the Bhâradvâja *gôtra* and followed the Bôdhâyana *sûtra*, and that his mother was **Śrîmâyî**,[1] his father **Mâyaṇa**, his younger brother the poet **Bhôganâtha**, his master king **Saṁgama (II.)**, and his preceptor **Śrîkaṇṭhanâtha**.[2] His elder brother is also mentioned, but the name, instead of being Mâdhava, as may be expected, seems to begin with Mâyaṇa.

The date of the subjoined inscription (verse 18) is not quite intelligible. The meaning of the syllables *gôtradhacha* (l. 51) is not apparent; nor can the occurrence of the word *tidhau* (*i.e. tithau*) in the same line after *Pramâdini* be explained, as the word occurs afterwards (l. 52) in its proper place. Leaving these two obscure words aside, the date is **Wednesday**, the day of a **lunar eclipse** in the month of **Kârttika** of the cyclic year **Pramâdin**, which was current after the **Śâlivâha Śâka** year **1321**. Mr. Dikshit, to whom I submitted this date for calculation, has favoured me with the following remarks:—"The *pûrṇimâ* of *adhika* (intercalary) Kârttika of Śaka-Saṁvat 1321 expired, ended on a **Wednesday** at 27 *gh.* 20 *p.* Ujjain mean-time. Its European equivalent is the **15th October, 1399 A.D.** There was a **lunar eclipse** on this day, as mentioned in the inscription, and, consequently, the above date must be intended in it, though the word *adhika* (intercalary) does not occur. There is a method by the application of which and by making calculations from the First *Ârya-Siddhânta*, this month is likely to prove an ordinary (not intercalary) month. The eclipse mentioned was visible for a short time after sunset over almost the whole of India."

According to verse 19, the place at which the grant was made by the king, was the shrine of the god **Virûpâksha** on the **Bhâskara-kshêtra** at **Pampâ**, a quarter of the city of **Vijayanagara**. Pampâ is the Sanskṛit equivalent of **Hampe**, the Kanarese name of one of the villages which now occupy the site of the ruins of Vijayanagara. The shrine of Virûpâksha, or **Pampâpati**, is even now situated in the centre of the village of Hampe.[3] From the present inscription we learn that that portion of Pampâ or Hampe, on which the temple of Virûpâksha is built, bore the name Bhâskara-kshêtra.

The donees of the subjoined inscription were two Brâhmaṇa brothers, [Au]bhaḷa and Nṛisiṁha, who belonged to the Bharadvâja *gôtra* and appear to have studied the Yajurvêda. The object of the grant was the village of **Nallûri** (v. 23) or **Śrînallûr** (v. 29), which was also called **Sâvaṇarâjiyapûram** (v. 25). The village was situated in **Meguṇâ-vaḷanâḍu**, which was also called **Nalaṭuripâḷem-sîmâ** and formed part of **Paiyûri-kôṭṭa**, a district of the **Chandragiri-mahârâjya**. Chandragiri is now the head-quarters of a tâlukâ in the North Arcot district. According to Mr. Crole's *Chingleput Manual* (p. 438), "Peiyur-kottam" formed part of the modern Poṉṉêri tâlukâ. Meguṇâ-vaḷanâḍu is probably a corruption of the Tamil name **Meykuṉṟa-vaḷanâḍu**, which occurs in two of the copper-plate inscriptions preserved in the Madras Museum. According to these two grants Meykuṉṟa-vaḷanâḍu was another name of **Paiyûr-kôṭṭam**.[4] Nalaṭuripâḷem may be connected with Nellaṭuri, which is mentioned in a copper-plate grant of the third Vijayanagara dynasty.[5] **Toṇḍîra-maṇḍala**,[6] which occurs in verse 20 of the subjoined inscription immediately before the boundaries of the granted village,

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[1] In the introduction to his commentary on the *Parâśarasmṛiti*, Mâdhava calls his mother Śrîmatî; see *ante*, p. 23, note 4.

[2] According to the Biṭragunṭa grant, Śrîkaṇṭhanâtha was the preceptor of Saṁgama II.; *ante*, p. 22.

[3] *Ep. Ind.* Vol. I. p. 361.

[4] See Dr. Burgess' *Archæological Survey of Southern India*, Vol. IV. pp. 148 and 150. The passage in which Meykuṉṟa-vaḷanâḍu occurs, is identical in both of these inscriptions and runs as follows:— *Śeyaṅkoṇḍa-Toṇḍa-maṇḍalattil Śandiragiri-râchchiyattil kîḻ-karaiy=âṇa Meykuṉṟa-vaḷanâḍ=âṇa Payyûr-kkôṭṭattil*; "in Paiyûr-kôṭṭam, also called Meykuṉṟa-vaḷanâḍu, which formed the eastern district (?) of Chandragiri-râjyam, (a division) of the Jayaṅkoṇḍa-Toṇḍa-maṇḍalam."

[5] *Ind. Ant.* Vol. XIII. p. 127.

[6] Tuṇḍâka-vishaya was the name of the Pallava country according to a Western Chalukya inscription, *South-Indian Inscriptions*, Vol. I. p. 146, and Tuṇḍîra-maṇḍala occurs in a Tirumalai inscription, *ibid.* p. 106.

is a Sanskritised form of the well-known Toṇḍai-maṇḍalam, the ancient Tamiḻ name of the Pallava country. Though the word Toṇḍîra-maṇḍala does not stand before Chandragiri-mahârâjya, it appears from the two Madras Museum grants quoted above,[1] that the latter was considered as a portion of the former, just as the Paḍavîḍu-râjya was according to a later Vijayanagara inscription.[2] The granted village lay to the north of **Chiruvâpurî**, to the south of **Panappâka,** to the west of **Toranallûri**, and to the south-west of the **Araṇi river.** Of these boundaries, the villages of "Panappakkam" and "Toranullur" are in the Poṉṉêri tâlukâ,[3] and the Âraṇi river passes through the same tâlukâ. Consequently, the village of Nallûr must be looked for in the Poṉṉêri tâlukâ. On the Poṉṉêri *Taluk Map* there is a village called **Vaḍakku-Nallûr** (No. 124), which is to the south-west of the Âraṇi river, to the south of Śevuṭṭu-Panappâkkam (No. 125), and to the north-west of Turanallûr (No. 123), which is probably the same as the "Toranullur" of the *Chingleput Manual* and the Toranallûri of the inscription. Though the remaining boundary, Chiruvâpurî, is not found on the *Taluk Map*, Vaḍakku-Nallûr may be safely identified with Nallûri or Śrînallûr, the village granted by the inscription.

TEXT.[4]

First Plate.

1 [शु]भमस्तु । श्रीगणाधिपतये नमः ।

2 नम(:)[स्तुं]गशिरश्चुंबिचंद्रचामरचारवे । त्रैलो-

3 क्यनगरारंभमूलस्तंभाय शंभवे । [१*] हरे-

4 [र्ली]लावराहस्य दं[ष्ट्रा]दंड(:)स्स पातु वः । हे-

5 माद्रिकलशा यत्र धात्रि[5] च्छत्त्रश्रियं दधौ । [२*] हेमांभो-

6 रुहकिंज[ल्क]पुजपिंजरितांघ्रये[6] । विघ्नेश्वरा-

7 य विघ्नानां निहंत्रे विदधे नमः । [३*] [7]विष्णारादिव-

8 राहस्य मूर्तिर्नित्यं श्रियेस्तु वः । धात्रीं मह-

9 ति दंष्ट्राग्रे धत्ते यस्तु श्रिया सह । [४*] यद्दंष्ट्र[ां]कुर-

10 गा हि भूरिह सतां कर्माणि वेदार्थिनां तैर्नं-

11 दत्यमरा[8] हरिः कुलगुरुस्तेषां तदिया[9] घनाः [।*]

12 ते वर्षन्ति भवंति सर्वलतवासस्थानि[10] व्रिक्षा[11] प्र-

13 जास्तैर्नंदंति पितामहप्रणिहितास्तस्मै न-

14 मः पीत्तिणे[12] । [५*] [13]आसीत्त्रैलोक्य[जी]वातुरानंद इव मू-

15 र्तिमान् । परमेश्वरकोटीरप्रथमाभरणं[14] शशी । [६*]

16 तदन्वये महातेजा यदुरासीन्महीपतिः[15] [।*] सोम-

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[1] See p. 119, note 4.
[2] *Ind. Ant.* Vol. XIII. p. 132, verse 53 of the text.
[3] Mr. Crole's *Chingleput Manual*, pp. 345 and 346.
[4] From three ink-impressions by the late Sir Walter Elliot.
[5] Read धात्री.
[6] Read पुञ्ज.
[7] Read विष्णो°.
[8] Read तैर्नन्दन्त्यमरा.
[9] Read तदीया.
[10] Read व्रतिका.
[11] Read वृक्षा.
[12] To the त्त of पीत्तिणे both *i* and *î* are attached; read पोत्रिणे.
[13] Read चासीत्त्रै°.
[14] To the ट of कोटीर both *î* and *ô* are attached.
[15] Read महीपतिः.

17 वंश्या यतः श्लाघ्यायादवा इति विश्रुताः । [७*] तस्मि-
18 न्[1] यदुकुले श्लाघ्ये [2]सोभू[च्छ्रि]संगमेश्वरः । येन पूर्व-
19 [वि]धानेन पालिताः सकलाः प्रजाः । [८*] यद्यशःपुं-[3]
20 [ड]रीकस्य कर्णिका कनकाचलः । मक[रं]द्रप्र-
21 वाहोभून्महामंदा[कि]नि[4] नदी । [९*] तस्य श्री[संग]मे-[5]
22 द्रस्य पुत्रोभूत् पुण्यवैभवात् । [6]विरश्रिमंग-
23 व्हादर्शो[7] वीरसिभुकभूपतिः । [१०*] समाचिरलसं [लोका]
24 श्रभुजंगविभूषणं [।*] वदंत्यनुग्रनाम[ा]नं शि[वं]

Second Plate; First Side.

25 यं भुक्कभूपतिं [११*] यत्कीर्तिलक्ष्माः[8] क्रीडंत्या [ब्र]-
26 ह्मांडं[9] रत्नमंटपं[10] । मुक्ताच्छन्नं शशां-
27 क[स्तु] दीपः शुक्रदिवाकरौ । [१२*] धर्मेण[11] रक्षति
28 क्षोणीं वीरश्रीभुक्कभूपतौ । निरातंका भ-
29 [य]ात्तस्मिन्नित्यभोगोत्सवाः प्रजाः [१३*] गौरीरक्ष-
30 चरात्तस्मात् प्रादुरासीन्महेश्वरात् । श[क्य]ा
31 प्रतीत स्कंदांशो राजा हरिहरेश्वरः । [१४*] सर्व-
32 वर्णाश्रमाचारप्रतिपालनततपरे[12] । तस्मिन्
33 चतु(:)स्समुद्रां[त]ा भूमिः कामदुघाभवत् [१५*] सिं-
34 हासनजुषस्तस्य कीत्या[13] भांति दिशो दश । उ-
35 दयाद्रिगतस्यें[दो]ज्योत्स्नायेव[14] कलानिधेः । [१६*]
36 [15]तुलापुरुषदानादिमहादानानि षोडश । क-
37 तवान् प्रतिराजन्यवज्रपातात्मवैभवः[16] ॥ [१७*]
38 [17]श्रीमद्राजाधिराजराजपरमेश्वरः । पूर्वद-
39 क्षिणपश्चिमोत्तरसमुद्राधीश्वरः । अनि[वा]-
40 रित[ः ।*] दुष्टराजराजन्यभुजंगवैनतेयः ।
41 [श]रणागतवज्रपंजरः । कलिकालधर्मः ।
42 कर्णाटकलक्ष्मीकर्णावतंसः । चतुवर्णाश्र-[18]

[1] Read तस्मिन्.
[2] Read सोभूच्छ्री.
[3] The *anusvára* is at the beginning of the next line.
[4] Read मन्दाकिनी.
[5] The *anusvára* is at the beginning of the next line.
[6] Read वीरश्री.
[7] Read °दर्शो वीरश्रीभुक. To the स of वीरसि both *i* and *á* are affixed.
[8] Read यत्कीर्तिलक्ष्म्याः.
[9] Read ब्रह्माण्डं.
[10] Read मण्डपः.
[11] Read धर्मेण.
[12] Read तत्परे.
[13] Read कीर्त्या.
[14] Read °स्येन्दोर्ज्योत्स्नयेव.
[15] Read पुरुष.
[16] Read पातात्तवैभवः
[17] Read °ाधिराज.
[18] Read चतुर्वर्णा°.

43 [म]पालकः । कुलगिरितटलिखितघोषणः [।*]
44 [र]णरंगभिषणः[1] । परराजराजीवसुधाक-
45 रः । परनारीसहोदरः । पुण्यश्लोकप्रह्रषः[2] ।
46 शार्दूलमदभंजनः । चेरचोळपांड्यस्थ[ा]-
47 पनाचार्यः । वेदभा[ष्य]प्रकाशकः । वैदीकमा[र्ग]-
48 [स्थ]ापनाचार्यः । कर्मोपिताध्वर्यः[3] । राजकल्य[ा*]णशेख[र][ः ।*]

Second Plate; Second Side.

49 [4][सि]धसारस्वतेत्यादि[वि]रुदावळिभूषितः स खलु [श्रीं]विरप्र-[5]
50 तापहरिह[रदे]वमहारायः । धात्रीनेत्रगुणक्षपेतरयुते[6] श्रिसा-
51 लिवाहे गते [शाखे[7] गो]त्रधच प्रमादिनि तिथौ मास्यूर्जके ना-
52 मनी[8] । पक्षे तत्र वळक्षके बुधदिने [9]श्रीपौर्णिमास्यां[10] तिथौ (।)
53 काले पु[ण्य]म[हं]तरे[11] शुभकरे सोमोपरागे वरे । [१८*] श्रीतुं-[12]
54 गभद्रापरिखे[13] नगरे विजयांह्वये[14] । पंपायां भास्कर[क्षे]-
55 त्रे श्रीविरूपाक्षसंनिधौ । [१९*] चंद्रगिरिमहाराज्ये प्रा[ज्ये]
56 पैयुरिकोटके[15] । नलटुरिपार्श्वसीमाख्ये मेगुणाव[ल]-
57 नाडुके । [२०*] तोंडीरमंडले ख्याते विद्वद्भि(ः)रुपशोभिते [।*] चि[रु]-
58 वापुर्युदग्भागे पनप्पाकस्य दक्षिणे । [२१*] नैर्ऋत्यामर[र]-
59 सीनद्यास्तीरनम्नुरिपश्चिमे[16] । [२२*] स [17]तत्तासीद्ग्रामवरो
60 ग्रामो [18]नम्नुरिसं[ज्ञि]तः । पार्श्वकेदारजनुषा यो रेजे स-
61 स्यसंपदा । [२३*] [19]वुमारमाकळत्ताभ्यां[20] सहितौ शिवके-
62 शवौ । यळंगोविल्नीलदृषन्नामानौ[21] यत्त[22] तिष्ठतः । [२४*]
63 पुरं सावणराजीय्यं[23] प्रतिनाम्नेति विश्रुतं ।

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[1] Read भीषणः.
[2] Read °हर्षः.
[3] Read °ध्वर्युः.
[4] Read सिद्ध.
[5] Read श्रीवीर.
[6] Read क्षपेश्वरमिते श्रीशा°
[7] Read शाके.
[8] Read नामनि. The grammatically correct reading, which is, however, precluded by the metre, would be °र्जकनामनि.
[9] To the श्र both long and short *i* are attached.
[10] Read पौर्णमास्यां तिथौ.
[11] Read महत्तरे.
[12] The *anusvâra* is at the beginning of the next line.
[13] Read परिखे.
[14] Read विजयाह्वये.
[15] Read पैयूरिकोट्टके.
[16] Read नम्नूरि. The second half of verse 22 seems to have been omitted. Probably the omitted portion contained the boundary of the granted village in the western direction.
[17] Read तत्रा°.
[18] Read नम्नूरि.
[19] Read उमा.
[20] Read कलत्राभ्यां.
[21] Read दृष°.
[22] Read यत्र.
[23] Read राजीयं.

64 [1]वृत्तिद्वादशसंयुक्तं तमिमं ग्राममुत्तमं । [२५*] सर्वमा-
65 न्यं चतुस्सीमासंयुतं च समंततः । निधिनिक्षेप-
66 पाषाणसिध्ध[स]ाध्यजलान्वतं[2] । [२६*] [3]अक्षाण्यागामिसं-
67 यु[क्तं[4] अ]ष्टभो[ग्यं] सुभूतिदं[5] । वापीकूपतटाकैश्च क-
68 च्छारामैश्च शोभितं । [२७*] [6]पुत्तपौत्तादिभिर्भोग्यं (।) क्रमा-
69 [द]ाचंद्रतारकं । [7]दानस्य[ा*]धमनस्यापि विक्रयस्या-
70 पि चोचितं । [२८*] [8]अदाद्ग्रामवरं रंम्यं [9]श्रीनल्लुरि[ति] सं-[10]
71 ज्ञितं । [श्री]भक्ताध्वरिव[र्य्य]ाय सानुजाय विपश्चीते[11] । [२९*]
72 [12]सिभरद्वाज[गो]त्तिय्यवरनारायणा[त्म]जः । आर्चै [श्रीभ]-
73 क्त्यज्व[ा*] तु ष[ड्व]त्तिमिह चाश्नुत । [३०*] तस्यानुजो महातेजा[ः*][13] श्रुतिसा[ग]-
74 [र]पारगः । नृसिंहयज्वा च क्र[ति][14] वृति[ष]ट्कमवाप्तवान् । [३१*] परितः[15]
75 प्रयितै[स्निग्धै] पुरोहितपुरोगमैः । विविधैर्वि[बु]धै[ः*] स्रौत[पथि]-[16]

Third Plate.

76 [कै]रधिकैर्गिरा । [३२*] वीरः श्रीवरभुक्कभूपतनयः क्ष्मा-
77 पालचूडा[मणी]ः[17] [18]पुंखत्कीर्तिविभूषित-
78 [त्रि]भुवनः स्फूर्जत्[प्र]तापोदयः [।*] आचंद्रार्कम[गा]-
79 [रव]त् वसु[म]तीमाचक्रवाळाचलं श्रीमानाहव[राघ]-
80 वो हरिहर[ः*] स्वां पालयत्यन्वहं । [३३*] स भूयो याजको धीमान् को-
81 टिशा[र]ाध्यनंदनः । शासनश्लोककर्ता वै मल्लनाराध्यवृ-
82 त्तिकः । [३४*] तच्छासननिदं[19] स्वामीशासनेन विलेखितं । शासना-
83 चार्यवर्य्येण मुद्दणेन च शिल्पि[न]ा ॥ [३५*] स्वदत्ता[द्*]द्विगु[णं] पु-
84 ण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं नि-

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[1] Read वृत्ति.
[2] Read सिद्ध and जलान्वितम्.
[3] Read अक्षिण्या°.
[4] Read युक्तमष्ट.
[5] Other inscriptions read सभूरुहं instead of सुभूतिदं.
[6] Read पुत्रपौत्रा°.
[7] To the दा a second vertical line is attached besides the sign of length.
[8] To the दा of अदा a second sign of length is affixed.
[9] Read नल्लूरि°; the *akshara* ति is engraved below the line.
[10] The *anusvâra* is at the beginning of the next line.
[11] Read विपश्चिते.
[12] Read श्रीभरद्वाज; गोत्तिय्य, *i.e.* गोत्रीय, is used in the sense of सगोत्र.
[13] The letter जा is engraved above the line.
[14] The letter ति is engraved below the line; read क्रती वृत्ति.
[15] Read परीतः प्रयतैः स्निग्धैः.
[16] Read श्रौतपथि°.
[17] Read मणिः.
[18] Read प्रेंखत् ?
[19] Read °नमिदं स्वामि.

85 फलं भवेत् । [३६*] स्वदत्तां परदत्तां वा यो हरेति[1] वसुंधरा[म्*] षष्टि-[2]
86 र्वसहस्राणि विष्ठायां जायते क्रिमिः । [३७*] एकेव[3] भगिनी लो-
87 के सर्वेषामेव भूभुजां । न भोज्या न करग्राह्या विप्रदत्ता व-
88 सुंधरा । [३८*] सामान्योयं धर्मसेतुं[4] नृपाणां काले काले पा-
89 लनियो[5] भवभ्रिः । सर्वानेतान् भाविनः पार्थिवेंद्रान् भूयो
90 भूयो याचते रामचंद्रः । [३९*] मद्वंशजाः परमहीपति[वं]शजा
91 वा ये वंशजा[:*][6] [7]सततमुज्वलधर्मचित्ता[:*] । [8]तद्धर्ममेव परि-
92 पालनमुद्वहंति [9]तस्मादपद्मयुगळं शिरसा वहामि ॥ [४०*]
93 श्रीविरूपाक्ष[10] [॥*]

TRANSLATION.

(Line 1.) Let there be prosperity! Obeisance to the blessed Gaṇâdhipati!

(Verse 1.) Adoration to Śambhu (Śiva), who is adorned, as with a *châmara*, with the moon that is kissing (*his*) lofty head, (*and*) who is the principal pillar at the building of the city (*which consists*) of the three worlds!

(V. 2.) Let it protect you,— the staff-like tusk of Hari (Vishṇu), who disported himself as a boar, (*placed*) on which (*tusk*) the Earth resembled a parasol, with the golden mountain (Mêru) as its point!

(V. 3.) I make obeisance to Vighnêśvara (Gaṇapati), the remover of obstacles, whose feet are dyed yellow by the mass of the stamina of golden lotus-flowers.

(V. 4.) Let it always bring you prosperity,— the body of Vishṇu, the primeval Boar, who carries on the tip of (*his*) huge tusk the Earth along with Śrî (Lakshmî)!

(V. 5.) Obeisance to that Boar, on whose graceful tusk rests the Earth!— On this (*earth*) (*are performed*) sacrifices by good men who know the meaning of the Vêdas; by these (*sacrifices*) the gods are pleased; the head of the race of these (*gods*) (*is*) Hari (Indra); to him (Indra) belong the clouds; these (*clouds*) pour forth rain; by rain all creepers and grain grow; (*and*) by these, the men created by Pitâmaha (Brahmâ) are gladdened.

(V. 6.) There was (*produced*) the Moon, who supports the life (*of the inhabitants*) of the three worlds, who appears to be an incarnation of joy, (*and who is*) the chief ornament on the diadem of Paramêśvara (Śiva).

(V. 7.) In his (*the Moon's*) race, there was a glorious ruler of the earth, (*called*) Yadu, after which praiseworthy (*king*) the descendants of the race of the Moon are (*also*) called Yâdavas.

(V. 8.) In this praiseworthy race of Yadu was born that glorious lord Saṁgama, by whom all subjects were protected according to the ancient rules.

(V. 9.) The lotus of his fame had the golden mountain (Mêru) for its seed-vessel, (*and*) the great Mandâkinî (Gaṅgâ) river for a stream of honey.

[1] Read हरेत. [2] Read षष्टिं वर्ष. [3] Read एकैव. [4] Read सेतुर्नृ°.
[5] Read पालनीयो भवद्भिः. [6] Read भूभुजः? [7] Read °मुज्ज्वल.
[8] Read मद्धर्म°. [9] Read तत्पाद. [10] In Kanarese characters.

(V. 10.) In consequence of (*his*) numerous good deeds (*in former births*), this glorious king Saṁgama begat a son, the glorious king **Vîra-Bhu[k]ka**, who was an auspicious mirror to the goddess of heroes.[1]

(V. 11.) People identify this king **Bhukka** with Śiva, devoid of terrible surnames, as he is slow of fire (*i.e.* anger) (*and*) not surrounded by dissolute friends (*bhujaṁga*), [while Śiva is quick of fire and adorned with serpents (*bhujaṁga*)].

(V. 12.) The sporting goddess of his fame (*had*) the mundane egg for a jewelled hall, the Moon for a parasol (*set with*) pearls, and Venus and the Sun for a (*double*) lamp.

(V. 13.) While that glorious king **Vîra-Bhukka** was righteously protecting the earth, the people, unafflicted by calamities, were continually enjoying festivals.

(V. 14.) From this great lord (*mahêśvara*), who was the husband of **Gaurî**, was born the lord **Harihara**, a king who was renowned by (*his*) power (*śakti*), (*and*) who was a partial incarnation of Skanda.[2]

(V. 15.) While this (*king*) was engaged in upholding the observances of all the castes and orders, the earth up to the four oceans became the celestial cow (*in fulfilling all desires*).

(V. 16.) The ten directions are illumined by the fame of him who is seated on the throne, as by the light of the full-moon who is standing over the eastern mountain.

(V. 17.) Having taken away the wealth of rival kings (*as suddenly*) as a falling thunderbolt, (*he*) performed the sixteen great gifts, *viz.* the gift of his weight (*in gold*), etc.

(Line 38.) This glorious **Vîrapratâpa-Hariharadêva-Mahârâya**, who was adorned by a series of such *birudas* as :— The illustrious king of kings and the supreme lord of kings; the lord of the eastern, southern, western and northern oceans; the unopposed; a Vainatêya (*i.e.* Garuḍa) to the snakes (*which are*) wicked kings and princes; an adamantine cage for refugees; the Dharma (*i.e.* Yudhishṭhira) of the Kali age; the ear-ornament to the goddess of the **Karṇâṭaka** (*country*); the supporter of the four castes and orders; he whose proclamations are engraved on the slopes of the principal mountains; he who is formidable on battle-fields; the moon to the day-lotuses (*which are*) hostile kings; a brother to the wives of others; he whose (*only*) delight is the fame of virtue; the destroyer of the pride of the **Tiger**;[3] the master in establishing the **Chêra**, **Chôḷa**, and **Pâṇḍya** (kings); the publisher of the commentaries on the Vêdas; the master in establishing the ordinances prescribed by the Vêdas; he who has provided the Adhvaryu (*priests*) with employment; the auspicious ornament of kings; he whose eloquence is well-known ;—

(Verse 18.) After the auspicious **Sâlivâha Sâka** (*year*) measured by the earth (1), the eyes (2), the qualities (3), (*and*) the moon (1), (*i.e.* 1321), had passed, ...[4] in the (*cyclic year*) **Pramâdin**, in the month called **Ûrjaka (Kârttika)**, in the bright fortnight of this (*month*), on **Wednesday**, the holy full-moon *tithi*, at the lucky time of an auspicious (*and*) excellent eclipse of the moon ;—

(V. 19.) At the city (*nagara*) called Vijaya (*i.e.* **Vijayanagara**), whose moat is the holy **Tuṅgabhadrâ**, at **Pampâ**, at the **Bhâskara-kshêtra**, in the presence of (*the god*) **Śrî-Virûpâksha** ;—[5]

[1] The mirror is one of the eight auspicious objects (*ashṭa-maṅgala*). In saying that Bukka was an "auspicious mirror" to the goddess of heroes, the composer probably meant that the king was a special favourite of that goddess.

[2] The god Skanda is the son of Mahêśvara (Śiva) and Gaurî, and bears a spear (*śakti*).

[3] The tiger was the emblem of the Chôḷa kings.

[4] The unintelligible syllables गोचपच and the word तिंधौ, *i.e.* तिथौ, after प्रमादिनि are left untranslated; see p. 119 above.

[5] The construction is here interrupted by verses 20 to 24. The verb follows in verse 29.

(V. 20.) In the great **Chandragiri-mahârâjya**, in **Paiyûri-kôṭṭa**, in the **Meguṇâ-vaḷanâḍu** (*also*) called **Nalaṭuripâḷem-sîmâ**;—

(V. 21.) In the renowned **Toṇḍiramaṇḍala**, which is adorned by learned men, on the northern side of **Chiruvâpurî**, on the south of **Panappâka**;—

(V. 22.) On the south-west of the **Araṇî river**, (*and*) on the west of **Toranallûri**;—

(V. 23.) There was the best of villages, the village called **Nallûri**, which was resplendent with an abundance of corn, growing in the neighbouring paddy-fields;—

(V. 24.) Where Śiva and Kêśava (Vishṇu) under the names of **Yaḷaṅgôvil** and **Nîladrishad** reside along with (*their*) consorts Umâ and Ramâ (*respectively*).

(V. 25.) This best of villages, which was well known under the other name **Sâvaṇarâjiyapuram**, (*and*) which was accompanied with twelve shares;—

(V. 26.) Free of taxes, up to (*its*) four boundaries on all sides, together with treasures, deposits, stones, actuals, outstandings, and water;—

(V. 27.) Together with the *akshiṇî* and *âgâmin*, with the eight enjoyments(?), productive of great wealth, adorned with ponds, wells, tanks, marshes and groves;—

(V. 28.) To be enjoyed in regular succession by sons, grandsons, and so forth, as long as the moon and the sun (*endure*), (*and*) with the right to present, mortgage, and sell (*it*);—

(V. 29.) (*The king*)[1] gave (*this*) excellent (*and*) lovely village, called **Śrînallûr**, to the learned [Au]bhaḷa,[2] the best of sacrificers,[3] and to his younger brother.

(V. 30.) The pious **[Aubha]ḷa-Yajvan**, the son of Nârâyaṇa, who was the best of the descendants of the holy *gôtra* of Bharadvâja, received six shares of this (*village*).

(V. 31.) His younger brother, the pious (*and*) glorious **Nṛisiṁha-Yajvan**, who had crossed the ocean of the Vêdas, also received six shares.

(V. 32.) Surrounded by several pious (*and*) amiable scholars, who walked in the path prescribed by the Vêdas, who were full of eloquence, (*and*) who were headed by the family priest (*purôhita*).[4]

(V. 33.) The son of the favourite of fortune, king **Bhukka**,—the heroic **Harihara**, the crest-jewel of kings, the illustrious Râghava (Râma) in war, whose roaming (?) fame adorns the three worlds, and whose brilliant power is (*always*) rising, protects day by day, as long as the moon and the sun (*endure*), like a (*single*) house, the earth which is his own, up to the Chakravâla mountain.

(V. 34.) The composer of the verses (*ślôka*) of (*this*) edict (*śâsana*) (*was*) the wise son of Kôṭiśârâdhya, **Mallanârâdhyavṛittika**, who had frequently performed sacrifices.

(V. 35.) The sculptor **Muddaṇa**, the best among the masters (*of the writers*) of edicts, caused this edict to be engraved by order of the lord (Harihara).

[Verses 36 to 39 are four of the usual imprecatory verses.]

(V. 40.) "I bear on (*my*) head the pair of the lotus-feet of those kings, either descendants of my race or descendants of the races of other kings, who, always resplendent with charitable thoughts, undertake the protection of my gift."

(Line 93.) **Śrî-Virûpâksha.**

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[1] See p. 125, note 5.

[2] This name is probably derived from Ahôbilam, a famous Vaishṇava shrine in the Karṇûl district, which is mentioned in inscriptions of Harihara II. and later Vijayanagara kings.

[3] *Adhvarin*- and *yajvan* (v. 30 f.) appear to be synonymous with *adhvaryu*, 'a student of the Yajurvêda.'

[4] This verse has to be construed with verse 29, before which it ought to stand. The composer appears to have copied it from earlier Vijayanagara grants without the necessary discrimination.

No. 20.— ACHYUTAPURAM PLATES OF INDRAVARMAN.

By E. Hultzsch, Ph.D.

The copper-plates which bear the subjoined inscription, belong to Mallapragada Surya Prakasa Rao of **Achyutapuram,** near Mukhaliṅgam, in the Gañjâm district. They were brought to my notice by Mr. G. V. Ramamurti of Parlâ-Kimeḍi, and forwarded to me at my request by the Collector of Gañjâm. The owner has consented to let me deposit the plates in the **Madras Museum.** The plates are three in number and measure $5\frac{5}{8}$ by 2 inches. Their rims are *not* raised. The second plate bears writing on both sides. The plates are in a state of nearly perfect preservation. The ring on which they were strung, and which had not yet been cut when I received the plates, is about $\frac{5}{16}''$ thick and about $3\frac{1}{4}''$ in diameter. The small oval seal, in the lower part of which the ends of the ring are secured, measures about $\frac{3}{4}''$ by $\frac{5}{8}''$. It bears, on a slightly countersunk surface, some indistinct emblem or emblems. The weight of the three plates is $15\frac{1}{4}$ oz. and that of the ring and seal 6 oz.,— total 1 ℔ $5\frac{1}{4}$ oz.

The alphabet of the inscription resembles the alphabets of the two published grants of Indravarman II.[1] The language is nearly correct Sanskṛit. With the exception of three imprecatory verses (lines 19-22) and one concluding verse (l. 23 f.), the inscription is written in prose.

The plates record a gift of land, which was made at **Kaliṅganagara** (l. 1) by one of the kings of **Kaliṅga** (l. 4) of the **Gâṅga** family (l. 6),— the *Mahârâja* **Indravarman** (l. 8), *alias* **Râjasiṁha** (l. 24), **during** (*the sun's*) **progress to the north** (*udag-ayana*, l. 13), *i.e.* during the half-year between the winter and summer solstices. Near the end of the inscription, there is a second date which is probably intended for the day on which the edict was engrossed and issued.[2] This second date is "**the eighty-seventh year** (in words and numerical symbols) **of the reign, on the new-moon of Chaitra**" (l. 23). Dr. Fleet has published another copper-plate grant of the *Mahârâja* Indravarman, *alias* Râjasiṁha,[3] which is dated in "the ninety-first year (in words and numerical symbols) of the reign." The proximity of this date (91) to that of the subjoined inscription (87) suggests that both inscriptions belong to one and the same king, **Indravarman I.** *alias* **Râjasiṁha.** This view is further corroborated by the concluding verse of the present grant, which is identical with that of the other grant, and shows that both inscriptions were drafted by the same person, *viz.* Vinayachandra, the son of Bhânuchandra. Besides, the introductory passage which celebrates the virtues of the king, is literally the same in both inscriptions[4] and styles the king "**the establisher of the spotless family of the Gâṅgas,**"— an epithet which, as noticed by Dr. Fleet, does not occur in other grants of the Gâṅgas of Kaliṅga.

The object of the grant was a portion of a field in the village of **Siddhârthaka** in the district of **Varâhavartanî**[5] (l. 8), which was given to a Brâhmaṇa of the Chhandôga school (l. 12). The field was situated near a tank named *Râjataṭâka* (ll. 10 and 15), *i.e.* "the King's Tank," the water of which the donee was permitted to utilise for irrigation purposes (l. 17 f.).

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[1] See the photo-lithographs, *Ind. Ant.* Vol. XIII. p. 120 f. and p. 122 f.

[2] Similar double dates occur in other Gâṅga grants; *Ind. Ant.* Vol. XIII. pp. 120 and 122 f., and Vol. XVIII. p. 144.

[3] *Ind. Ant.* Vol. XVI. pp. 131 ff.

[4] The only exception to this is the omission of the word *sukha* after *sarva-ṛtu* in line 1 of the Achyutapuram plates.

[5] The same district is referred to in two other Gâṅga grants; *Ind. Ant.* Vol. XIII. pp. 120 and 273.

According to line 12f. the grant was made on the occasion of the consecration of a tank (*taṭâka*)[1] in honour of the king's mother. This tank appears to be distinct from the "King's Tank" (*Râjataṭâka*), near which the field was situated.

TEXT.[2]

First Plate.

1 ओं[3] स्वस्ति [॥*] सर्व्वर्तुरमणीयाद्विजयकलिङ्गनगरात्सकलभुवननिर्म्माणैक-
2 सूत्रधारस्य भगवतो [4]गोकर्णस्वामिनश्चरणकमलयुगलप्रणामा-
3 द्दपगतकलिकलङ्को विनयनयसम्पदामाधार: स्वासिधारापरि-
4 स्पन्दाधिगतसकलकलिङ्गाधिराज्यश्चतुरुदधितरङ्गमेखलावनित-
5 लप्रविततामलयशा(:) अनेकसमरसंक्षोभजनितजयशब्दो
6 गाङ्गामलकुलप्रतिष्ठ: प्रतापातिशयानामितसमस्तसामन्त-

Second Plate; First Side.

7 चूडामणिप्रभामञ्जरीपुञ्जरञ्जितचरणो मातापितृपादानुध्यात:
8 परममाहेश्वर: श्रीमहाराजेन्द्रवर्म्मा । वराहवर्त्तन्यां सिद्धार्थकग्रामे
9 सर्व्वसमवेतान्कुटुम्बिनस्समाज्ञापयति [॥*] विदितमस्तु वो यथास्मिन्ग्रा-
10 मे राजतटाकचेत्रे[5] हलस्य भूम्यंदीकृत्य सर्व्वकरपरिहा-
11 रेणाचन्द्रार्कप्रतिष्ठङ्कृत्वा [6]मातापितृभ्यामात्मनश्च पुण्याभिवृद्धये गौत-
12 मसगोत्राय च्छन्दोगसब्रह्मचारिणे दुर्ग्गशर्म्मणे मातृभट्टारिक[ा*]-

Second Plate; Second Side.

13 [illegible]पनमुदगयने[7] उदकपूर्व्वमस्माभिस्संप्रदत्ता [।*]
14 तद्विदित्वा स्वभूमिमनुपालयता[न्न] केनचित्परिवाधा[8] कार्य्या । सीमालिङ्गानि [।*]
15 पूर्व्वेण राजतटाकपाली [।*] सैव दक्षिणेन [।*] पश्चिमेन परिपाट्या वल्मी-
कत्रयं [।*]
16 उत्तरपाट्या कपाटस्त्युपरि पाषाणस्तत: सेष्टकोत्य: पाषाण-

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[1] The grant recorded in the Alamanda plates was made on a similar occasion; see *ante*, p. 20. The construction of a tank is one of the seven meritorious acts called *saṁtána* or *saṁtati*; see *ante*, p. 92, note 3.

[2] From the original plates.

[3] Expressed by a symbol in the original.

[4] Read गोकर्णं.

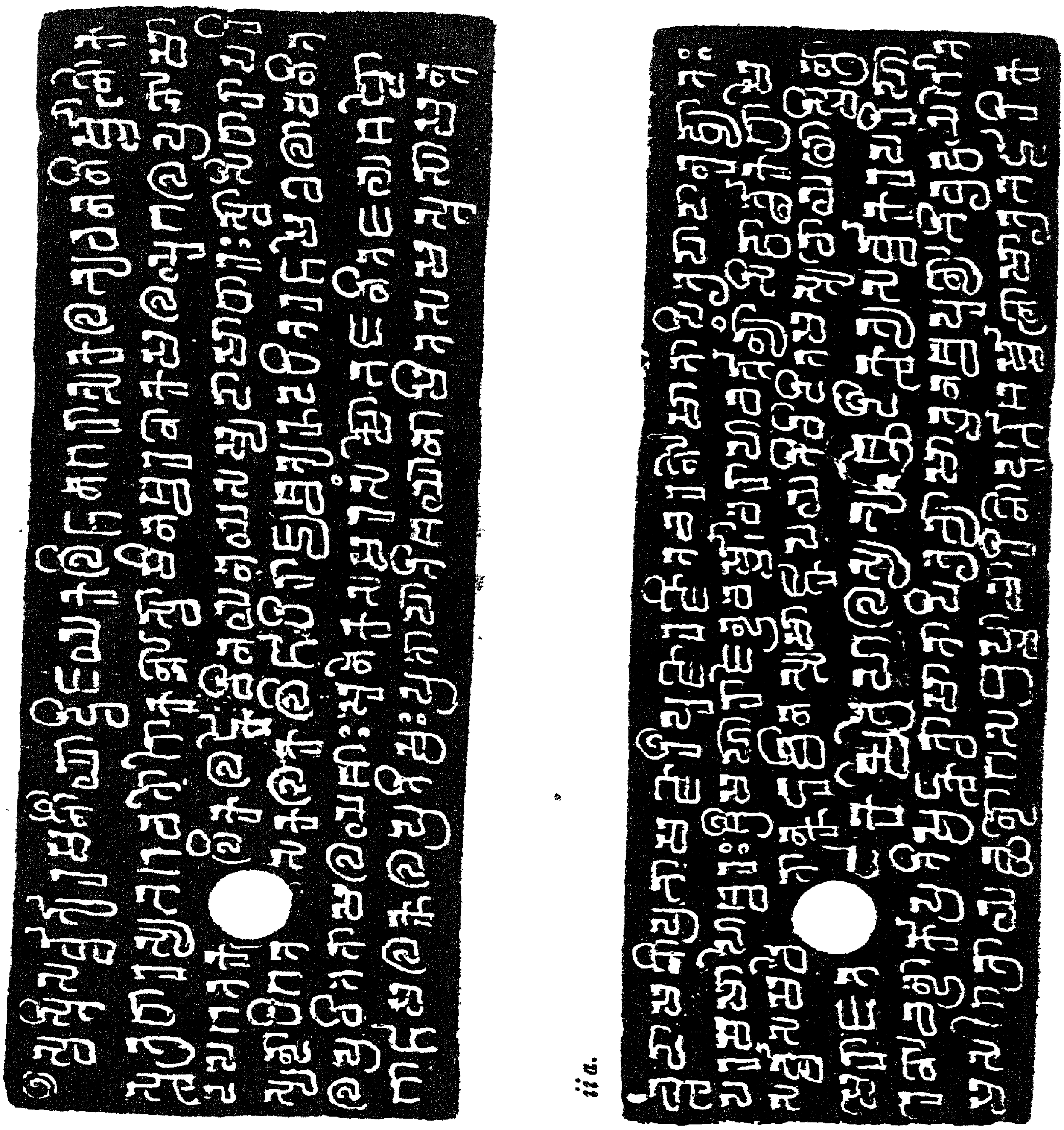
[5] The engraver had originally omitted the word राजतटाकचेत्र. He discovered his mistake after he had written the words हलस्य भूम्यंदीकृत्य, which he effaced, and over which he engraved राजतटाकचेत्रे ह°. Distinct traces of the effaced letters are visible on the original plate and on the photo-lithograph.

[6] Read [illegible]

[7] Read प्रतिष्ठापन उदगयन.

[8] Read °बाधा.

Achyutapuram Plates of Indravarman.—The Year 87.



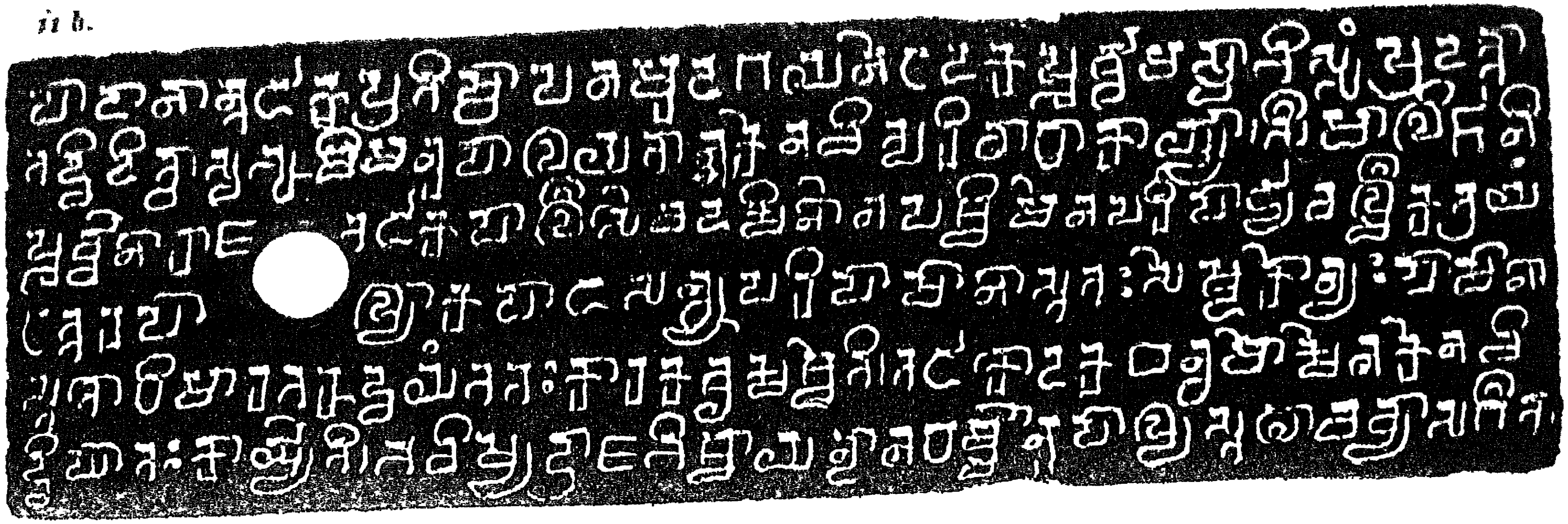
ii a.

E. HULTZSCH.

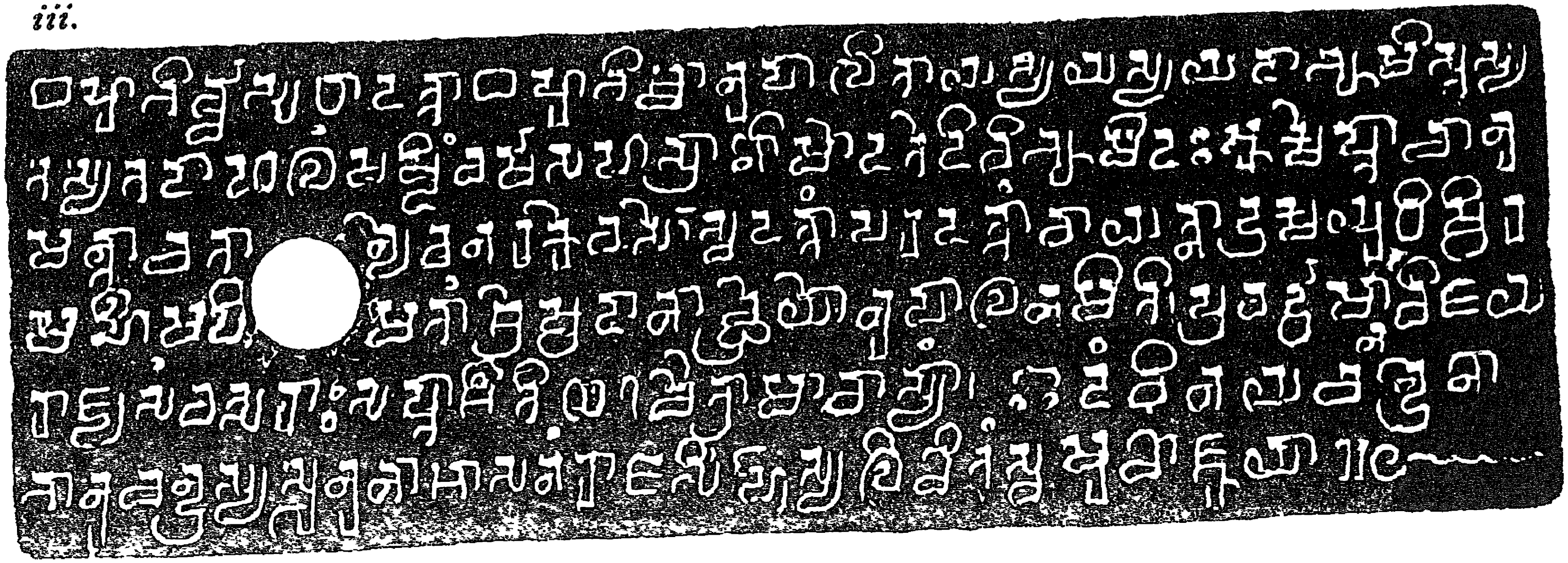
FULL-SIZE.

W. GRIGGS, PHOTO-LITH.

ii b.



iii.



17 स्ततो धिमारतरुद्वयं ततः कारकहृद्वयेति । तटाकोदकबन्धमोचे न केनचि-

18 द्विघातः कार्य्येति[1] । भविष्यद्राजभिश्चायन्दानधर्म्मोनुपाल्यस्तथा च व्यासगीता[2] [।*]

Third Plate.

19 बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता [।*] यस्य यस्य यदा भूमिस्तस्य

20 तस्य तदा फलं [॥*] षष्टिं वर्षसहस्राणि मोदते दिवि भूमिदः [।*] आच्छेत्ता चानु-

21 मन्ता च तान्येव नरके वसेत् [॥*] स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधि- ष्ठिर [।*]

22 मही[3] म[हि]मतां श्रेष्ठ दानाच्छ्रेयोनुपालनमिति । प्रवर्द्धमानविजय-[4]

23 राज्यसंवत्सराः सप्ताशीति[:*] ८० ७ चैत्रामावास्यां । इदं विनयचन्द्रेण

24 भानुचन्द्रस्य सूनुना [।*] शासनं राजसिंहस्य[5] लिखितं स्वमुखाज्ञया ॥

TRANSLATION.

(Line 1.) Ôm. Hail! From the victorious (*city of*) **Kaliṅganagara**, which is pleasant in all seasons,— the devout worshipper of **Mahêśvara, the** glorious *Mahârâja* **Indravarman**,— who adores the feet of (*his*) mother and father; whose feet are reddened by the dense clusters of the light of the jewels on the crests of all vassals, prostrated by (*his*) excessive valour; who has (*effected*) the establishment of the spotless race of the **Gâṅgas**; who has caused the cry of "victory" to resound in the turmoil of many battles; whose spotless fame is spread over the surface of the earth which is girt by the waves of the four oceans; who has acquired the sovereignty over the whole (*country*) of **Kaliṅga** by the quivering of the edge of his own sword; who is a receptacle of modesty, wisdom, and wealth; (*and*) who is freed from the stains of the Kali (*age*) by (*his*) prostrations at the pair of lotus-feet of the god **Gôkarṇasvâmin**, the sole architect for the construction of the whole world,— addresses (*the following*) order to the ryots and all (*other inhabitants*) of the village of **Siddhârthaka** in (*the district of*) **Varâhavartanî**:—

(L. 9.) "Be it known to you that, at the consecration of a tank (*in honour*) of the feet of the lady (*our*) mother, during (*the sun's*) progress to the north (*udag-ayana*), we have given, with libations of water, (*one*) plough of land in a field (*near*) the *Râjataṭâka* in this village,— having portioned (*it*) off, with immunity from all taxes, having made (*the grant*) to last as long as the moon and the sun, for the increase of the religious merit of (*our*) mother and father and of ourselves,— to **Durgaśarman**, a member of the Gautama *gôtra* (*and*) a student of the Chhandôga (*śâkhâ*). Knowing this, nobody shall cause hindrance to (*the donee and his descendants*) while they preserve (*i.e.* cultivate and enjoy?) their own land.

(L. 14.) "The marks of the boundaries (*are the following*):— In the east, the *band* (*pâlî*) of the *Râjataṭâka*; in the south, the same; in the west, three ant-hills in succession; on

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[1] Read कार्यं इति.

[2] This sentence appears to be left incomplete through a mistake of the engraver. Read व्यासगीताः श्लोका भवन्ति, as in line 13 of the Parlâ-Kimeḍi plates of Indravarman, *Ind. Ant.* Vol. XVI. p. 134.

[3] Read महीं.

[4] The न of मान is entered below the line in the original; a caret (*haṁsapâda*) over the line between मा and वि marks the place in which it must be inserted.

[5] Read °सिंहस्य.

the northern side, a boulder on the top of a gate,[1] then another boulder (*covered*) with bricks, then a couple of *dhimâra* (or *adhimâra?*) trees, and then a *kâraka*[2] tree. Nobody shall cause hindrance (*to the donee*) if (*he*) opens the sluice (*udaka-bandha*) of the tank.

(L. 18.) "And future kings should preserve this meritorious gift; for there are (*the following*) verses composed by **Vyâsa**:—"

[Three of the customary verses.]

(L. 22.) (*In*) the year eighty-seven,— (*in figures*), 80 (*and*) 7,— of the prosperous and victorious reign, on the new-moon of **Chaitra**.

(L. 23.) This edict (*śâsana*) of **Râjasimha** was written at the command of his (*the king's*) own mouth by **Vinayachandra**, the son of **Bhânuchandra**.

No. 21.—CHICACOLE PLATES OF GUNARNAVA'S SON DEVENDRAVARMAN.

BY E. HULTZSCH, PH.D.

These copper-plates were found at **Chicacole** in the office record room of the Principal Assistant Collector of Gañjâm and kindly forwarded to me by Mr. C. J. Weir, I.C.S., Acting Collector of the Gañjâm district. Mr. G. V. Ramamurti of Parlâ-Kimeḍi informs me that he has no doubt that this set of plates is the missing one of the six sets which were dug up at Chicacole some years ago and purchased by Mr. Grahame.[3] Like the five other sets, these plates are now deposited in the **Madras Museum**. They are three in number and measure 8⅛ by 3⅜ inches. The margins of both sides of the second plate, and those of the inner, inscribed side of the first and third plates are raised into rims for the protection of the writing, which is in a state of very good preservation. The ring on which the plates were strung, and which had not yet been cut when I received them, is about $\frac{7}{16}$" thick and 4¾" in diameter. The small oval seal, in the lower part of which the ends of the ring are secured, measures about 1⅜ by 1¼" in diameter. It bears, in relief, on a countersunk surface, a recumbent bull, which faces the proper right and is surmounted by a crescent. The weight of the three plates is 2 ℔ 2 oz., and that of the ring and seal 1 ℔ 2½ oz.,— total 3 ℔ 4½ oz.

The **alphabet** of the inscription resembles that of the Achyutapuram plates of Indravarman I.,[4] with which,— unlike the two grants of Indravarman II.,[5]— it shares the Nâgarî forms of त and न. In line 26 f. the inscription furnishes instances of the **numerical symbols** for 100, 80, 3, and 20, and, combined with the last, of the **decimal figure** for 0.[6] The **language** is not very correct Sanskrit. With the exception of three imprecatory verses (ll. 20-24) and one verse which records the name of the writer (l. 24 f.), the inscription is in prose. As regards **orthography**,— the *jihvâmûlîya* is employed once (in °*taḥ=Kaliṅga*°, line 2), and the *upadhmânîya* five times (in lines 7, 10, 17, 18, 19). The *anusvâra* before *ś* is expressed by *ṅ* in *nistriṅśa* (l. 4), *vaṅśyêna* (l. 24), and *viṅśati* (l. 26 f.). In accordance with Pâṇini, viii. 4, 47, the letter *k* is doubled before *r* (in *dharmma-kkrama-vikkramâṇâm*, l. 19), and the letter *t* before *y* (*e.g.* in [illegible], l. 25, but not in *satya-tyâga*, l. 8), and before *r* (*e.g.* in *yattra*, l. 16, but not in *Krishṇâtrêya-sagôtra*, l. 12). The erroneous doubling of *t* in *Mâttṛichandra* (l. 24) shows that the vowel *ṛi* was pronounced as *ri*, which is actually used for *ṛi* in *kritvâ* (l. 10).

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[1] This appears to refer to the sluice of the tank. [2] This is perhaps the Telugu *gâra-cheṭṭu*, 'a bramble.'

[3] Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 7; Vol. II. p. 21 f.; and *Ind. Ant.* Vol. XIII. p. 48.

[4] *ante*, p. 127. [5] *Ind. Ant.* Vol. XIII. p. 120 f. and p. 122 f.

[6] In his *Gupta Inscriptions*, p. 292, note 2, Dr. Fleet notices two other cases of the combination of a decimal figure with a numerical symbol.

the northern side, a boulder on the top of a gate,[1] then another boulder (*covered*) with bricks, then a couple of *dhimâra* (or *adhimâra?*) trees, and then a *kâraka*[2] tree. Nobody shall cause hindrance (*to the donee*) if (*he*) opens the sluice (*udaka-bandha*) of the tank.

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The plates record the grant of the village of **Poppaṅgika** in **Saraümaṭamba**, a subdivision of the district of **Krôshṭukavartanî** (l. 9), as an *agrahâra* (l. 10) to six Brâhmaṇa brothers, who resided at **Kaliṅgânagara** (l. 11) and belonged to the Chhandôga school (l. 12). The grant was made at **Kaliṅganagara**[1] (l. 2) by one of the kings of **Kaliṅga** (l. 5) of the **Gâṅga** family (l. 4),— the *Mahârâja* **Dêvêndravarman**, who was the son of **Guṇârṇava** (l. 8). The date of the grant was the **eighth** *tithi* of the **bright** fortnight of the month of **Mâgha** (l. 11), **during** (*the sun's*) **progress to the north** (*udag-ayana*).[2] The edict itself was engrossed and issued in "**the one-hundred-and-eighty-third year** (in words and numerical symbols) of the **reign, on the twentieth** (*solar*) **day** (in words and figures) **of the month of Śrâvaṇa**" (l. 26 f.). This second date is subsequent to the first by at least several months. Unfortunately, neither of the two dates contains any elements which admit of verification, and which might thus help to fix the initial point of the Gâṅga era. The second date is preceded by the names of the writer of the edict and of an official witness (l. 24 f.), and followed by the name of the engraver (l. 27).

Owing to the uncertainty in which the Gâṅga era is still involved, nothing can at present be said about Dêvêndravarman, the son of Guṇârnava, but that he must be distinct from Dêvêndravarman, the son of Anantavarman,[3] and that the name **Guṇârṇava** occurs twice in the list of the ancestors of Chôḍagaṅga of Kalinga.[4]

TEXT.[5]

First Plate.

1 ओं[6] स्व[स्ति] [॥*] सकलवसुमतीतलतिलकायमान[ात्*] सर्व्वर्त्तुसुखरमणीयाद्विजयव-

2 तक्कलिङ्गनगरान्महेन्द्राचलामलशिखरप्रतिष्ठितस्य चराचरगुरोस्सकलभुवन-

3 निर्म्माणैकसूत्त्रधारस्य भगवतो [7]गोकर्ण्णस्वामिनश्चरणकमलयुगलप्रणामाद्वि-

4 गलितकलिकलङ्को गाङ्गामलकुलतिलको [8]निजनिस्त्रिङ्कधारोपार्ज्जितस्सकल-[9]

5 कलिङ्गाधिराज्य[:*] [10]प्रविततचतुरुदधितरङ्गमेखलावनितलामलयशा(:) अनेका-

6 हवसङ्क्षोभजनितजयशब्द[:*] प्रतापावनतसमस्तसामन्तचक्रचूडामणिप्रभाम-

7 ञ्जरीपुञ्जरञ्जितचरणः परममाहेश्वरो मातापितृपादानुध्यातो नयविनय-

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[1] The vowel of the third syllable is short here, as in the majority of other instances, while it is long in line 11, in the Chicacole plates of Anantavarman's son Dêvêndravarman (*Ind. Ant.* Vol. XIII. p. 275, text line 2), in the Alamanda plates (*ante*, p. 18, text line 2), and in the Parlâ-Kimeḍi plates of Vajrahasta, which will shortly be published by Professor Kielhorn (No. 31 below).

[2] Compare the first date of the Achyutapuram plates, *ante*, p. 127. In the Chicacole plates, *udagayana* cannot be taken in the sense of *uttarâyaṇa-saṁkrânti*, because the latter cannot coincide with the eighth *tithi* of the bright fortnight of Mâgha.

[3] *Ind. Ant.* Vol. XIII. p. 273, and Vol. XVIII. p. 146.

[4] *ibid.* Vol. XVIII. p. 170 f.

[5] From the original plates.

[6] Expressed by a symbol in the original.

[7] Read गोकर्ण्ण.

[8] Read निस्त्रिंश.

[9] Read °तसकल.

[10] As in another Gâṅga grant (*Ind. Ant.* Vol. XIII. p. 121), the participle प्रवितत is erroneously placed at the beginning of the compound, while the sense requires it to stand between अवनितल and अमलयशाः, as in two other grants (*Ind. Ant.* Vol. XVI. p. 134, and *ante*, p. 128).

Second Plate; First Side.

8 [1]शौर्य्यौदार्य्यसत्यत्यागसम्पदामाधारभूत[:*] [2]श्रीगुणार्ण्णवसूनुर्म्महाराज[:*] श्रीमा-न्देवेन्द्रवर्म्मा

9 क्रोष्टुकवर्त्तन्यान्सरडमटम्बे[3] पौप्पङ्किकग्रामे सर्व्वसमवेतान्कुटुम्बिनस्समाज्ञापयत्यस्ति[4] [॥*] विदि-

10 तमस्तु भवतां यथास्माभिरयं ग्राम[:*] सर्व्वकरभरैऽपरिहृत्याचन्द्रार्क्कप्रतिष्ठम-ग्रहारङ्कृत्वोदकपू-[5]

11 र्व्वं मातापित्रोरात्मनश्च[6] पुण्याभिवृद्धये माघमास्युदगयने [7]शुचाष्टम्यां कलिङ्ग-नगरवास्त-

12 व्येभ्यश्छन्दोगसब्रह्मचारिभ्यो[8] कृष्णात्रेयसगोत्रेभ्य वेदवेदाङ्गपारगेभ्योच्छरम्पशर्म्म-

13 भवशर्म्मशिवशर्म्मविष्णुशर्म्मसोमशर्म्मकुमारशर्म्मभ्यो[9] भ्रातृभ्य[:*] सम्पत्तस्तदेवं[10] विदित्वा यथो-

14 चितभागभोगमुपनयन्त[:*] सुखं प्रतिवसथ इति[11] [॥*] च[12] ग्रामस्य सीमा-वधयो भवन्ति [।*] पूर्व्वस्यां

Second Plate; Second Side.

15 दिशि विषयगर्त्ता गता [।*] दक्षिणस्यान्दिश्यपि गर्त्तैव [।*] पश्चि[म*]-स्यान्दिश्यपि पौप्पङ्किकपर्व्वतोद-

16 कं सायदकपर्व्वतोदकञ्च यत्रैकीभूत्वा[13] वहति यावद्दक्षिणदिक्स्था[14] गर्त्तेति [।*] उत्तरस्यान्दिशि को-

17 सम्बवृक्षगिरिणिगिरिणिवृक्ष[15] ततः कुरडुम्बिग्रामस्य च सीमा [16]नेस्तिन्दुकवृक्षऽ-पुनरपि तिन्दुक[:*]

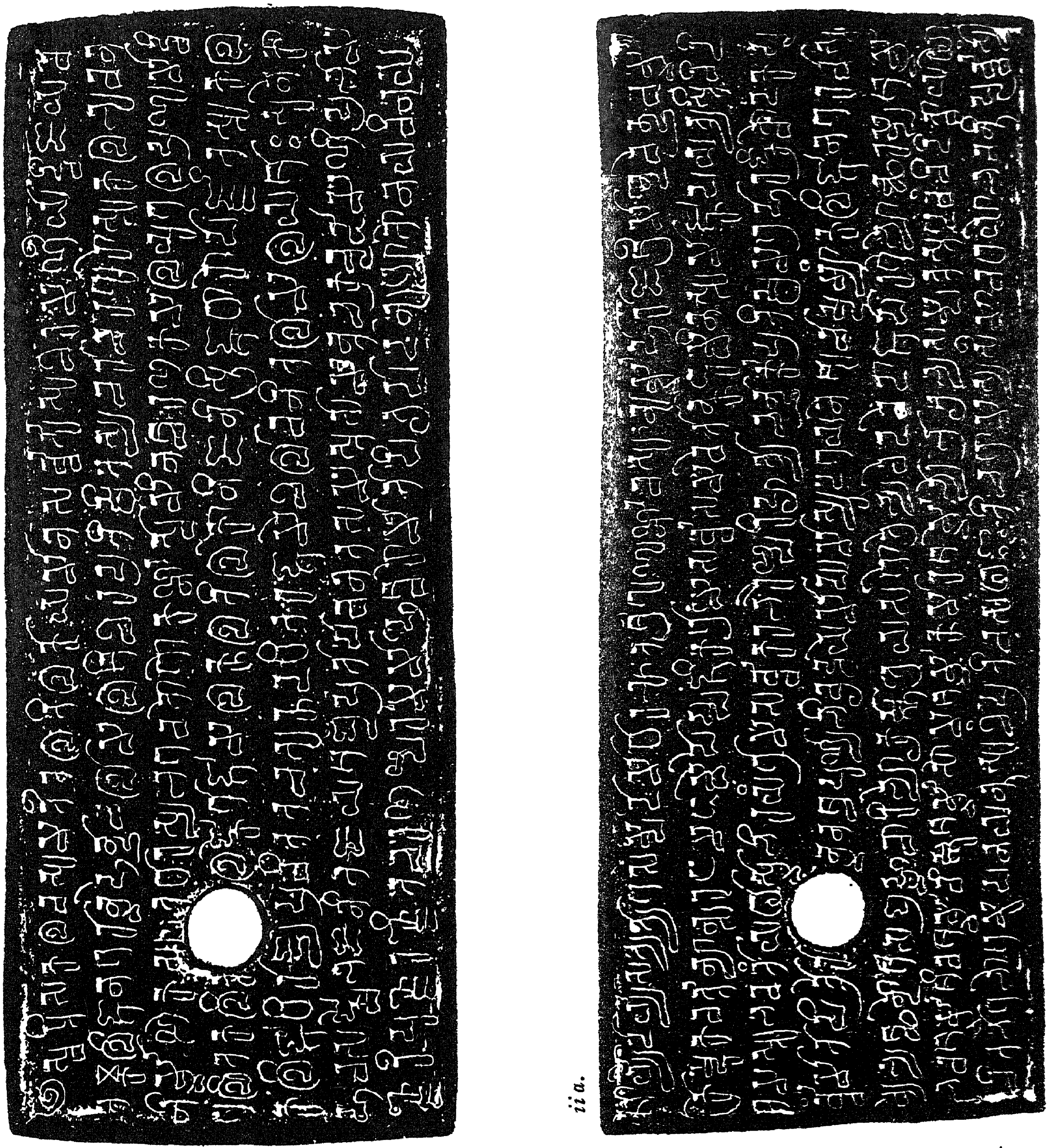
18 कुब्जज(र)म्बूवृक्षवेणुगुल्मसहितष्कतम्बवृक्ष[17] अतऽपुरुषच्छायया यावत्पूर्व्वदिक्स्था[18] विष-

19 यगर्त्तेति [॥*] भविष्यतश्च राज्ञऽप्रज्ञापयति [।*] धर्म्मक्रमविक्रमाणामन्य-[19] तमयो[गा*]दवाप्य म-

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[1] Read शौर्य्यौदार्य्य.
[2] Read गुणार्णव.
[3] Read °वर्त्तन्यां सर°. The ट of °टम्बे is badly executed, but nevertheless certain.
[4] Read °ज्ञापयति.
[5] Read °हारं कृत्वो°.
[6] Read °रात्मनश्च.
[7] Read शुक्ला.
[8] Read °चारिभ्यः and °गोत्रेभ्यो.
[9] Read शर्म्मभ्यो.
[10] Read संप्रत्तः । तदेवं.
[11] Read °वसतेति.
[12] Read चस.
[13] Read °भूय.
[14] Read दिक्स्था.
[15] Read वृक्षौ.
[16] Read ददक्षिन्दक.
[17] Read सहितः कदम्बवृक्षोतः.
[18] Read दिक्स्था.
[19] Read °माणामन्य

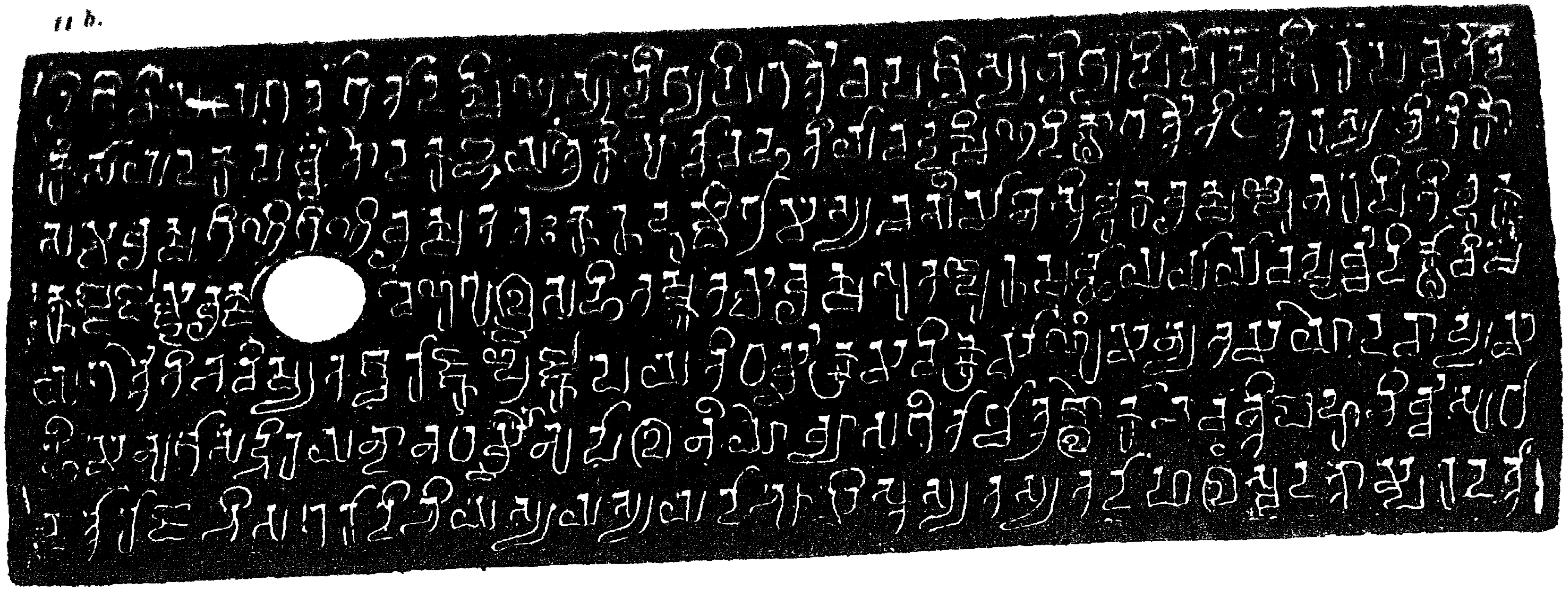
Chicacole Plates of Devendravarman.—The Year 183.



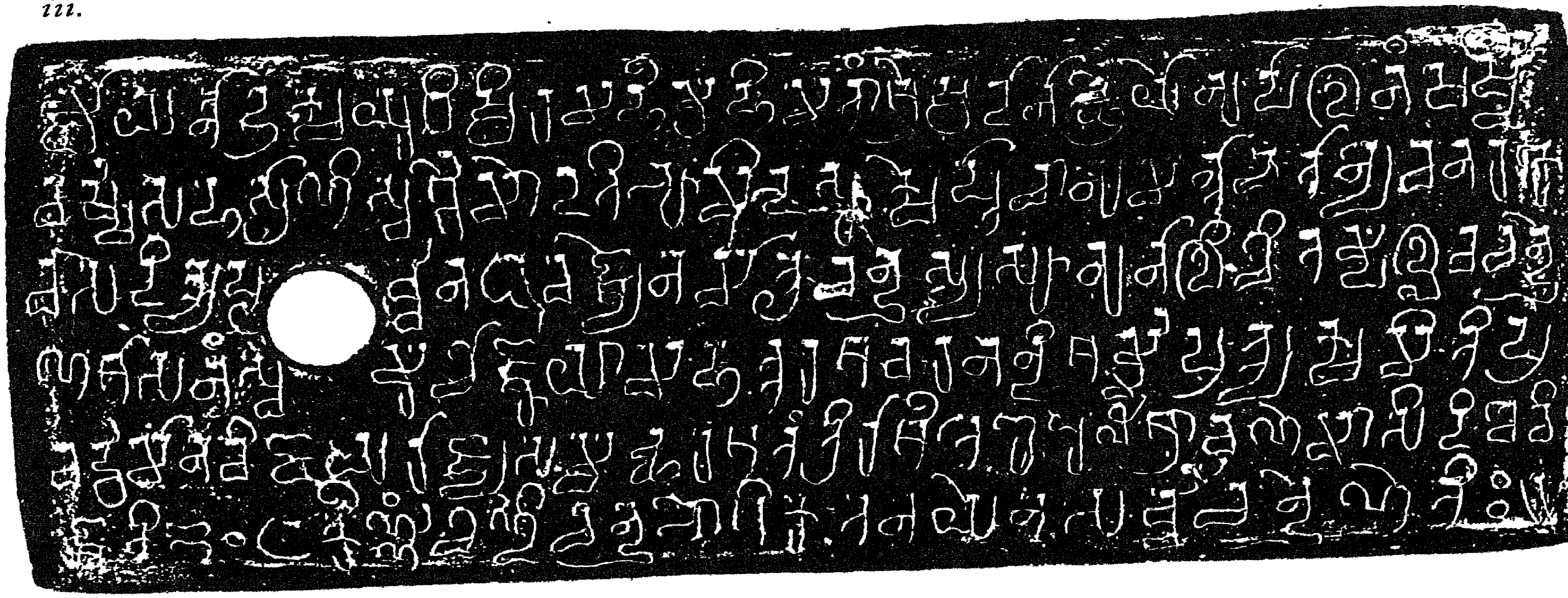
ii a.

E. HULTZSCH. SCALE ·8. W. GRIGGS, PHOTO-LITH.

ii b.



iii.



20 हीमनुश्रास्तञ्चिरयन्दानधर्म्मोनुपालनीयो व्यासगीतास्वात्र[1] श्लोका भवन्ति [।*] बहुभिर्व्वसुधा

21 दत्ता राजभि[:*] सगरादिभि[: ।*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं [॥*] स्वदत्ताम्परदत्ता-

Third Plate.

22 म्वा[2] यत्नाद्रक्ष युधिष्ठिर [।*] महीम्महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं [॥*] षष्टिं

23 वर्ष्षसहस्राणि स्वर्गे मोदति भूमिद[: ।*] आच्छेत्ता चानुमन्ता च ता-न्येव नरके

24 व[से]दित्त्यपूर्व्वंनटवङ्शेन[3] मातृचन्द्रस्य सूनुना [।*] लिखितम्पल्लवचन्द्रे-

25 ण शासनं स्वमुखाज्ञया [॥*] महत्तरशवरनन्दिशर्म्मप्रत्यक्षमिति [।*] प्र-

26 वर्द्धमानविजयराज्यसम्वच्छरशतं[4] चिराशीतें[5] १०० ८० ३ श्रावणे मासि दिवे[6] वि-

27 शति २० [।*] उत्कीर्ण्णं खण्डिचन्द्रभोगिकतनयेन सर्व्वचन्द्रेणेति(:) ॥

TRANSLATION.

(Line 1.) **Ôm.** Hail! **From the** victorious (*city of*) **Kaliṅganagara,** which **is the ornament** of the **whole** earth (*and*) which is pleasant (*on account of the simultaneous existence*) **of the** comforts **of all** seasons,— the son of the glorious **Guṇârṇava,** the glorious ***Mahârâja*** **Dêvêndravarman,**— who has become a receptacle of wisdom, modesty, bravery, **magnanimity, truthfulness, liberality,** and wealth; who **adores** the feet of (*his*) mother and father; **who** is **a devout** worshipper **of Mahêśvara;** whose feet are reddened by the dense clusters of the light of **the jewels** on the **crests** of the crowd of all vassals, prostrated by (*his*) valour; who has caused **the cry** of "**victory**" to resound in the turmoil of many battles; whose spotless fame is spread **over** the surface **of the** earth which is girt by the waves of the four oceans; who has acquired **the sovereignty over** the whole (*country*) of **Kaliṅga** by the edge of his own sword; **who is the ornament of the** spotless race of the **Gâṅgas;** (*and*) who is freed from the stains of the **Kali** (*age*) by (***his***) prostrations at the pair of lotus-feet of the god **Gôkarṇasvâmin,** who **is the** sole **architect for** the construction of the whole world, who is the lord of the animate **and inanimate creation,** (*and*) who is established on the sinless peak of the **Mahêndra mountain,**— **addresses** (*the following*) order to the ryots and all (*other inhabitants*) of the village **of Poppaṅgika in Saraümaṭamba,** (*a subdivision of the district*) of **Krôshṭukavartani:**—

(L. 9.) "**Be it** known to you that we have given this village,— having exempted (*it*) **from** the burden **of all** taxes, having converted (*it*) into an *agrahâra* which is to last as long as **the moon** and **the sun,** with libations of water, for the increase of the religious merit of (*our*) **mother** and father **and** of ourselves, **in the month of Mâgha,** during (*the sun's*) **progress to the**

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[1] The group त्र looks as if it consisted of गं and च.

[2] Read दत्तां वा.

[3] Read वसेदिति n · वपूर्वंनटवंश्येन मातृचन्द्रस.

[4] Read संवत्सर.

[5] Read अशीति:.

[6] Read द्विने विंश.

north (*udag-ayana*), on the eighth (*tithi*) of the bright (*fortnight*),— to the brothers Achchharampaśarman, Bhavaśarman, Śivaśarman, Vishṇuśarman, Sômaśarman, and Kumâraśarman, who reside at Kaliṅgânagara, who are students of the Chhandôga (*śâkhâ*), who are members of the Krishṇâtrêya *gôtra*, (*and*) who have thoroughly studied the Vêdas and Vêdâṅgas. Knowing this, dwell ye in peace, delivering (*to the donees*) the customary shares and enjoyments !"

(L. 14.) The boundary-limits of this village are (*the following*) :— In the eastern direction lies the trench (*which marks the boundary*) of the district. In the southern direction, likewise a trench. In the western direction, a trench in which the water from the Poppaṅgika hill and the water from the Sâyadaka hill unites and runs, (*and*) which extends as far as the southern direction. In the northern direction, a *kosamba* (?) tree and a *giṇigiṇi* (?) tree; then, the boundary of the village of Kuruḍumbi; then, a *tinduka* tree; again, a *tinduka* (*and*) a *kadamba* tree, together with a crooked *jambû* tree and a bamboo clump; (*and*) then, for (*a distance which equals*) the shadow of a man,[1] the district trench,[2] which extends as far as the eastern direction.

(L. 19.) And (*the king*) addresses (*the following*) request to future kings :— "Having obtained possession of the earth by means of right, or inheritance, or conquest, (*and*) ruling (*it*), (*you*) should preserve this meritorious gift; and, with reference to this (*subject*), there are (*the following*) verses composed by Vyâsa :—"

[Three of the customary verses.]

(L. 24.) (*This*) edict was written at the command of his (*the king's*) own mouth by Pallavachandra, the son of Mâtṛichandra (*and*) a descendant of the race of Apûrvanaṭa.

(L. 25.) (*It was written*) in the presence of the *Mahattara*, the Śavara[3] Nandiśarman.

(L. 26.) (*In*) the year one hundred and eighty-three,— (*in figures*), 100 80 3,— of the prosperous and victorious reign, in the month of Śrâvaṇa, on the twentieth,— (*in figures*), 20 0,— (*solar*) day.

(L. 27.) (*This edict*) was engraved by Sarvachandra, the son of Khaṇḍichandra-Bhôgika.[4]

No. 22.— THE SIDDAPURA EDICTS OF ASOKA.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined edition of the three enlarged versions of Aśôka's New Edicts, discovered by Mr. Lewis Rice, the indefatigable and successful explorer of the archæological treasures of Mysore, is based on inked estampages, received from Dr. Hultzsch.[5] The earlier editions and notices of these documents, which have been used, and to which reference will be made in the sequel, are :— (1) Mr. Lewis Rice's *editio princeps*, published in his *Report* of February 1892; (2) M. Senart's edition, translation, and valuable full discussion of No. I. in the *Journal Asiatique*, 1892, pp. 472 ff. (*Notes d'Épigraphie Indienne*, No. IV.); and (3) my own short note in the *Vienna Oriental Journal*, Vol. VII. pp. 29 ff., in which I announced the discovery,— made with the help of a photograph kindly sent by Mr. Rice,— that the last letters of the three

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[1] This description appears to presuppose the position of the sun at an angle of 45° over the horizon.

[2] The same trench formed the boundary in the east; see line 14 f.

[3] The Śavaras or Śabaras (Sauras) are the savage aborigines of the Gañjâm and Vizagapatam districts. A Śabara or Śavara chief Udayana is referred to in the Udayêndiram plates of Pallavamalla and in an inscription at Sirpur on the Mahânadî; see Dr. Fleet's *Gupta Inscriptions*, p. 293.

[4] On the title *bhôgika* see Dr. Fleet's *Gupta Inscriptions*, p. 100, note 2.

[5] [The two accompanying Plates are prepared from a duplicate set of inked estampages.— E. H.]

inscriptions belong to the Northern or Kharôshṭrî alphabet, and that the last sentence gives the name of the writer.

The inscriptions are incised on three different rocks in the neighbourhood of the village of Siddâpura, which is the head-quarters of a sub-division of the Moḷakâlmuru tâlukâ of the Chitaldroog district in the Mysore state. On their exact position, size, and state of preservation see Mr. Rice's *Report*, pp. 1-3. With respect to their palæography I would make the following additions to his remarks (*op. cit.* p. 3) :—

1. The type of the letters comes nearest to those of the Girnâr version of the Rock-Edicts; where, in particular, we have the same wavy *ra*, and the same contrivances for expressing groups with *ra*, which appear in *prâṇesu drahyitavyaṁ* (No. I. l. 9), as well as *pta*, which must be read *tpa*. And it may be noted that, in later times too, a similar close connection is observable between the letters of the epigraphical documents from Gujarât or Kâṭhiâvâḍ, and those from the south of India. The land-grants of the Traikûṭakas, of the Gurjaras, and of the rulers of Valabhî all show characters of the Southern type.

2. The particular uncouth form of *ma*, with its abnormally large upper limbs, re-occurs in the inscriptions on the crystal prism from the Bhaṭṭiprôlu Stûpa.

3. The *â*-stroke, turned upwards, to which Mr. Rice calls attention, occurs also in the Kâlsî version of the Rock-Edicts and elsewhere. In addition, the curious *â*-stroke, bent downwards at the end, in *ñâtikesu* (No. I. l. 11) deserves to be mentioned. I do not remember any other sign exactly like it in the old inscriptions. There are also a few other letters, resembling those in the later inscriptions, *e.g.* the cursive *a* in *amisâ* (No. I. l. 3), and the *tu* in No. I. l. 4. With respect to the *e* of *ekaṁ* (No. I. l. 2), which consists of two strokes only, I should say that it has been left incomplete by accident, because it is the only letter of its kind. Every other *e* has three strokes.

4. The first numeral sign is indeed, as Mr. Rice states, partly different from those found in the Sahasrâm and Rûpnâth versions, and this difference furnishes further proof for the assertion that local varieties of the Southern alphabet existed in the times of Aśôka, and that hence this alphabet must have had a longer history.

Finally, I have to point out that the Northern or Kharôshṭrî letters exactly agree with those of the Mansehra and Shâhbâzgarhî inscriptions. The peculiar colophons of each of the three inscriptions prove beyond doubt that the manuscripts of all three were written by the same scribe, Paḍa. Nevertheless, there are some verbal differences in the texts, as well as omissions and erroneous repetitions. The latter two kinds of mistakes occur exclusively in Nos. II. and III. and are more numerous in No. III. than in No. II. It almost looks as if Paḍa had written No. I. first and then had become tired of recopying the documents. The verbal differences like *hevaṁ âha* (No. II. l. 3) instead of *âṇapayati* (No. I. l. 1), and *sâvite* (No. II. l. 11) instead of *sâvâpite* (No. I. l. 5) are just such as the clerks and copyists of modern India are very apt to introduce. The use of the two alphabets probably indicates that Paḍa was proud of, and wished to exhibit, his accomplishments. In fact, his winding up with *lipikareṇa* in Northern characters reminds one of a trick of schoolboys, who sometimes sign their books in Greek or other foreign characters. The use of the Northern characters may further be taken to indicate that Paḍa once served in Northern India, where the Kharôshṭrî alphabet prevailed; for it is even now most unusual to find professional writers who know other alphabets than those used in their native districts, while the epigraphical evidence available at present is not favourable to the assumption that the Kharôshṭrî alphabet was commonly known all over India.

The language of the inscriptions offers, it would seem, a mixture of North-Eastern and Southern forms. To the dialect of Magadha belong the substitution of *e* for Sanskrit *as* (*e. g.* in *girîte* and *piye*), the word *munisâ*, and perhaps also *chu*. With the peculiarities of the Southern Prâkṛit agree the use of *ra*, instead of which the ancient Mâgadhî would have required *la*,

the word *mahâtpa*, and perhaps the frequent change of the dental *na* of suffixes to *ṇa*, *e. g.* in *devâṇaṁ*, *mahâmâtâṇaṁ*, *pakamamiṇeṇa*, *sâvaṇe*. The mixing of the two dialects is probably due to the fact that the edicts were drafted in an office where a royal prince and high officials from Magadha presided over a number of subordinates who were natives of the South. The fact that Paḍa uses in No. I. (l. 9) *sachaṁ*, and in the corresponding passage of No. II. (l. 17) *śachaṁ*, in my opinion conveys the lesson that in Aśôka's times, just as now, most, if not all, Prâkṛit dialects possessed two sibilants, which the uneducated and the half-educated classes, to which latter the professional writers belonged and still belong, used promiscuously in the same words. The vacillation is just the same as when the inhabitants of Gujarât say in one sentence *ê śuṁ kahê chhê* ("what does he say ?"), and in the next *tamê suṁ kahyuṁ* ("what did you say ?"). Similar instances of laxness in the use of the palatal and dental sibilants may be observed in most parts of India, and this laxness is at the bottom of the frequent interchange of the signs for the sibilants in some versions of Aśôka's Edicts, where, of course, *sha* and *śa* must both be taken to mark the palatal sibilant.

The dictionary of the Aśôka inscriptions receives quite a number of additions through the second part of these inscriptions and through the sentence which serves as introduction to both. It must be noted that the introduction certainly did not come from the Imperial Secretariat at Pâṭaliputra. It is just possible that the second portion, too, which as yet has not been discovered elsewhere, may have been drafted at Suvaṁṇagiri and may furnish the Ayaputa's view of the essentials of Aśôka's *Dhaṁma*. The difference in the origin would naturally account for the difference in the language.

Irrespective of the fact that the Śiddâpura inscriptions with their summary of the well-known *Dhaṁma* make the position of those more difficult, who contend that Aśôka-Priyadarśin is *not* the author of the New Edicts,—their great value lies therein that they prove a portion of the Dekhan table-land to have belonged to the Maurya emperor. This has been generally recognised. But I must repeat what I have already stated in the *Vienna Oriental Journal*, *viz.* that this news did not come quite unexpectedly to me. Ever since the late Dr. Bhagvânlâl found a piece of the eighth Rock-Edict near Supârâ in the Ṭhânâ collectorate, I felt convinced that the Mauryas had held the whole of Gujarât and of the Koṅkaṇ. The former province must, of course, have been conquered, if its southern continuation was subject to the ruler of Pâṭaliputra. And to the conquest of the whole Koṅkaṇ by the Mauryas points the fact that, in the 7th century A.D., Pulikêśin II. found there Maurya chieftains or kings whom he ejected or subjected. As the ancient Maurya emperors sent their sons as viceroys into the provinces, it might easily happen that, on the overthrow of the central government, one or the other of the princes, serving in the remoter districts, managed to save something out of the wreck and continued the name of the dynasty in an out-of-the-way place. It is in this way, I think, that we have to explain the existence of Maurya rulers in the Koṅkaṇ and in Râjputânâ during the 7th and later centuries. Finally, the occupation of portions of the Dekhan seemed probable to me partly on account of the Buddhist legend of a mission to Mahishamaṇḍala or Mysore during Aśôka's reign, and partly on account of the frequent occurrence of the family name Môrê, *i.e.* Maurya, among the peasants, landholders and other inhabitants of various portions of the Dekhan,[1] which circumstance, it seems to me, must be explained in the same manner as the survival of the names Chalkê or Shelkê, *i.e.* Chalukya; Shendê, *i.e.* Sinda or Sêndraka; Sêlâr, *i.e.* Śilahâra; and so forth. Mr. Rice's important discovery has now made all speculation unnecessary. But these points deserve mention as corroborative evidence, especially for Mr. Rice's view that Aśôka had direct control over the Mysore territory. This is also suggested by some other considerations.

[1] See the *Bombay Gazetteer*, Vol. XVIII. pp. 285 and 325; Vol. XIX. p. 75; Vol. XXI. p. 110. In the second passage it is asserted that the Mauryas once ruled in the Dekhan.

The Śiddâpura edicts were sent to **Isila** from an office, presided over by an **Ayaputa and Mahâmâtas.** This scheme of government corresponds exactly to that, which, as the second Separate Edict of **Dhauli** teaches us, was adopted in **Tôsali,** where a **Kumâla and Mahâmâtas** ruled, to all of whom the edict is addressed. The natural inference is, therefore, that of Mr. Rice, who takes **Ayaputa** to be an equivalent of **Kumâla,** while M. Senart's supposition that the Ayaputa is a local chief (*op. cit.* p. 494; Notes, p. 27) appears more far-fetched. And it is not difficult to show that *ayaputa* may be used in the sense which Mr. Rice attributes to it; for the *St. Petersburg Dictionaries* adduce passages in which the corresponding Sanskrit word *âryaputra* means 'a prince.' Moreover, in Dr. Bhagvânlâl's **Kaṭak** inscriptions,[1] Nos. I. and III., the kings **Khâravêla** and **Vakadêpa** receive the epithet *aira*,[2] *i.e. ârya* (*aya*), and in the **Nâsik** cave-inscription No. 15,[3] king **Pulumâyi** is indicated by the word *maha-airaka, i.e. mahârya.* Hence *airaputa* or *ayaputa* might indeed be used for 'a king's son.' It may also be urged that, if the Ayaputa had been a *mâṇḍalika* or *padêsika*, as Aśôka himself calls the local chiefs, the ministers would not be mentioned as sending *their* orders together with *his.* Such a proceeding would be against all etiquette. On the other hand, the position of a prince, sent out as a viceroy, was probably not an independent one. The distrust and the jealousy of the father and sovereign no doubt surrounded him with high officials, possessing almost, if not quite, the same powers, in order to watch, and, if necessary, to check him. Finally, we also quote the circumstance that Paḍa, one of the writers in the Ayaputa's office, presumably had acquired his knowledge of the Kharôshṭrî characters while serving in Aśôka's northern possessions.

The extent of Aśôka's possessions in the Dekhan cannot as yet be ascertained. But it may be considered as certain that they included more than the northern extremity of Mysore, and I believe we may venture on the guess that they extended into the Bombay presidency and that the conquest of the Dekhan had been made by governors of the Koṅkaṇ, after the annexation of the latter district. In the direction of the Western Ghâṭs I would also look for **Suvaṁṇagiri,** the head-quarters of the viceroy of the **Dekhan.** If it still exists, it will now go by a name like Sôṅgir or Sôṅgaḍh, Sôṇdurg, Suvarṇdurg, or the like.

The three versions furnish in my opinion no great assistance for finally settling the most difficult problems connected with the **New Edicts.** They confirm, it is true, the view of Professor Oldenberg who, years ago,[4] contended that, in the **Rûpnâth** Edict, *aḍhatiyâni* ought to be read, instead of *aḍhitisâṇi*, as I had done. But this is also highly probable according to a new impression of the Rûpnâth version, made over to me by Dr. Fleet, according to which I shall publish a new transcript in the *Indian Antiquary.*[5] The reading *aḍhatiyâni*, as a matter of course, makes it necessary to give up the assumption that the statements of the inscription regarding the time of Aśôka's conversion to Buddhism agree with those of the Buddhist tradition. The Beloved of the gods says, not that he was a lay-hearer for more than thirty years and a half, but for two years and a half. Again,— and this is a point not yet recognised,— he does not say that he "approached or entered the *Saṁgha*" more than a year ago, but more than six years ago. When I wrote my first articles, I had not seen that the apparent *i* above *va* is the upper part of a *ḍa*, and hence read in the Sahasrâm version *saviṁchhale*, instead of *saḍvachhale*, i.e. *shaḍvatsaram.* Moreover, misled by the imperfect facsimiles, I believed that mistakes like *chha* for *sa* were common in Aśôka's Edicts. Hence, I unhesitatingly corrected in the Rûpnâth Edict the inconvenient *chhavachhare*, i.e. *shaḍvatsaram*, 'a period of six years,' to

[1] *Actes du Sixième Congrès International des Orientalistes,* Vol. III. Part ii. p. 152.

[2] Misread *vera* by Dr. Bhagvânlâl, who, in objecting to a Prâkṛit diphthong *ai*, had apparently forgotten the existence of the form *thaira* and similar ones.

[3] *Rep. Arch. Surv. West. Ind.* Vol. IV. p. 111, and p. 112, note 1.

[4] *Zeitschrift der Deutsch. Morg. Ges.* Vol. XXXV. pp. 473 ff.

[5] [Vol. XXII. pp. 299 ff.]

savachhare, 'one year.' The correct total of the period during which the Beloved of the gods declares himself to have been connected with the Buddhists, is thus about nine years. With respect to the other, equally or perhaps more important question, who the *Vyûtha* or *Vivutha* was and to what the numerals refer, the Śiddâpura inscriptions yield, as far as I can see, no positive results. I shall discuss these problems again in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, and will note here only this much, that I still take the **Vivutha** to be the **Tathâgata**, and still refer the numerals to the number of years elapsed since the **Nirvâṇa**.

TEXTS.[1]

No. I.

1 **[S]uvaṁṇagirîte**[2] **ayaputasa mahâmâtâṇaṁ cha** vachan[e]na I[si]lasi mahâmâtâ ârogiyaṁ vataviyâ hevaṁ cha vataviyâ [||*]

First Edict.

Devâṇaṁ piye âṇapayati [|*]

2 Adhikân[i] aḍhâtiyâni [va]sâni ya hakaṁ . . . . no tu kho bâḍhaṁ pakaṁte husaṁ [|*] Ekaṁ savachharaṁ sâtireke tu kho sa[ṁ]vachhar[a]ṁ[3]

3 yaṁ mayâ Saṁghe upayîte bâḍhaṁ cha me pakaṁte [|*] Iminâ chu kâlena amisâ samânâ munisâ **Jaṁbudîpas[i]**

4 misâ devehi [|*] [Paka]masa[4] hi iyaṁ phale [|*] No hîyaṁ sakye mahâtpeneva pâpotave [|*] Kâmaṁ tu[5] kho khudakena pi

5 paka[mami]ṇeṇa[6] vipule svage sakye ârâdhetave [|*] ·E[t]âyaṭhâya iyaṁ sâvaṇe sâvâpite [|*]

6 . . . . mahâtpâ cha imaṁ pakame[yu] . i[7] aṁtâ cha mai[8] jâneyu chiraṭhitîke cha iyaṁ

7 pa . . . . [|*] Iyaṁ cha aṭhe vaḍhisiti vipulaṁ pi cha vaḍhisiti avaradhiyâ diyaḍhiyaṁ

8 [vaḍh]isit .[9] [|*] Iyaṁ cha sâvaṇ . sâv . p . te **Vyûthena 256** [||*]

Second Edict.

Se hevaṁ **Devâṇaṁ piye**

9 âha [|*] mâtâpitisu susûs[i]taviye[10] [|*] Hemeva garut[vaṁ][11] prâṇesu drahyitavyaṁ [|*] Sachaṁ

10 vataviyaṁ [|*] Se ime dhaṁmaguṇâ pavatitaviyâ [|*] Hemeva aṁtevâsinâ

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[1] From inked estampages, received from Dr. Hultzsch.

[2] The *su* is mutilated on the right, but the *u*-stroke is distinct.

[3] Possibly *savachharaṁ*, as the indentation, taken for an *anusvâra*, is rather irregular in its outlines.

[4] The first syllable is damaged, but not *pá*, as the photograph might seem to indicate.

[5] The *ta* consists here of a semicircle, open below, and a vertical standing above it, in accordance with the practice prevailing in much later inscriptions.

[6] Only the upper portions of the two *ma* have been preserved, and the second very imperfectly.

[7] The *yu* is faintly visible on the impression. Read *ti*.

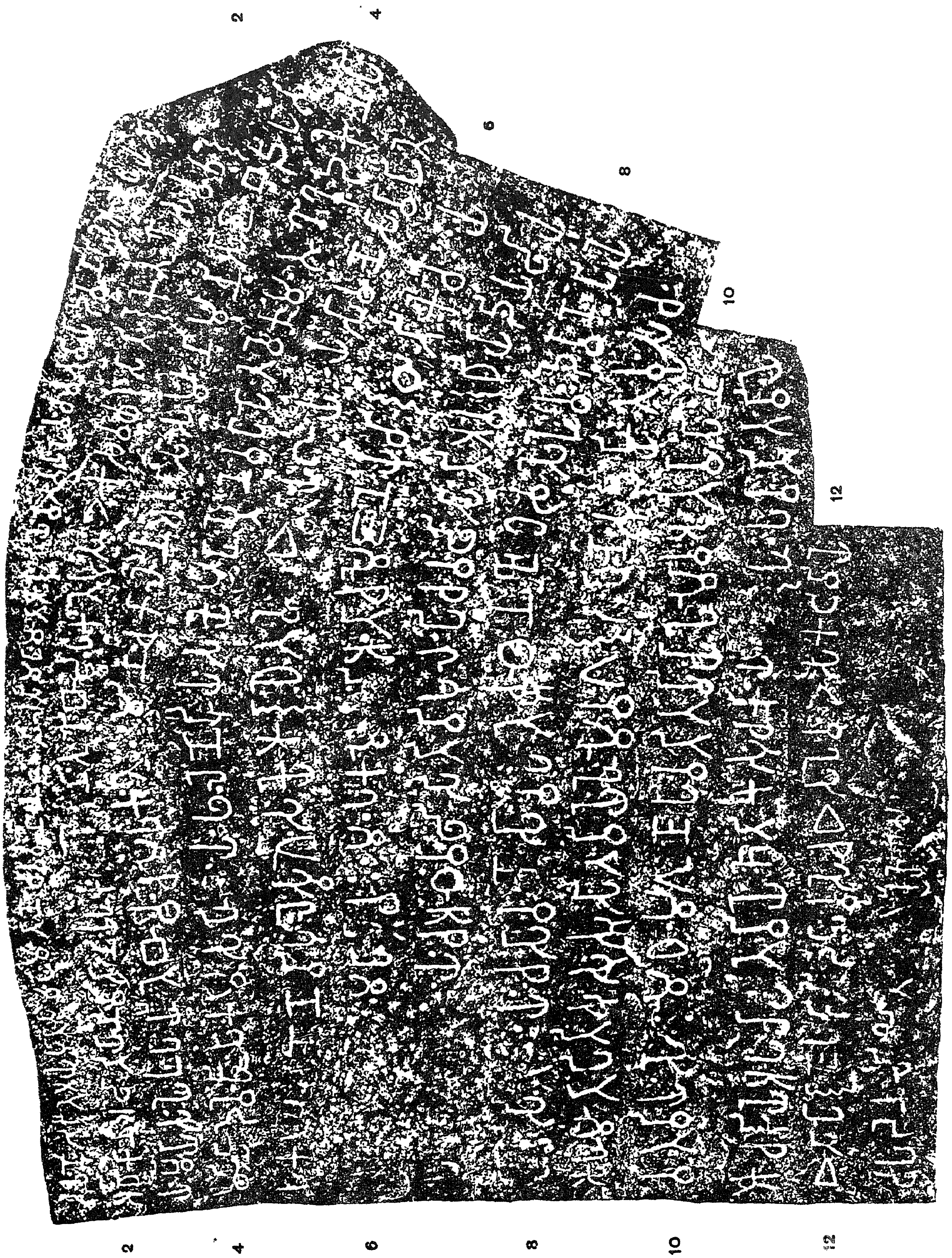
[8] Read *me*.

[9] The lower portions alone of *vaḍh* have been preserved.

[10] The impression shows faint traces of the vertical stroke of the vowel *i*.

[11] The impression shows traces of a probably angular sign which was attached to the lower right of the *ta* and of the *anusvâra*. There is thus a presumption that the reading was *garutvaṁ*; but *garutaṁ* is not absolutely excluded.

Siddapura Inscription No. I of Devanaṃ Piye.



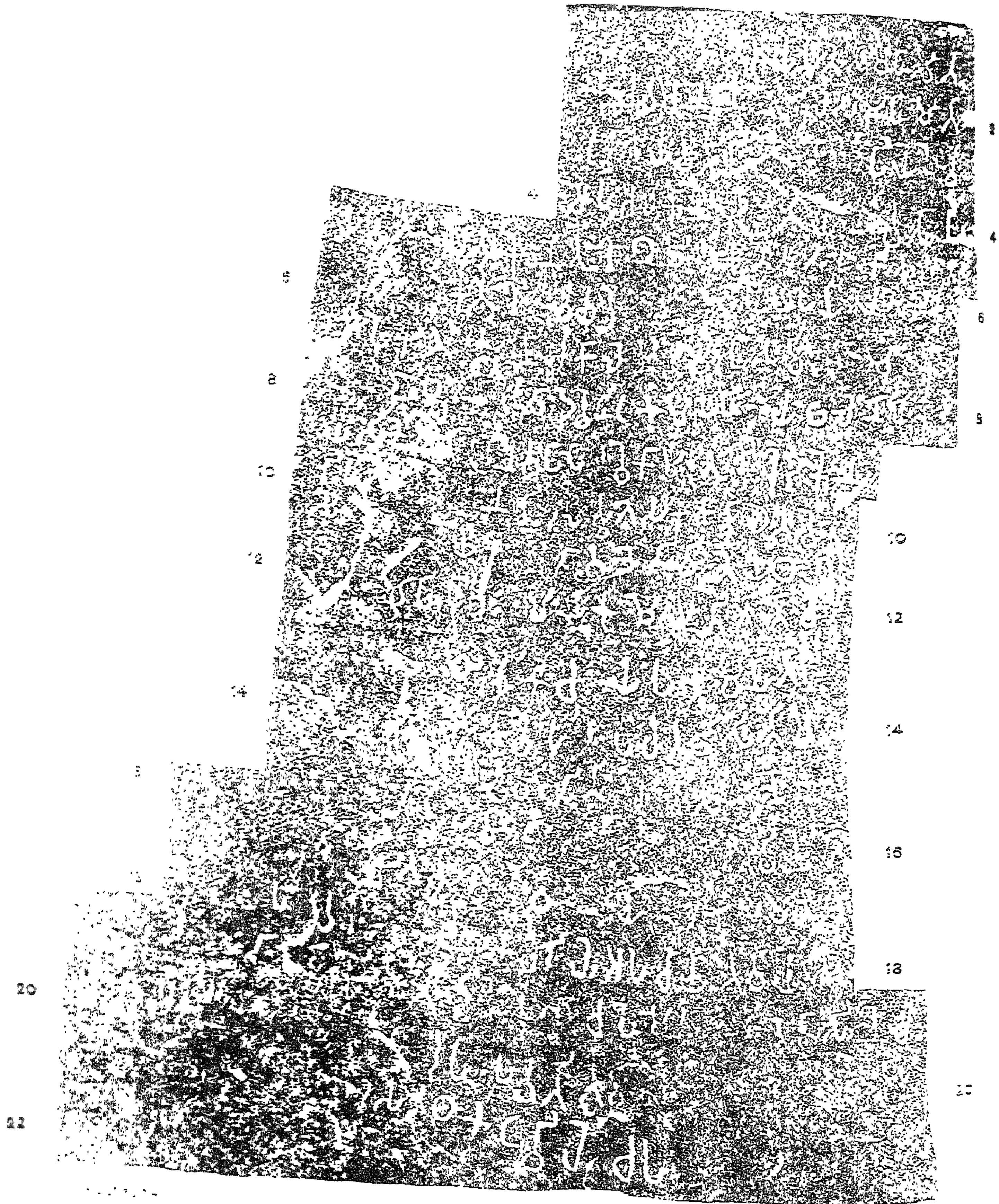
E. HULTZSCH.

SCALE ·047.

W. GRIGGS, PHOTO-LITH.

NEGATIVE BY WIELE & KLEIN, BANGALORE.

Siddapura Inscription No. II of Devanam Piye.



SCALE ·055.

NEGATIVE BY WIELE & KLEIN, BANGALORE.

W. GRIGGS, PHOTO-LITH.

11 âchariye apachâ[yi]taviye ñâtikesu cha k[u?][1] ya[thâ]rahaṁ[2] pavatitaviye [|*]
12 Esâ porâṇâ pakitî d[igh]âvuse cha esa hevaṁ esa káṭiviye[3]
13 cha [||*] Paḍena li[kh]it[aṁ] lipikareṇa[4] [||*]

No. II.

1 [S]uvaṁṇagirîte[5] ayaputasa mahâmâtâ-
2 ṇaṁ [cha va]chanena I[s]ilasi mahâmâtâ
3 ârogiyaṁ vatavi[yâ][6] [||*]

First Edict.

[De]vâ . aṁ piye hevaṁ
4 âha [|*] Adhikâni a[ḍh] . t . y . [. i] vasâni
5 ya ha . [u]pâsake no tu kho bâḍha [pakaṁ]te husaṁ [|*] Ek[aṁ] saṁva . .
6 [sâ . i] . ke[7] tu kho saṁvachhare [yaṁ] . . . . ghe upa[y]îte bâḍhaṁ
7 [cha me pakaṁ]te [|*] Iminâ chu kâle[na] . m[i]sâ samâ . mu-
8 . . Jambud . . . [m]isâ devehi [|*] Pakama[sa] hi iyaṁ phale [|*] No hi-
9 ya s[ak]e . . . n[eva] pâpo[ta]ve [|*] Kâmaṁ tu kho khudakena
10 pi pa . . . . . na vi . ul . svage sak . ârâdhetave [|*]
11 Se . . . ya [i] . ṁ sâvaṇe sâvite [|*] Yathâ khu-
12 da . . mahâtpâ cha imaṁ [pa]kameyu ti aṁtâ cha
13 . . . . thitîke cha iyaṁ pakame hot[u][8] [|*]
14 . . . . . va[ḍh]i[s]iti v[i]pu . aṁ p[i] cha vaḍhisiti a-
15 . . . . yaṁ vaḍhisiti [|*] I . ṁ [cha] sâ[va]ṇe
16 . . . . [||*]

Second Edict.

. . . . taviy[e][9] [|*]
17 . . . . [hyi]tavyaṁ [|*] Śa[cha]ṁ va . . yaṁ [|*] Im . dhaṁmagu-
18 . . . . [|*] H . m . . . . [âcha]riye apachâyi-taviye su[10]

---

[1] This reading is not absolutely certain. The stroke which I interpret as a *u*, is attached to the lower left side of the consonant. The blot taken by others for an *anusvâra* is very irregular in its outline.

[2] The circle and the central dot of *tha* are faintly visible on the impression; compare the much plainer *thâ* in line 20 of No. II.

[3] Read *kaṭaviye*.

[4] Written in Northern or Kharôshṭrî characters. The apparent semicircles below the last signs are not connected with the letters, and are mere flourishes.

[5] The first syllable is damaged, but unmistakable. The impression leaves no doubt that the lines near the top of the consonant, which have induced others to read *si*, are accidental.

[6] Deceived by the double *vataviyâ*, the writer has omitted *vataviyâ cha hevaṁ* before this word.

[7] The signs *sâ . i* are faintly visible on the impression.

[8] The reverse of the impression shows the *u*-stroke of *hotu*, and proves that the apparent *i*-stroke in the same syllable is due to an accidental fissure.

[9] The lacuna in line 16 is too small to have contained the whole text of the version of No. I. Some indistinct signs are visible before *taviye*.

[10] This is probably the end of *ñâtikesu*.

19 . . . . sâ porâṇ . . . tî dî[ghâ]vu[s .] cha heme[va . te]vâsine cha
20 âchariye . . . . thâraham̐ pavatitav . [1]
21 . . . . esa [ta]thâ kaṭaviye cha [||*] Pa . . . . . .
22 . . . . . ṇa[2] [||*]

No. III.

First Edict.

. . . .
12 . . . . v . pulam̐ pi .
11 . . . . sa (?) . . . . the[na] 256

Second Edict.

v . v . (?)
10 . . . . . tâpitusu . . .[si]ta[vi]ya he . e. . . . . . . â . esu
9 . [hy . ta]v . am̐ sacham̐ vataviyam̐ e . . . .
8 hevam̐ pa[va]titaviyâ[3] ? ? am̐ na te . s . t . va . . . .
7 . . . taviya hemeva â[chariye] am̐tevâsi[nâ] . . . .
6 . . . [r]âṇâ paki . . . . sita[v]iya . . . . . i[v]e
5 . chariy. am̐ . . . . [â]cha[riy . śa] ñâtikâ te . . . . . .
4 . . titaviye esâ . râ . [pak]iti di . â . . cha . . . . śa . . e . â
3 . . . . vati . . ye hevam̐ [m]e Devâṇam̐ pi[y]e
2 . . . . kaṭaviye . ḍena[4] [likhit]am̐
1 . . karena[5] [||*]

TRANSLATION OF No. I.

The officials in Isila must be wished good health and be addressed thus from **Suvam̐ṇagiri** [1][6] (*Suvarṇagiri*) with the words of **the Prince** and **the officials** (*residing there*) :—

First Edict.

"**The Beloved of the gods** issues (*these*) commands :— [2] More than two years and a half [3] (*have elapsed*), since I (*became*) a lay-hearer; but, indeed, I did not exert myself strenuously. One period of six years,— [4] but indeed more than a period of six years, (*has elapsed*), since I have entered [5] the community of the ascetics (*and*) have strenuously exerted myself; but during this time the men who were (*considered*) true in **Jambudvîpa**, (*have been made to appear*) false together with the gods. [6] For this is the result of exertion. For, this cannot be attained by a great man alone. But in any case, [7] indeed, even a small man, who exerts himself, can gain for himself much heavenly bliss. For this purpose this sermon

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[1] Lines 19 (second half), 20, and 21 (beginning) seem to have contained needless repetitions.

[2] The *ṇa* is in the Northern character.

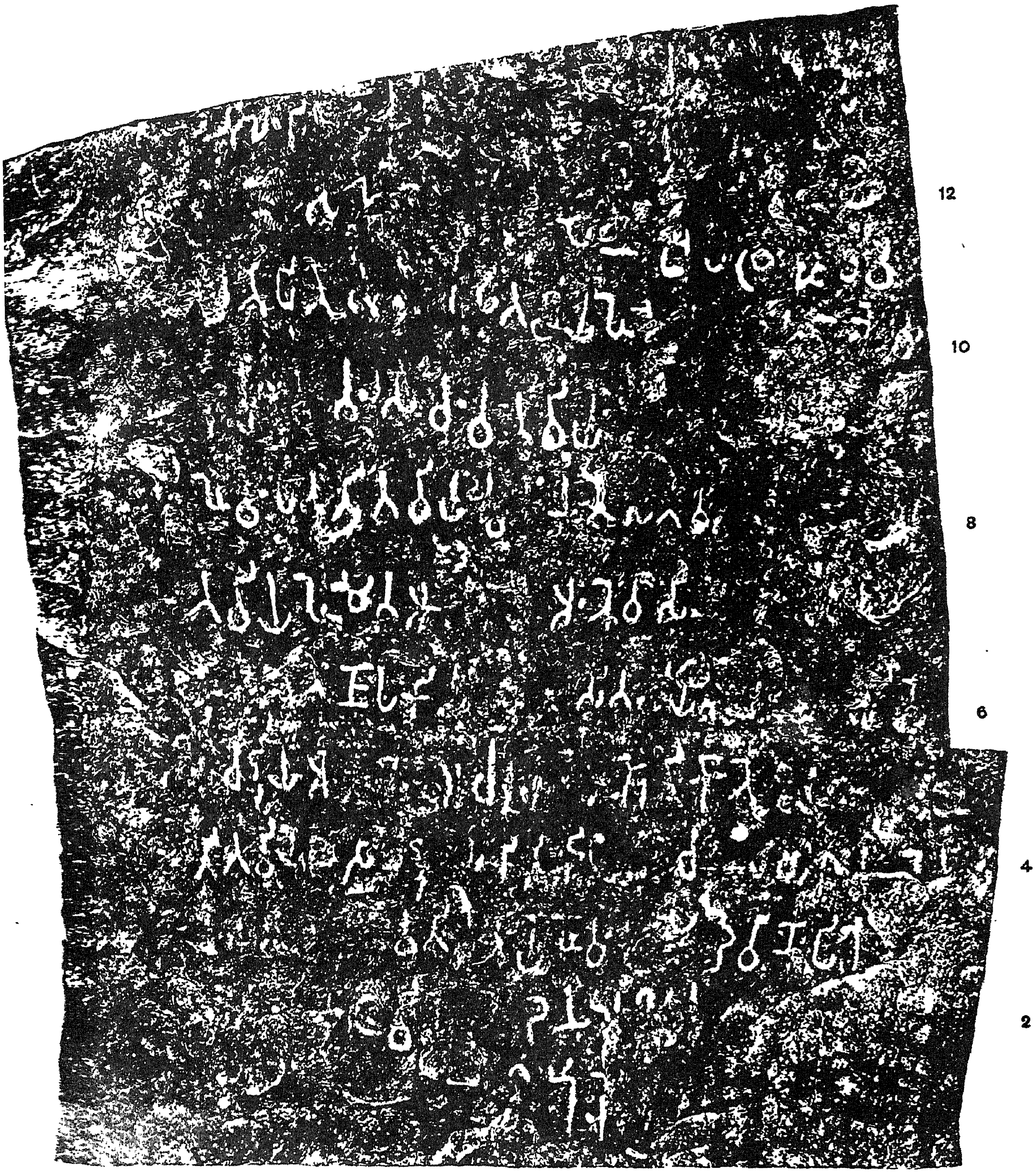
[3] As far as this word, the text of the second edict seems to have been in good order. The following five lines exhibit a great confusion. The copyist seems to have repeated the same sentences twice or even three times.

[4] The *ḍe* is somewhat abnormal and looks almost like a mutilated *ḍa*, for which I mistook it when writing the note in the *Vienna Oriental Journal*, Vol. VII. pp. 29 ff. The space between *ye* and *ḍe* looks too small for two letters, and remnants of one only are visible. It seems, therefore, probable that there was no *cha* after *kaṭaviye*, and that the idea of reading the name *Chapaḍa*, mentioned as possible in the *Vienna Oriental Journal*, Vol. VII. p. 32, must be given up.

[5] This is written in Northern or Kharôshṭrî letters. Indistinct remnants of *pi* are visible to the right of *ka*.

[6] The figures within crotchets refer to the remarks given below.

Siddapura Inscription No. III of Devanam Piye.



E. HULTZSCH. SCALE ·08. W. GRIGGS, PHOTO-LITH.

NEGATIVE BY WIELE & KLEIN BANGALORE

has been preached :—"Both small men and great men shall exert themselves to this (*end*),"[8] and even my neighbours [9] shall know it, and this exertion shall be of long duration. And this matter will grow, and it will even grow largely, at the least it will grow one size and a half. And this sermon has been preached by the Departed, 256 [10] (*years ago*)."

Second Edict.

"Even thus [11] speaks the Beloved of the gods :— Obedience should be rendered to mother and father. Moreover, the respect for living creatures should be made firm,[12] the truth should be spoken. Even these virtues prescribed by the sacred law should be practised. Moreover, the pupil should honour his teacher, and towards blood-relations one should indeed [13] behave as is due to them. This is the ancient standard (*of virtuous conduct*), [14] this conduces to long life,[15] and this should thus be performed."

Written by Paḍa the scribe.

REMARKS.

1. Possibly the termination *te* (*tas*) has here the sense of the locative, in accordance with the maxim of the Sanskrit grammarians, declaring the affix *tasi* may serve to express any case-relation. If so, the translation has to be altered slightly. In addition to the parallel passages mentioned by Mr. Rice and M. Senart, the second line of the Nâsik inscription No. XI. B (*Rep. Arch. Surv. West. India*, p. 106) ought to be compared, where we read:— *raño Gotamîputasa Sâtakaṇisa mahâdeviya cha jîvasutâya râjamâtuya vachanena Govadhane Sâmako âroga vatavo tato eva vatavo.* Regarding the meaning of *ayaputa* see the introductory remarks.

2. The second version has : — "The Beloved of the gods speaks thus."

3. *Aḍhatiya* is, in Sanskṛit, not *ardhatṛitîya*, as Mr. Childers asserts, but *ardhatraya.*

4. *Savachhara* or *saṁvachhara* would have to be translated by '*a year*,' but for the *variæ lectiones* of Sahasrâm,— *saḍvachhale* (formerly misread *saviṁchhale)*, and of Rûpnâth, *chhavachhare*, which both correspond to the Sanskṛit *shaḍvatsaram.* Instead of *saḍ* (compare also *saḍuvîsati*, Pillar-Edicts I-VI.), *sa* or *saṁ* may, of course, be used, the following consonant being doubled; compare *sapanâla* in the Sahasrâm Edict, and *â-saṁ-mâsike*, Pillar-Edict V.

5. *Upayîte*, *upayite*, or *up . te*, i.e. *upêtaḥ*, is the reading of all the versions. *Up . te* is plain in the facsimile of the Rûpnâth version, where formerly I read wrongly *papite*. As Aśôka contrasts here the period *yaṁ mayâ saṁghe upayîte* with that when he was *upâsake*, 'a lay-worshipper,' it appears that the phrase means that he had entered the Saṁgha, and had become, at least nominally, a monk ; compare the Sanskṛit phrases *yajñam*, *vratam*, or *brahmacharyam upa-i.* The Sanskṛit translation of the passage is: *yan mayâ saṁgha upêtô bâḍhaṁ cha mayâ prakrântam.* The prothesis of *y* in *yîta* for *îta*, *i.e. ita*, may be compared with that of *v* before *u* in *vuchchati*, *vutta* (*upta*), and so forth. It is common before *ê* in Marâṭhî words, *e.g. yêk* for *êka*, *yêraṇḍa* for *êraṇḍa*, etc.

6. I do not think it either permissible or necessary to change, as M. Senart does, the word *devehi*, which occurs in two versions; for the passage gives a good sense if *devehi* is taken as equivalent to *dêvaiḥ saha*, as certainly may be done. With this explanation, the transliteration into Sanskṛit would be: *Êtêna tu kâlênâmṛishâ santô manushyâ mṛishâ* [*kṛitâḥ*] *dêvaiḥ* [*saha*]. The general meaning is that those men who were considered to be true, *i.e.* true prophets and instructors, like the ascetics and Brâhmaṇas teaching the Vaishṇavas, Śaivas, and other sects, were deprived of their high position by the efforts of Aśôka and lost the confidence of the people, and that their gods fell with them. The Rûpnâth Edict says, l. 2 :— *Yi imâya kâlâya Jaṁbudipasi amisâ devâ husu te dâni masâ kaṭâ*, and distinctly asserts the overthrow of the Brâhmaṇical deities. Here we have the very natural assertion that the prophets and teachers fell in the estimation of the people together with their gods. The question whether the Sahasrâm

Edict agrees with the Rûpnâth version or with that of Śiddâpura, or if it tells us something still different, as M. Senart thinks, will be discussed on another occasion. I, of course, admit that M. Senart is right in rejecting Dr. Bhagvânlâl's conjectural emendation *husaṁ te* for *saṁta*, which, in 1877, I inserted in my text. I now believe that *saṁta* does not require any alteration.

7. *Kâmaṁ*, 'in any case,' may also be translated by 'at his desire.'

8. The sermon which is spoken of here and at the end of this section, consists only of the six words beginning with *khudakâ cha* and ending with *pakameyu ti*, and it does not, as I thought formerly, go as far as *diyaḍhiyaṁ vaḍhisiti*. The *ti* after *pakameyu* proves the correctness of the former statement. The use of an additional pleonastic *yathâ* in No. II. at the beginning of the sentence is in accordance with classical Sanskṛit usage; see the examples quoted in the larger *St. Petersburg Dictionary* under *yathâ*.

9. The correct explanation of *aṁtâ* has first been given by M. Senart. If further proof were needed, it is furnished by the additional *mai*, i.e. *me*, of our version.

10. As stated already in the introductory remarks, I still believe the word *Vyûtha* to refer to Gautama-Buddha, and the figure to the number of years elapsed since the Nirvâṇa. But I now admit that *Vyûtha-Vivutha* may be derived from *vivas*, and I take it as representative of *Vyushṭa*. The verb *vivas* occurs indeed not rarely in the sense of 'to elapse, to pass away;' see, *e.g.*, Gôbhila's *Gṛihyasûtra*, ii. 8,— *jananâd daśarâtrê vyushṭê*, which Professor Oldenberg renders correctly: "When ten nights have elapsed after (*the child's*) birth;" and *Pañchatantra*, ii. p. 25, l. 11 (Bombay S. Ser.),— *anêna vârttâvyatikarêṇa rajanî vyushṭâ*.

11. The correct beginning of the second edict has been first recognized by M. Senart.

12. *Garutva*, which (if the correct reading) is analogous to the form *tadatva* (Rock-Edicts, Kâlsî, X.), can of course be used like *gaurava*[1] in the sense of 'respect for.' *Drahyitavyaṁ* is the future passive participle formed from the stem of the present *drahyati*, which corresponds to the Sanskṛit *dṛihyati*. It may be noted that the Pâli dictionary does not give any representative of the Sanskṛit verb *dṛih*, though the participle *daḷha* and its derivatives show that one must have existed.

13. If the reading *ku* is the correct one, the word must be taken as a representative of *khu* or *kho*; compare the Shâhbâzgarhî version of the Rock-Edicts, IV. 9, *etc.*

14. *Pakitî* has here either the meaning of *svarûpa* or of *yôni*, which the Sanskṛit *prakṛiti* has so often. *Dharmasya* or *âchârasya* must be understood.

15. Compare Manu, ii. 121:— *Abhivâdanaśîlasya nityaṁ vṛiddhôpasêvinaḥ | chatvâri tasya vardhanta âyur vidyâ yaśô balam ||* and the parallel passages quoted in the Synopsis to my *Translation*.

No. 23.— UDAYENDIRAM PLATES OF NANDIVARMAN.

BY F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

This inscription has been previously published, with a photo-lithograph, by the Rev. T. Foulkes, in the *Indian Antiquary*, Vol. VIII. pp. 167 ff., and in the *Manual of the Salem District*, Vol. II. pp. 349 ff. I re-edit it from an excellent impression received from Dr. Hultzsch, to whom the original plates, which are at Udayêndiram in the Guḍiyâtam tâlukâ of the North Arcot district, were lent by the Acting Collector of the district, Mr. F. A. Nicholson, I.C.S.

The inscription is on three copper-plates, each of which measures 8¾″ long by 2⅝″ high. The first and second plates are inscribed on both sides, and the third is inscribed on one side

[1] See the passages quoted in the two *St. Petersburg Dictionaries*.

only; the writing on the first side of the first plate, however, does not form part of the body of the inscription (which is in Sanskṛit), but is an endorsement in Tamiḻ. The plates are held together by a ring, 3″ in diameter and about ⅜″ thick, which is now cut. It holds a circular seal, 2⅛″ in diameter, which contains in bas-relief a standing bull, facing the proper left, and a much worn and illegible inscription round the margin. The engraving is good, and the writing is well preserved.— Of the inscription proper (on plates i.*b*, ii. and iii.*a*) the size of the letters is between ¼″ and ⅜″. The characters belong to the southern class of alphabets. They closely resemble the characters of what the late Dr. Burnell has termed the Eastern Châlukya alphabet of about A.D. 680 (*Elements of South-Indian Palæography*, second edition, Plate v.), and differ[1] therefore decidedly from those of the Uruvupalli grant of the Pallava dynasty (*Ind. Ant.* Vol. V. p. 51, Plate), with which the present inscription otherwise has much in common. The language is Sanskṛit, and, excepting two imprecatory verses in lines 17 and 18, the whole is in prose.— The text has been drawn up most carelessly, as may be seen from the omission of single syllables and whole words, as well as from the repeated occurrence of groups of *aksharas* that are devoid of meaning. In respect of orthography also, the inscription is full of faults, some of which may be accounted for by the influence of the writer's vernacular. Thus, the sign of *visarga* is throughout omitted; and similarly the sign of *anusvâra* or of the final *m* is omitted everywhere except in the word *Pallav*[*â**]*nâṁ*, in line 10. We have *a* instead of final *ô* in *prapautra*, l. 2, *pautra*, l. 4, *-dîkshita*, l. 8; and instead of final *ê* in *-râshṭira*, l. 11. The palatal sibilant is used six times for the dental sibilant, and the dental five times for the palatal. Unaspirated letters are employed instead of aspirates in *Vaśâka* (for *Vaiśâkha*), l. 19, *lavda* (for *labdha*), l. 8, and *bakti* (for *bhakti*), l. 6; and sonant consonants instead of surd ones in *bhaṭṭâragô* (for *bhaṭṭâraka*), l. 9, and *Daitṛiya* (for *Taittirîya*), l. 12. Besides, we find *ch* for *ś* in *Kuḻacharmmaṇê*, l. 13; *tth* for *ddh* in *-âttharaṇa* (for *-ôddharaṇa*), l. 9; *dh* for *d* in *-âdhi-prâdhânai* (for *-âdi-pradânaiḥ*), l. 5; and for *ddh* in *sidhi*, l. 3, and *sannadhô*, l. 9; *b* for *v* in *brata*, l. 7; and *v* for *p* in *uvanata*, l. 3; and for *b* in *vala*, lines 1 and 14, *lavda*, l. 8, and *vappa*, l. 9. In lines 17 and 18 a final *m* has been five times left unchanged before a consonant, where it should have been changed to *anusvâra*; and *m* is irregularly doubled in the body of a word in *avagammya*,[2] l. 14, and at the end of a word before a following vowel in °*svâsanamm=ati*° (for °*chchhâsanam=ati*°) and *śârîramm=aruha*° (for *śârîram=arha*°), in l. 16. Instead of the conjunct *jñ* we have *ñy*[3] in *râñya* (for *râjñâ* and *râjñaḥ*), in lines 1 and 2; and, to facilitate the pronunciation, a vowel has been inserted or *y* vocalised in a conjunct in *râshṭira* (for *râshṭrê*) l. 11, *aruhati* (for *arhati*), l. 16, *salôkâ* (for *ślôkâ*), l. 16, *-mariyâdaśya, mariyâdeyâ, mariyâdayâ* (for *-maryâdasya* and *maryâdayâ*), lines 2, 11, and 13, and *aisvariya* (for *aiśvarya*), l. 14. The vowel *ṛi* is represented by the syllable *ir* in *virdha* (for *vṛiddha*), twice in l. 4, *pravirdha* (for *pravṛiddha*), l. 5, and *bhavirdhaê* (for *abhivṛiddhayê*), l. 14; and, on the other hand, *ṛi* is employed instead of *irî*[4] in *Daitṛiya* (for *Taittirîya*), l. 12. Lastly, the short vowel *e*, which is unknown to Sanskṛit, but common in Tamiḻ, is improperly used, partly through the influence of a following *y*, in *maryâdeyâ* (for *maryâdayâ*), l. 11, *vijeyâ* and *vejeya* (for *vijaya*), in lines 8, 14, and 19, and *veneya* (for *vinaya*), l. 4. In addition to these errors the text contains others which need not be enumerated here.— The size of the letters of the endorsement on the first side of the first plate is between ⅛″ and ¼″; the characters are Tamiḻ and Grantha; and the language is Tamiḻ.

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1 This difference is shown especially, *e.g.*, by the forms of the initial *a* and of the consonants *k*, *t*, *n*, and *r*.— I may state here that in the present inscription it is often quite impossible to distinguish between the superscript *i* and *î*, and that, accordingly, in my transcript of the text, I have put *i* and *î*, where either of the two was required.

2 Here the doubling of *m* might be justified by Pâṇini, viii. 4, 47.

3 It is clear that *jñ* was so pronounced by the writer.

4 *Satṛi* for *satra* (*sattra*) in l. 7 is probably due only to an error of the engraver.

The inscription professes to be one of the devout worshipper of Bhagavat (Vishṇu), the law-abiding *Mahârâja* of the Pallavas, the illustrious Nandivarman (l. 10), a member of the Bhâradvâja *gôtra*, who is described as the son of the *Mahârâja* Skandavarman (l. 6), the son's son of the *Mahârâja* Siṁhavarman (l. 4), and the great-grandson of the *Râjâ* Skandavarman[1] (l. 2). It informs us (in ll. 11-14) that, from the victorious Kâñchîpura (l. 1.), Nandivarman gave the village of Kâñchivâyil and four pieces of forest-land, situated in the district (*râshṭra*) of Aḍêyâra, to a Brâhmaṇa inhabitant of Kâñchivâyil, named Kulaśarman, who belonged to the Kauśika *gôtra* and to the Vêdic school of the Taittirîyas, and whose *sûtra* was the Pravachana.[2] The inscription further (in ll. 15-18) contains an admonition not to levy taxes on the land so granted, threatens with corporal punishment those who should transgress the king's commands, and cites two of the ordinary imprecatory verses; and it closes (in l. 19) with the statement that this document (*paṭṭikâ*) was issued on the fifth (lunar day) of the bright half of Vaiśâkha, in the first year of the victorious reign (apparently of Nandivarman).

The Tamil endorsement on plate i.*a* runs thus:—"In the twenty-sixth year (*of the reign*) of Madirai-koṇḍa Kô-Parakêsarivarman,[3]— we, (*the members of*) the assembly of Kâñchivâyil, *alias* Igaṉmaṟaimaṅgalam, and we, (*the members of*) the assembly of Udayachandramaṅgalam, (*have agreed as follows*):— We, (*the inhabitants of*) these two villages, having joined (*and*) having become one, shall prosper as one village from this (*date*)."

Without the endorsement, this inscription is very similar to the Uruvupalli grant of the Pallava *Yuvamahârâja* Vishṇugôpavarman, published by Dr. Fleet in the *Indian Antiquary*, Vol. V. pp. 50 ff. Indeed, but for the circumstance that our grant was issued (not from Palakkaḍa, but) from Kâñchîpura, and that the rulers mentioned in it are Skandavarman, Siṁhavarman, Skandavarman, and Nandivarman (instead of Skandavarman, Vîravarman, Skandavarman, and Vishṇugôpavarman), lines 1-10 of it read much like a mutilated copy of lines 1-16 of the Uruvupalli grant; and in a similar, though perhaps less striking manner,[4] lines 15-18 of Nandivarman's grant may be said to resemble lines 28-32 of the grant of Vishṇugôpavarman. This fact has not escaped the Rev. T. Foulkes, and the conclusion which he has felt inclined to draw from it, apparently is, that both grants were issued by the same prince, and that, accordingly, the Vîravarman and Vishṇugôpavarman[5] of the one grant are identical with the Siṁhavarman and Nandivarman of the other. I myself am of opinion that the present inscription must, on palæographical grounds, be assigned to a later period than the Uruvupalli grant; and, considering it suspicious that, at different periods, there should have been two Pallava princes whose fathers and great-grandfathers were called Skandavarman, and that, moreover, two sets of four consecutive princes should have been described in almost identical terms, and taking also into account the extreme slovenliness of the wording of Nandivarman's grant, I cannot suppress the belief that this grant may be a spurious document,[6] the writer of which took for his model either the Uruvupalli grant of Vishṇugôpavarman itself or some other inscription of the same prince.

The Tamil endorsement of this inscription is practically identical with the endorsement at the end of the grant of Nandivarman Pallavamalla, published by the Rev. T. Foulkes in the *Indian*

[1] For a translation of the various epithets applied to these kings, which for the historian are quite worthless, see *Ind. Ant.* Vol. V. p. 52.

[2] The expression *Pravachana-sûtra* occurs seven times in the description of the donees in the grant of Nandivarman Pallavamalla (*Ind. Ant.* Vol. VIII. pp. 276 and 277). I do not know what particular *sûtra* is referred to by it.

[3] See *South-Indian Inscriptions*, Vol. I. p. 112.

[4] Compare also lines 29-35 of the grant of Siṁhavarman in *Ind. Ant.* Vol. V. p. 156.

[5] Or the Siṁhavarman, during whose reign the grant of Vishṇugôpavarman was issued.

[6] Compare also Dr. Fleet's remarks in *Ind. Ant.* Vol. IX. p. 101, and Vol. XV. p. 274.

Antiquary, Vol. VIII. p. 273 ff. Dr. Hultzsch thinks that this grant and its endorsement, the characters of both of which are modern, were copied from a lost, but genuine original. The original of the grant of Nandivarman Pallavamalla must now[1] be assigned to about the first half of the 8th century A.D. As pointed out to me by Dr. Hultzsch, the lost original of the Tamiḻ endorsement of the grant of Pallavamalla must belong to the time of the Chôḷa king Parântaka I.,[2] and presupposes the original of the grant of Pallavamalla, because it refers to the village of Udayachandramaṅgalam, which was only founded by that grant. Probably both endorsements which we possess now, were copied at different times from the endorsement on the lost original of the grant of Nandivarman Pallavamalla. To judge from the alphabets employed, the endorsement of the subjoined grant may actually belong to the time of Parântaka I., while the existing copy of the Pallavamalla grant and of its endorsement has to be assigned to a still more recent period.

As regards the localities which, in addition to Kâñchîpura, are mentioned in this inscription, Mr. Foulkes has already stated that the village of Kâñchivâyil, under its Sanskṛit name of Kâñchîdvâra, is mentioned in line 72 of the grant of Pallavamalla,[3] and that the same grant, in the word *Âśrayanadî-vishaya* in line 62, contains the Sanskṛit equivalent of the term Aḍêyâra-râshṭra[4] of the present inscription. The village of Udayachandramaṅgalam is probably identical with the modern Udayêndiram, which in another inscription is called Udayêndumaṅgala.[5]

TEXT.[6]

First Plate; Second Side.

1 Svasti [||*] Jita[ṁ*] bhagavatâ râñya[7] [||*] Śrî-vijaya-Kâñchîpurât=parama-brahmaṇyasya sva-bâhu-va(ba)l-â-

2 rjjin(t)-ôrjjita[8] vidhi-vihita-sarvva-mariyâdaśya[9] râñya śrî-Skandavarmmaṇa[ḥ*] prapautra[10] abhyarchchi-

3 ta-śakti-sidhi(ddhi)-sampannasya pratâp-ôva(pa)nata-râjamaṇḍalasya vaśu(su)dhâtal-aikavîra-[11]

4 sya mâ(ma)hârâja-śrî-Siṅghavarmmaṇa[12] pautra dêva-dvija-guru-virdh-âpachâyinô[13] virdha-ve-

5 neyasya [14]saugô-hiraṇya-bhûmy-âdhi-prâdhânai[15] pravirdha-dharmma-sañchayasya prajâ-

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1 See *South-Indian Inscriptions*, Vol. I. pp. 11 and 145.

2 See *ibid*. p. 112. 3 See also *Ind. Ant.* Vol. XXII. p. 66 f.

4 Aḍêyâra is either a mistake for, or an attempt to Sanskṛitise, Aḍaiyâṛu, 'the river of refuge,' which occurs in another Udayêndiram grant; *Salem Manual*, Vol. II. p. 371, plate vi. *a*, text line 2 f.

5 See *ante*, p. 75.

6 From an impression received from Dr. Hultzsch.

7 This is the actual reading of the original. It is most probably intended for *râjñâ*, but this word is meaningless and superfluous here.

8 Here one or more words have been omitted. Dr. Fleet's Uruvupalli grant (*Ind. Ant.* Vol. V. p. 51) has *-ôrjita-kshâtra-tapônidhêḥ*; the same reading we have in Dr. Hultzsch's fragment, *Ep. Ind.* Vol. I. p. 398; and similar expressions occur elsewhere.

9 Read *-maryâdasya râjñaḥ*.

10 Read *°trô=bhya°*.

11 Originally *vaśudhâlaivîkara* was engraved; but the *aksharas ta* and *ka* are added below the line, and the *ka* between *vî* and *ra* is struck out.

12 Read *-Siṁhavarmmaṇaḥ pautrô*.

13 Read *-vṛiddh-ôpachâyinô vṛiddha-vinayasya*.

14 The *akshara sau* before *gô* is quite meaningless; what one would have expected, is *anêka-gô-*.

15 Read *-âdi-pradânaiḥ pravṛiddha-*.

Second Plate; First Side.

6 pâlana-dakshasya saty-âtmanô [1]mahârâja-śrî-**Skandavarmmaṇa[ḥ*]** putrô **bhagavata**-
ba[k]ti-samp[â]-[2]
7 dita-sarvva-kaly[â*]ṇa[ḥ*] prajâ-saṁrañjana-paripâlan-ônyayêpagata-**śatata**-**satri**-
brata-[3]
8 dîkshita naika-samara-sâhas-âvamardda-lavda-vijeyâ-prakâsana [4] **kaliyuga**-dô-
9 sh-âvaśak-dharmm-âttharaṇa-[5]nitya-sannadhô(ddhô) bhagavaka-pânudhyatô [6] **vappa**-
bhaṭṭâragô-pâda-bha-
10 kta[ḥ*] parama-bhâgavatô Bhâradvâja-sagôtra[ḥ*] **Pallav[â*]nâṁ dharmma**
[ma*]hârâja[ḥ*] śrî-**Nandivarm[mâ?]**

Second Plate; Second Side.

11 ṇa [7] Aḍêyâra-râshṭira **Kâñchivâl**-grâma âraṇya-kshêtra-chatushṭayañ=**cha** pûrv
ôpabhukta-mariy[â]-
12 deyâ [8] **Kâñchivâyil**-v[â*]stavyâya brahmâṇa [9] Kausi(śi)ka-sagôtr[â*]ya **Daitṛiya**
charaṇaya [10] sûtrata
13 Pravachanâya Kuḷacha(śa)rmmaṇê brahmadê-mariyâdayâ [11] sarvva-pari**hâr-ôpata**
dêva-bhô-
14 ga-hala-[13]varjjam=asmad-âyu-vala-vejeya-aisvariya-bhavirdhaê [14] dattavâ[n ||*] Tad
avagammya [15] sa-
15 rvva-parih[â*]rai[ḥ*] **K[â*]ñchivâyil-grâma**[m]=âraṇya-kshêtra-chatus**hṭayañ**=ch
parihârai [16] pahârata [|*] Yô=[17]

Third Plate; First Side.

16 smasvâsanamm=atikrâmê śa pâpa śârîramm=aruhaty=âpi chatra **brahma-gîtâ**[ḥ
salôkâ [18] bhavanti [|*]
17 [19]Bhûmi-dânam=param(ṁ)=dânam(ṁ)=na bhûtam(ṁ)=na bhati(vi)shyati [|*] sêva
haraṇât=sapân=na bhûtam(ṁ)=na bhavishyati [||*]

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[1] The *akshara ja* is engraved below the line. [2] Read *bhagavad-bhakti-sampâ-*.

[3] I believe the intended reading to be *-paripâlan-ôdyôga-satata-sattra-vrata-dîkshitô*; compare t Uruvupalli grant, line 10.

[4] Read *-labdha-vijaya-yaśaḥ-prakâśaḥ*; see *ibid.* line 11.

[5] Read *-âvasanna-dharm-ôddharaṇa-*; see *ibid.* line 12.

[6] Read *bhagavat-pâdânudhyâtô bappa-bhaṭṭâraka-pâda-*.

[7] This *akshara* looks as if it had been struck out. Perhaps °*varmmaṇa* may have been originally engrav and this may have been altered to °*varmmâ*. Read °*varmm=Âḍêyâra-râshṭrê Kâñchivâyil-grâmam=*.

[8] Read *-maryâdayâ*. [9] Read *brâhmaṇâya*.

[10] Read *Taittirîya-charaṇîya Pravachana-sûtrâya*. The word *sûtrata* of the original is evidently intend for *sûtrataḥ*.

[11] Read *brahmadêya-maryâdayâ*. [12] Read *-ôpêtaṁ*; compare *Ind. Ant.* Vol. V. p. 156, line 25.

[13] The *akshara la* of *hala* is engraved below the line.

[14] Read *asmad-âyur-bala-vijay-aiśvary-âbhivṛiddhayê*. As the donor is spoken of in the third person, would have expected *sv-âyur-* instead of *asmad-âyur-*.

[15] Read °*gamya*.

[16] What was intended, is probably *pariharata parihârayata cha*; compare *Ind. Ant.* Vol. V. p. 156, line and p. 52, line 29.

[17] Read *Yô=smach-chhâsanam=atikrâmêt=sa pâpaḥ śârîraṁ daṇḍam=arhati* || *Api ch=âtra*; compare il p. 52, line 30; p. 137, line 4; and p. 156, line 30.

[18] Read *ślôkâ*.

[19] Metre: Ślôka (Anushṭubh); and of the next verse.— Read *-dânât=param*.

[20] Read *tasy=aiva haraṇât=pâpaṁ*.

18 Śva-dattam=para-dattam=va[1] harêti vasunvarâ [|*] sata-sahasrasya hantu[ḥ*] pivati kilvisha[m=i]-

19 ti [||*] Pravardhamâna-vejeya-râjya-pratasatsarê[2] Vaśâka-mâsê śukuksh[ê] pañchamyâ[ṁ*] datt[â*] paṭṭikâ [||*]

Endorsement: First Plate; First Side.[3]

1 Madirai-ko[ṇ]ḍa Kô-Pparakêśaripanmaṟ[kku] yâṇḍ=irubattâṟâva-

2 [du] Kâñchivâyil âgiya Igaṉmaṟaimaṅgalattu sa-

3 bhaiyômum U[d]aiyaśandiramaṅgalattu sabhai-

4 yômum [|*] ivv-iraṇḍ=urômuṅ=gûḍi[4] oṉṟ=âyiṉamaiyil

5 idaṉ mêṟ=paṭṭadu ôr-ur=ây[5] vâḻvôm=â[ṉô]m [||*]

No. 24.—UNAMANJERI PLATES OF ACHYUTARAYA; SAKA-SAMVAT 1462.

BY F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

These plates were found by Mr. M. Aiyâsvâmi Aiyar, Inspecting Schoolmaster of the Chingleput tâlukâ, in the possession of the Munsif of the village of Ûṇamâñjêri, four miles east of the Vaṇḍalûr Railway Station. At Dr. Hultzsch's request, they were lent to him by the Tahsildar of Chingleput; and I now edit the inscription from two excellent impressions supplied to me by Dr. Hultzsch.

These are five copper-plates, the first and last of which have been engraved on the inner side only, while the others are so on both faces. They are numbered, on the first inscribed side of each plate, with the Telugu-Kanarese numerals from 1 to 5, as may be seen from the accompanying photo-lithograph. Each plate is between $7\frac{5}{16}''$ and $7\frac{3}{4}''$ broad, and, including the arch at the top, about $10\frac{3}{8}''$ high; and the writing runs across the breadth of the plates. The plates are held together by a ring, which had been cut before they were received by Dr. Hultzsch. It is about $3\frac{1}{8}''$ in diameter and $\frac{3}{8}''$ thick, and holds a seal, the lower part of which consists of a smaller ring, through which the larger ring is passed. This seal is $1\frac{3}{8}''$ in diameter. It bears, on a plain pedestal, the figure of a boar, which faces the proper right and is surmounted by a sword or dagger and by the moon and the sun. On the proper left side of the back of the fourth plate the writing has suffered slightly from corrosion; otherwise the plates are in a perfect state of preservation. The writer and engraver have done their work fairly well; but they have omitted ten *aksharas* (which we can supply from other inscriptions) at the end of line 23, and sixteen others (which we cannot supply) in lines 149-150, not to mention minor errors.—The characters are Nandinâgarî, excepting the word *śrî-Virupâksha* in line 199, which is in large Kanarese characters. The inscription offers the rare sign for *jh*, in the word *pîtôjhitas* (for *pîtôjjhitas*) in line 77; and it has a sign for the rough *ṟ*, which is like the ordinary sign for *r* combined with the superscript sign for the same letter, in the words *mûṟu*, l. 82, *Śeṁkalaṉîṟpattu*, l. 99, and *Uruvâr*, l. 148. The average size of the letters is about $\frac{3}{16}''$.—The language is Sanskrit, and, excepting the words *śrî-Gaṇâdhipatayê namaḥ* at the commencement of line 1, the whole is in verse.

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[1] Read *Sva-dattâṁ=para-dattâṁ vâ yô harêta vasundharâm | gavâṁ śata-*.

[2] Read *-vijaya-râjya-prathama-saṁvatsarê Vaiśâkha-mâsê śukla-pakshê*.

[3] The text and translation of this endorsement have been supplied by Dr. Hultzsch.

[4] Read *ûrômuṅ*. [5] Read *ûr*.

The **orthography** calls for few remarks. The palatal sibilant is five times employed for the dental (*e.g.* in *babhâśê*, l. 19), and once (in *tithiśv=*, l. 63) for the lingual; and the dental sibilant twice for the palatal (in *aṁburâsî*, l. 47, and *visva*, l. 117), and once (in *nisphalaṁ*, l. 193) for the lingual. The sign of *visarga* is nine times wrongly omitted, mostly before the word *śrî*. And *b* is three times used instead of *bh*, in *tapôbir* and *buja*, l. 7, and *mahîbujâṁ*, l. 12. Besides we need only notice here that the word *Paṅktiratha* (= Daśaratha) is spelt *Paṅtiratha*, in l. 24, and *tâmra tâṁmra*, in lines 188 and 190.— Of Sanskṛit words which either are not given by the dictionaries, or have as yet been met with only in lexicographical works, our text only offers *kâpâlikâ*, 'a cloud (of dust),' l. 48, *Pûshaja*, 'the son of the Sun,' *i.e.* Karṇa, and *aṁhati*, 'a gift,' the two last in the *biruda Pûshaja-darpa-hṛid-aṁhati-śauṁḍa*, 'fond of bestowing gifts which take away the pride of Karṇa,' in line 81. Like other inscriptions of the same dynasty,[1] this one also contains the Kanarese *birudas Bhâshege-tappuva-râyara-gaṁḍaḥ*, 'the disgracer of those kings who break their word,' in l. 80, and *Mûru-râyara-gaṁḍaḥ*, 'the disgracer of the three kings (of the South),' in l. 82; and it similarly employs the *biruda Hiṁdurâya-suratrâṇaḥ*, 'the Sulṭân among Hindû kings,' in l. 84, and has several times the Kanarese words *râya* and *mahârâya* for *râjan* and *mahârâja*. In l. 184 we also have *râyasa*, 'a secretary,' and in l. 194 (only by a mistake of the writer) *varusha*; and several terms and names which are not Sanskṛit occur in the description of the village in lines 97-99, and in the list of the donees which commences in line 120.

The inscription is one of the king **Achyutêndra**, or **Achyutarâya**, or **Achyutêndra-mahârâya** of **Vijayanagara**. It clearly divides itself into two parts. The first part, up to l. 91, gives in thirty-eight verses a eulogistic account of Achyutêndra and some of his predecessors, and the second part, from l. 91, records the grant of a village, made by the king in Śaka-Saṁvat 1462.

Of the thirty-eight verses with which the inscription opens, twenty-two (*viz.* the verses 1, 3-13, and 15-24) occur (as verses 1-6, 9-23, and 29) in the Hampe inscription of Achyutêndra's immediate predecessor Kṛishṇarâya, edited and translated by Dr. Hultzsch in the *Epigraphia Indica*, Vol. I. p. 361 ff. And, omitting mythical beings, the genealogy furnished by these verses, as given by Dr. Hultzsch, *ib.* p. 362, is this:—

1. **Timma**, md. **Dêvakî**.
2. **Îśvara**, md. **Bukkamâ**.
3. **Narasa** or **Nṛisiṁha**.

a. by **Tippâjî**—
4. **Vîra-Nṛisiṁha** (or **-Nârasiṁha**).

b. by **Nâgalâ**—
5. **Kṛishṇarâya**.

Beyond what appears from this tabular statement, the verses referred to contain hardly any historical information whatever.[2]

Verse 14[3] of the present inscription records that the king **Nṛisiṁha** (Narasa) from a third wife, **Ôbâmbikâ-dêvî**, had one more son, named **Achyutêndra**; and verse 25 states that this prince, the younger brother of **Kṛishṇarâya**, on the death of that king, succeeded him.[4] The seven verses (26-32) which follow— some of them imitations of preceding verses— eulogize

[1] See, *e.g.*, *Ep. Ind.* Vol. I. p. 363.
[2] See Dr. Hultzsch's remarks, *ib.* p. 362.
[3] Verse 2, which is not in the Hampe inscription, invokes the protection of the god Hari (Vishṇu). It is found also in other Vijayanagara inscriptions.
[4] The latest date for Kṛishṇarâya, known to me from published inscriptions, corresponds to Friday, 23rd April, A.D. 1529, and the earliest date for Achyutarâya to Monday, 15th August, A.D. 1530; see *Ep. Ind.* Vol. I. p. 399, and *Ind. Ant.* Vol. IV. p. 329.

Achyutêndra in the ordinary conventional manner. Verses 33-37 give a string of *birudas* of his which are not new to us,[1] and record (as the Hampe inscription does of Kṛishṇarâya) that he was waited upon by the kings of Aṅga, Vaṅga, and Kaliṅga. And this part of the inscription ends with another verse in praise of Achyutêndra, which is merely an imitation of verse 24 of this same inscription.

According to verses 39-53 (in lines 91-115) the *Mahârâya* **Achyutêndra**, being on the bank of the river **Tuṅgabhadrâ, on the 12th lunar day of the bright half of Kârttika— the day when the god Vishṇu rises from his sleep— of the year 1462 of the era of Śâlivâha, which was the (Jovian) year Śârvari**, in the presence of the god **Viṭṭhalêśvara**,[2] and surrounded by many holy men, granted the village of **Uhinai**, which (apparently in consequence of this grant) was also called **Achyutêndramahârâyapura**, to a number of Brâhmaṇas learned in the Vêdas and famous for their knowledge of the *Śâstras* ; the king having been requested to do so by his trusted minister,[3] the chief of the *Nâyakas* **Virûpâksha**, who was born in the family of **Ananta** and is described as the moon of the sea of the **[Â]diyappêndra** *Nâyakas*.[4] The village of **Uhinai**, thus granted by Achyutêndra (in terms which are common to the copper-plate grants of the Vijayanagara kings), was situated in the **Seṅkaḷaniṟpaṭṭu** *sîmâ* of the **Kumuḷi** *nâḍu* of the **Raṇḍâyira-mahâvêli** *paṭṭu* of the **Âmûru** *kôṭa* of the **Paḍaviḍu** *mahârâjya* of the **Jayaṅkoṇḍa-Chôḷa** *maṇḍala* ; and lay to the east of the village of **Ayyañchêri**, to the south of the village of **Kuḷappâka**, to the west of the villages of **Nallampâka** and **Vêṅkampâka**, and to the north of the village of **Aruṅkâl**.

The date, given in the preceding paragraph, does not admit of verification ; but the fact that it fell in the Jovian year Śârvarî shows the year to have been Śaka-Saṁvat 1462 expired, and for this year the 12th of the bright half of Kârttika would correspond to the 12th October, A.D. 1540.

As regards **the localities**, **Uhinai**, according to Dr. Hultzsch, must be the former name of the very **Ûṇamâñjêri** where the plates were found ; for by the *Chingleput Taluk Map* this village lies to the east of **Ayyañjêri**, to the south of **Koḷappâkkam**, to the north-west of **Nallampâkkam**, and to the north of **Ariṅgâl**, four of the very places which, under slightly different names, are mentioned in this inscription in the same (or almost exactly the same) positions with reference to Uhinai. **Seṅkaḷaniṟpaṭṭu**, the name of the *sîmâ* to which Uhinai belonged, appears, also according to Dr. Hultzsch, to be an older form of **Seṅgalpaṭṭu**[5] (Chingleput) ; and **Kumuḷi**, from which the *nâḍu* was called, is the modern **Kumiḷi**,[6] in the Chingleput tâlukâ, south of Ariṅgâl. **Raṇḍâyira-mahâvêli**, the name of the *paṭṭu*, Dr. Hultzsch informs me, would mean 'the two thousand great *vêlis*,' *vêli* being a measure of land. The **Âmûru** *kôṭa* Dr. Hultzsch[7] considers to have been named after **Âmûr** or **Âmbûr**, a town in the Vêlûr tâlukâ of the North Arcot district ; and the **Paḍaviḍu** *mahârâjya*, according to the same scholar,[8] was called after a town now named **Paḍavêḍu** in the Pôlûr tâlukâ of the same district. The **Jayaṅkoṇḍa-Chôḷa** *maṇḍala* is frequently mentioned in Vol. I. of Dr. Hultzsch's *South-Indian Inscriptions*.

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1 Compare *Ep. Ind.* Vol. I. p. 365, verses 25-28.

2 This beautifully sculptured temple (No. 4 on the *Madras Survey Map of Hampe*) is still in tolerably good preservation. It contains inscriptions of Kṛishṇarâya and Sadâśiva ; see Dr. Hultzsch's *Progress Report* for December 1888 and January 1889.

3 The term in the original (l. 108) is *svâmi-kârya-dhuriṇa*, 'able to bear the burden of the business of his master.'

4 On the officials, so named, compare Dr. Hultzsch in *Ind. Ant.* Vol. XIII. p. 127.

5 Seṅkaḷaniṟpaṭṭu, according to Dr. Hultzsch, is an incorrect spelling of Seṅgaḷunîr-paṭṭu, 'the town of the red lotus,' while Seṅgal-paṭṭu apparently means 'the town of bricks.'

6 Kumiḷi-nâḍu (in Âmûr-kôṭṭam in Jayaṅkoṇḍa-Chôḷa-maṇḍalam) occurs also in a Tirukkaḷukkuṉṟam inscription of Kulôttuṅga I.; *Ind. Ant.* Vol. XXI. p. 284.

7 See *South-Indian Inscriptions*, Vol. I. p. 126.

8 *ib.* p. 83, and *ante*, p. 36, note 6.

To proceed with our analysis of the inscription, the village of Uhinai (or rather the income from it), according to verse 54 (ll. 115-117), was divided into 60 *vṛittis*, or shares.[1] Of these, one *vṛitti* and a quarter were set aside for the benefit of the god Raghunâtha (Vishṇu); and the same amount was reserved for the worship of the god Chaṇḍîśvara (Śiva; vv. 55 and 56).[2] The bulk was distributed, in amounts ranging from a quarter of a *vṛitti* to five *vṛittis*, among forty-eight Brâhmaṇas who are named in the verses 57-104 (ll. 120-179). Each of these verses[3] gives, in addition to the exact amount allotted to each person, also the name of the father of the recipient, and specifies the *gôtra* or *anvaya* of the latter, and the Vêdic texts studied by him. The names of the donees and their fathers' names which occur in vv. 57-104, arranged in alphabetical order, are the following:—

Achchân, v. 75; Aṇṇa, v. 96, or Aṇṇan, v. 83; Anantabhaṭṭa, v. 76; Anantaya, vv. 86, 97; Appan, v. 82; Appaya, vv. 85, 98; Ammaya, v. 103; Allâlabhaṭṭa, v. 79; Âchchân, v. 87; Ânaikkuṭa, v. 79; Kâchanâdhvarin, v. 57; Kâchambhaṭṭa, v. 61; Kâmâbhaṭṭa, vv. 90, 95; Kâḷahastin, v. 99; Kâḷahastibhaṭṭa, vv. 70, 101; Kuppaya, v. 89; Koṇḍapa, v. 94; Koṇḍaya, vv. 91, 101; Gaṅgâdharabhaṭṭa, v. 60; Gautam[a]bhaṭṭa, v. 64; Chauṭikaṇṭi-Râmârya, v. 69; Chauṇḍibhaṭṭa, vv. 70, 71; Timmaya, vv. 88, 91, 103; Timmâjyôtishika, vv. 58, 102; Timmâbhaṭṭa, vv. 62, 72; Timmâvadhânin, vv. 59, 61; Tiruvêṅkam-Uḍa[i]yâr, vv. 84, 98; Durgâbhaṭṭa, v. 57; Dêvarêbhaṭṭa, v. 65; Dharmaya, v. 82; Naḍabhârata-Nâgârya, v. 92; Nayinâr, vv. 78, 84, 89, 97; Nâgappa, v. 95; Nâgâbhaṭṭa, vv. 67, 68; Nârâyaṇa, vv. 80, 93; Nârâyaṇârya, v. 86; Padmaya, v. 100; Per[i]ya-Perumâḷ, v. 75; Paunaya, v. 90; Basavâbhaṭṭa, v. 63; Bhûtanâtha-śrî-Chiṭṭibhaṭṭa, v. 74; Bhairavabhaṭṭa, v. 59; Maṇḍala, v. 88; Maṇḍala-śrî-Purusha, vv. 80, 93; Mallâvadhânin, v. 73; Mallubhaṭṭa, vv. 65, 99; Râghavabhaṭṭa, v. 66; Râma, vv. 77, 81; Râmaya, v. 94; Râmâbhaṭṭa, v. 74; Lakshmaṇabhaṭṭa, v. 64; Laddagiri-Timma, v. 72; Liṅgaya, v. 92; Liṅgâbhaṭṭa, vv. 67, 71, 100; Varadaya, v. 87; Varadâbhaṭṭa, v. 69; Viṭṭhalabhaṭṭa, v. 66; Virûpâkshabhaṭṭa, v. 63; Vîrarâghava, v. 62; Vêṅkaḍatt-Appa, v. 81; Vêṅkaḍatt-Uṛuvâr-ârya, v. 77;[4] Śinniyappa, v. 83; Śellappa, v. 96; Śrîdharabhaṭṭa, v. 73; Sabhâpati-kavîndra, v. 104; Sômavâra-śrî-Gurvaya, v. 60; Sômâśi, v. 85; and Svayaṁbhûnâtha, v. 104.

The *gôtras* or, as they are here commonly called, *anvayas* of the donees were those of Kâśyapa, vv. 57, 60, 75; Kauśika, vv. 82, 83, 85, 88; Gautama, v. 74; Bhâradvâja, vv. 59, 61, 62, 65, 69, 76, 79-81, 84, 86, 87, 89-94, 96, 98, 99; Maudgalya, v. 63; Maunabhârgava, vv. 58, 102; Vatsa, vv. 66, 97; Vasishṭha, v. 72; Viśvâmitra, vv. 64, 67, 68, 70, 71, 95; Saṁkṛiti, v. 77; Sâvarṇa, v. 104; and Harita, vv. 73, 100, 101, 103.

Twenty-one donees were students of the Ṛigvêda (*bahvṛicha*), eighteen students of the Yajurvêda (*yâjusha*), and one (in v. 104) was a student of the Sâmavêda (*sâmaga*). Six followed[5] the *sûtra* of Drâhyâyaṇa, and one (in v. 103) that of Âpastamba.

After having enumerated the donees, our inscription, in verses 105-108 (ll. 180-185), further states that the Brâhmaṇas, to whom the sixty *vṛittis* had thus been assigned in the village, made up thirty additional *vṛittis*[6] and gave these, as a preferential share, to the

[1] The sum of the *vṛittis*, specified in vv. 55-104, actually is 60¾.

[2] Raghunâtha and Chaṇḍîśvara were evidently the names of the temples of Perumâḷ (Vishṇu) and Îśvara (Śiva) at Uhinai (Ûṇamâñjêri).

[3] Verse 78 (in ll. 149-150) is mutilated.

[4] These two names are derived from Vêṅgaḍam, the Tamiḻ name of the holy mountain near Tirupati in the North Arcot district.

[5] The original text somewhat oddly says that they were 'born in the *sûtra* of Drâhyâyaṇa (or Âpastamba); see vv. 85-87, 89, 96, and 103.

[6] It is not quite clear to me whether these thirty *vṛittis* were taken from the portions which, according to what precedes, had been assigned to the Brâhmaṇas, or whether the village of Uhinai had originally been divided into ninety *vṛittis*, of which the aforesaid donees at once set thirty aside for the minister. The former arrangement appears to me to be the one which is indicated by the wording of the text.

minister, the secretary (*râyasa*) **Vênkaṭâdri**,[1] a son of the minister **Timmaya** and **grandson** of the minister **Mosalimadûvîrama**, who belonged to the *gôtra* of Harita, was a **distinguished** student of the Yajurvêda, and followed the *sûtra* of Âpastamba.

Verse 109 then states that this is an edict (*śâsana*) of **Achyutarâya.** Verses 110 and 111 add that this edict on copper, by the order of the *Mahârâya* Achyutêndra, was composed by Sabhâpati, and engraved by Vîraṇâchârya, the son of Mallaṇa. And the inscription ends with five of the ordinary benedictive and imprecatory verses. Below it is engraved, in large Kanarese characters, the word *śrî-Viru(rû)pâksha.*

TEXT.[2]

First Plate.

1 Śrî-Gaṇâdhipatayê namaḥ |(||) [3]Namas=tuṁga-śiraś-chuṁbi-chaṁdra-châma-
2 ra-châravê | trailôkya-nagar-âraṁbha-mûlastaṁbhâya Śaṁbhavê |(||) [1*] Harêr=lîlâ-
3 varâhasya daṁshṭrâ-daṁḍaḥ ssa[4] pâtu vaḥ | ¡Hêmâdri-kalaśâ yatra dhâtrî chchha-[t*]tra-śri-
4 yaṁ dadhau |(||) [2*] Kalyâṇây=âstu tad=dhâma p[r*]atyûha-timir-âpahaṁ | yad=Gajô=py=Aga-
5 j-ôdbhûtaṁ Hariṇ=âpi cha pûjyatê |(||) [3*] Asti kshîramayâd=dêvair=mathya-mânân=ma-
6 hâṁbudhêḥ | navanîtam=iv=ôdbhûtam=apanî[ta*]-tamô mahaḥ |(||) [4*] [5]Tasy=âsît=tanayas=tapô-
7 bi(bhi)r=atulair=anvartha-nâmâ Budhaḥ |[6] puṇyair=asya Purûravâ bu(bhu)ja-balair=âyu[r*]=dvi-
8 shâṁ nighnataḥ | tasy=Âyur=Nahushô=sya tasya pu(pa)rushô yuddê(ddhê) Ya-yâtiditau[7]
9 khyâtas=tasya tu Turvasur=Vasu-nibhaḥ śrî-Dêvayânî-patêḥ |(||) [5*] [8]Tad-vaṁśê **Dêvakî-**
10 jânir=didîpê **Timma**-bhûpatiḥ | yaśasvî **Tuluv-êṁdrêshu** Yadôḥ Kṛishṇa iv=ânva-
11 yê |(||) [6*] Tatô=bhûd=**Bukkamâ**-jânir=**Îśvara**-kshitipâlakaḥ | atrâsam=aguṇabhraṁ-
12 śaṁ mauḷi-ratnaṁ mahîbu(bhu)jâṁ |(||) [7*] Sarasâd=udabhût=tasmân=**Naras**-âvanipâla-
13 kaḥ | Dêvakî-naṁdanât=Kâmô Dêvakî-naṁdanâd=iva |(||) [8*] [9]Vividha-sukṛit-ôddâ-
14 mê Râmêśvara-pramukhê muhur=mudita-hṛidaya sthânê sthânê vyadhatta yathâvi-
15 dhi [|*] budha-parivṛitô nânâ-dânâni yô bhuvi shôḍaśa tribhuvana-jan-ô-
16 dgîtaṁ spî(sphî)taṁ yaśaḥ punaruktayan |(||) [9*] [10]**Kâvêrîm=âśu** ba[d*]dhvâ bahaḷa-jala-
17 rayâṁ tâṁ vilaṁghy=aiva[11] śatruṁ jîva-grâhaṁ gṛihîtvâ samiti bhuja-balâ-
18 t=taṁ cha râjyaṁ tadîyaṁ | kṛitvâ **Śrîraṁga**-pûrvaṁ tad=api nija-vaśê **paṭṭaṇaṁ**
19 yô babhâśê(sê) |[12] kîrtti-staṁbhaṁ nikhâya tribhuvana-bhavana-stûyamân-âpadânaḥ [|| 10*]

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[1] This name occurs (with the date A.D. 1536) in the list of great ministers and chiefs during the reigns of Kṛishṇa, Achyuta, and Sadâśiva, compiled by Mr. R. Sewell, *Lists of Antiquities*, Vol. II. p. 249.

[2] From impressions supplied to me by Dr. Hultzsch.

[3] Metre of verses 1-4 : Ślôka (Anushṭubh).

[4] Read *sa.*

[5] Metre : Śârdûlavikrîḍita.

[6] This sign of punctuation is superfluous.

[7] Read *Yayâtiḥ kshitau.*

[8] Metre of verses 6-8 : Ślôka (Anushṭubh).

[9] Metre : Hariṇî.

[10] Metre of verses 10 and 11 : Sragdharâ.

[11] The original has a sign of punctuation between *ghyai* and *va.*

[12] This sign of punctuation is superfluous.

20 **Chêraṁ Chôraṁlaṁ**[1] cha **Pâ[ṁ*]ḍyaṁ** tam=api cha **Madhurâ**-vallabhaṁ mâna-bhûshaṁ |[2] vîry-ô-

21 dagraṁ **Turushkaṁ Gajapati**-nṛipatiṁ ch=âpi jitvâ tad-anyân | â-Gaṁgâtî-

22 ra-Laṁkâ-prathama-charama-bhûbhṛit-taṭ-âṁtaṁ nitâṁtaṁ |[2] khyâtaḥ kshôṇîpatînâṁ

23 srajam=iva śirasâṁ śâsanaṁ yô vyatânît |(||) [11*] [3]**Tippâji-Nâgalâ**-dê-[4]

24 vyôr=iva **Nṛisiṁ(siṁ)hê[ṁ*]drâ[t*=]**tasmât=Paṅ[k*]tirathâd=iva |(||) [12*] Vîrau vinayinau

25 Râma-Lakshmaṇâv=iva naṁdanau | jâtau **Vîra-Nṛisiṁhê[ṁ*]drâ(dra)-Krishṇarâya**-

Second Plate; First Side.

26 mahîpatî |(||) [13*] Asmâd=**Ôbâṁbikâ**-dêvyâm=**Achyutêṁdra**-mahîpa-

27 tiḥ | Dêvakyâṁ Danujârâtir=Vasudêvâd=iv=âbhavat |(||) [14*] [5]**Vîra-śrî-Nâra-**

28 **siṁhas**=sa **Vijayanagarê** ratnasiṁhâsana-sthaḥ kîrttyâ nîtyâ nirasyan=Nṛiga-

29 Naḷa-Nahushân=apy=avanyâm=ath=ânyân | â Sêtôr=â Sumêrôr=avanisura-nu-

30 taḥ svairam=â ch=ôdayâdrêr=â pâśchâty-âchal-âṁtâd=akhila-hṛidayam=âvarjya râjyaṁ

31 śaśâsa |(||) [15*] Nânâ-dânâny=akârshît=Kanaka-sadasi yaḥ śrî-**Virûpâkshadêva**-sthâ-

32 nê śrî-**Kâḷahast**-îśitur=api nagarê **Vêṁkaṭâdrau** cha **Kâṁchyâṁ** | **Śrîśailê Śô-**

33 **ṇaśailê** mahati **Hariharê**=hôbaḷê **Saṁgamê** cha |[6] **Śrîraṁgê Kuṁbhaghôṇê** hata-ta-

34 masi **Mahânaṁdi-tîrtthê Nivṛittau** |(||) [16*] **Gôkarṇê Râma-sêtau** jagati tad-itarêshv=a-

35 py=aśêshêshu puṇya-sthânêshv=ârabdha-nânâvidha-bahaḷa-mahâdâna-vâri-pra-

36 vâhaiḥ | yasy=ôdaṁchat-turaṁgaḥ-prakara-khura-rajaḥ-śushyad-aṁbhôdhi-magna-[7]kshmâbhṛi-

37 t-paksha-chchhid-ôdyattara-tku(ku)liśadhar-ôtkaṁṭhitâ[8] tku(ku)ṁṭhit=âbhût |(||) [17*] Brahmâṁḍaṁ vi-

38 śva-chakraṁ ghaṭam=udita-mahâbhûtakaṁ ratna-dhênuṁ sapt=âṁbhôdhîṁś=cha kalpa-kshiti-

39 ruha-latikê kâṁchanîṁ kâma-dhênuṁ [|*] svarṇa-kshmâṁ yô hiraṇy-âśva-ratham=api tu-

40 lâ-pûrushaṁ gô-sahasraṁ |[9] hêm-âśvaṁ hêma-garbhaṁ kanaka-kari-rathaṁ paṁcha-lâṁ-

41 galy=atânît |(||) [18*] Prâjyaṁ[10] praśâsya nirvighnaṁ râjyaṁ dyâm=iva śâsituṁ | tasmi-

42 n=guṇêna vikhyâtê kshitêr=iṁdrê divaṁ gatê |(||) [19*] Tatô=py=avârya-vîryaḥ śrî-**Krishṇarâ-**

43 **ya**-mahîpatiḥ | bibhartti maṇikêyûra-nirviśêshaṁ mahîṁ bhujê |(||) [20*] Kîrttyâ[11] ya-

44 sya samaṁtataḥ praśri(sri)tayâ viśvaṁ ruch-aikyaṁ [12]vrajêd=ity=âśaṁkya purâ Purâri-

[1] Read *Chôḷaṁ*. [2] These two signs of punctuation are superfluous.

[3] Metre of verses 12-14: Ślôka (Anushṭubh).

[4] Here the following *aksharas* have been omitted: *-vyôḥ Kausalyâ-śrî-Sumitrayôḥ | dê-*.

[5] Metre of verses 15-18: Sragdharâ.

[6] This sign of punctuation is superfluous. [7] Read *-turaṁga-prakara-*.

[8] The reading *-ôdyattara-* also occurs in v. 17 of the Hampe inscription, and in v. 17 of a copper-plate inscription of Sadâśiva, of which Dr. Hultzsch has sent me an impression. I nevertheless consider it to be a mistake for *-ôdyat-kara-*.

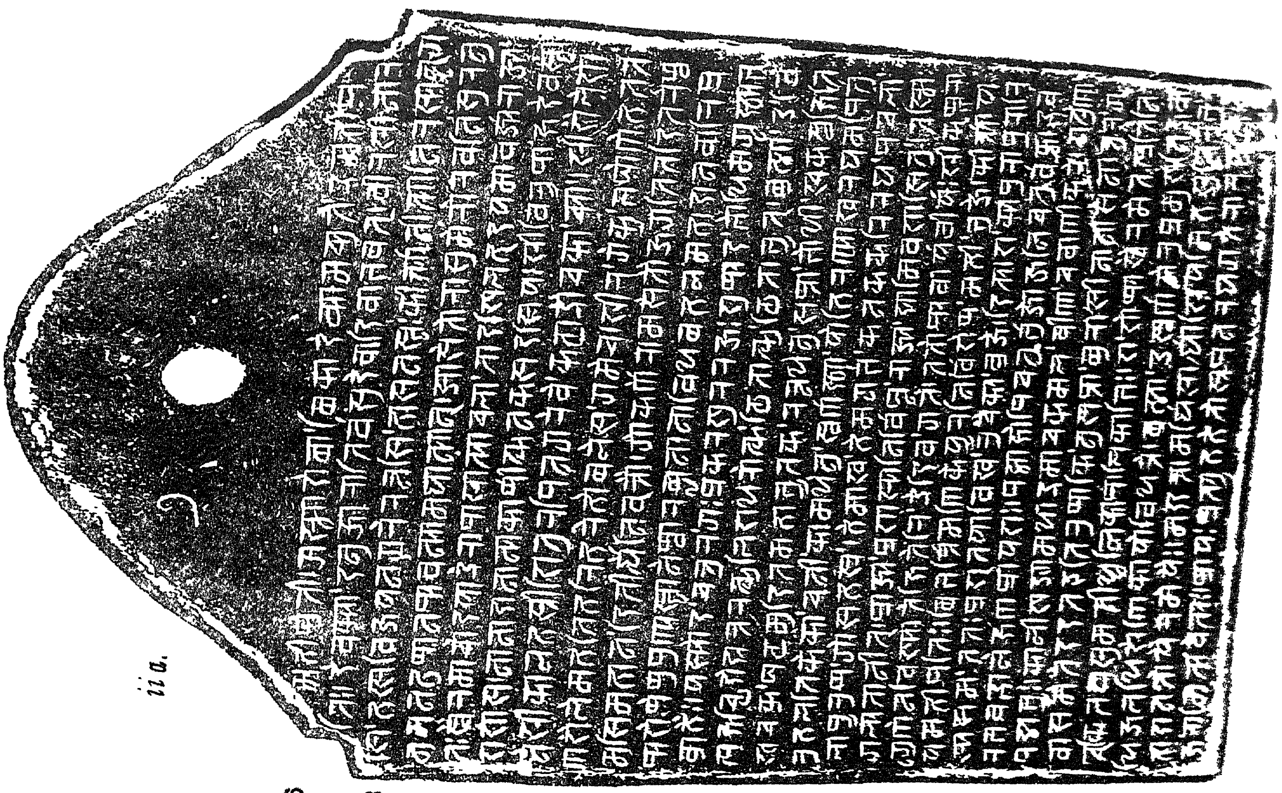
[9] This sign of punctuation is superfluous.

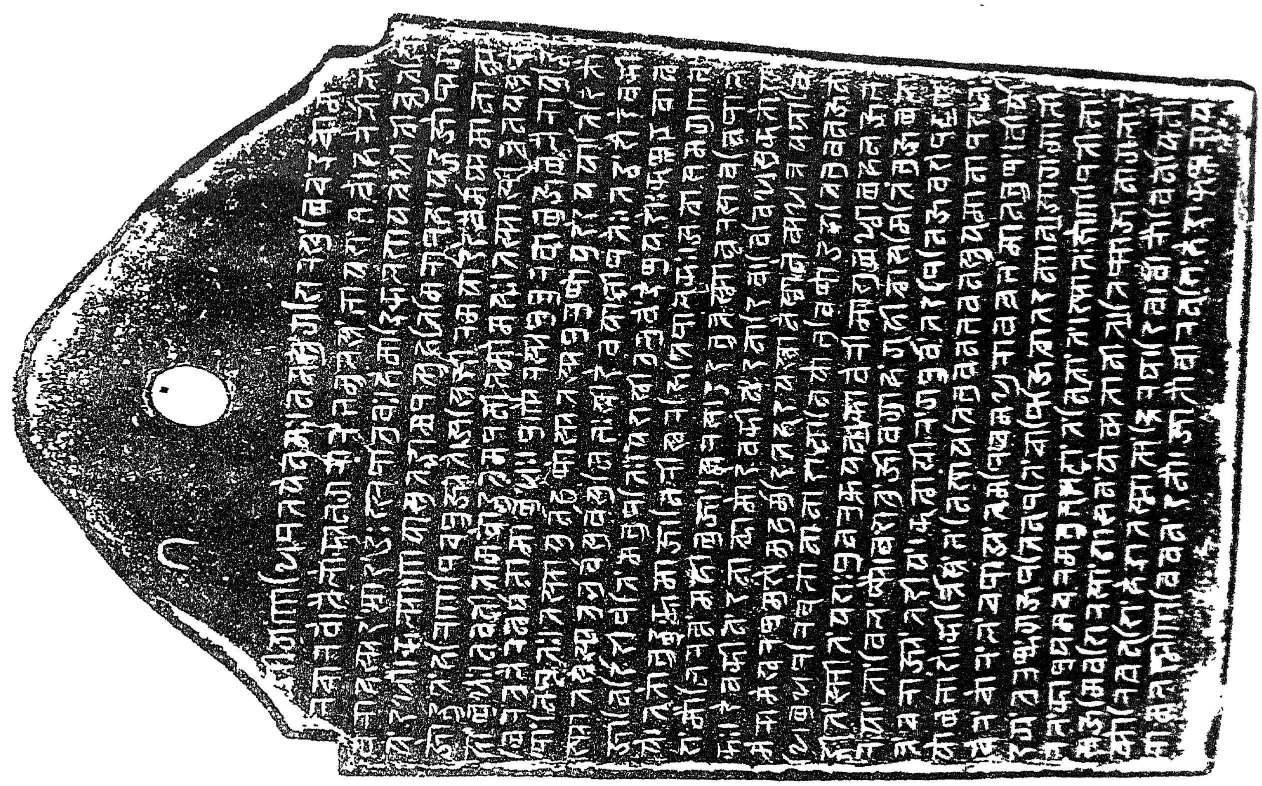
[10] Metre of verses 19 and 20: Ślôka (Anushṭubh). [11] Metre: Śârdûlavikrîḍita.

[12] The original has a sign of punctuation between *vrajê* and *d*.

Unamanjeri Plates of Achyutaraya.—Saka-Samvat 1462

ii a.

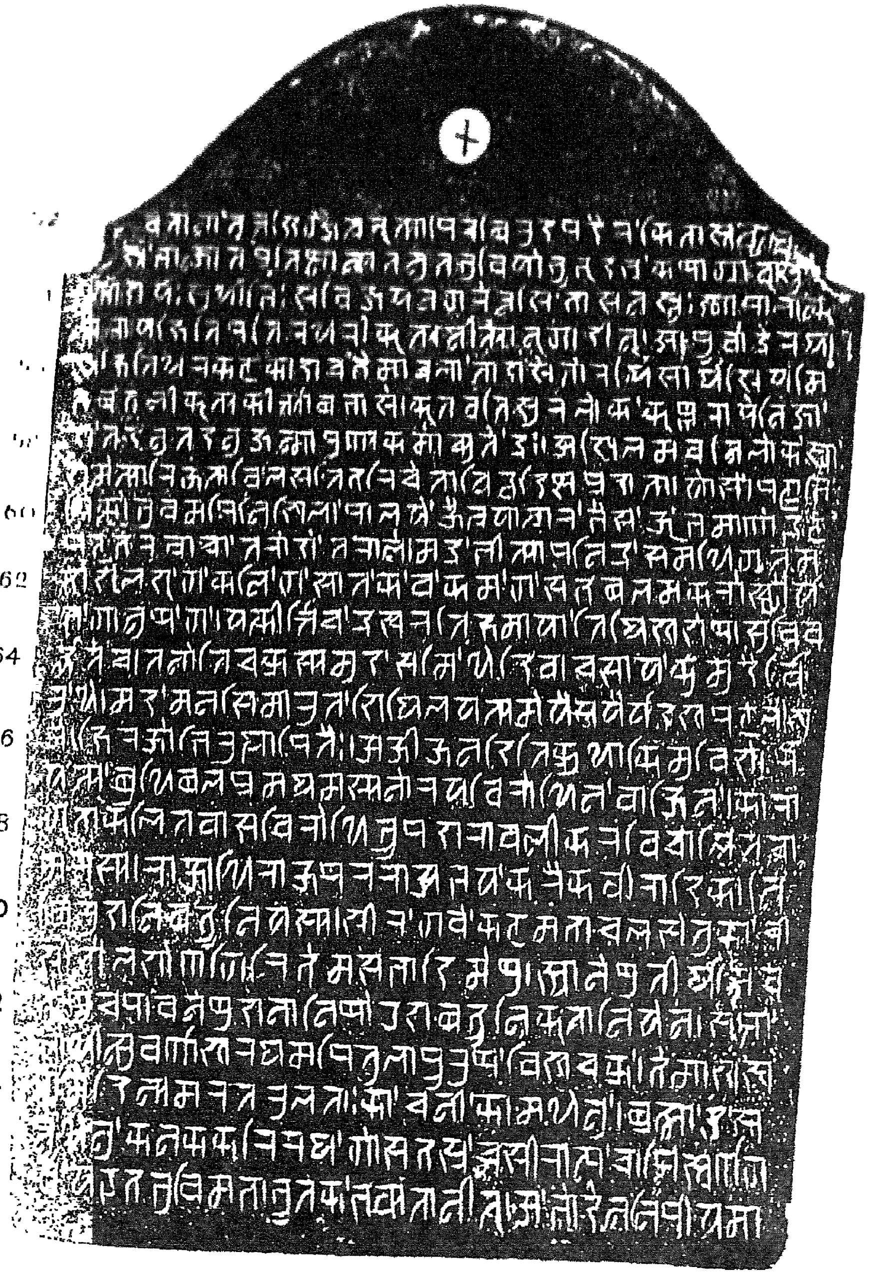


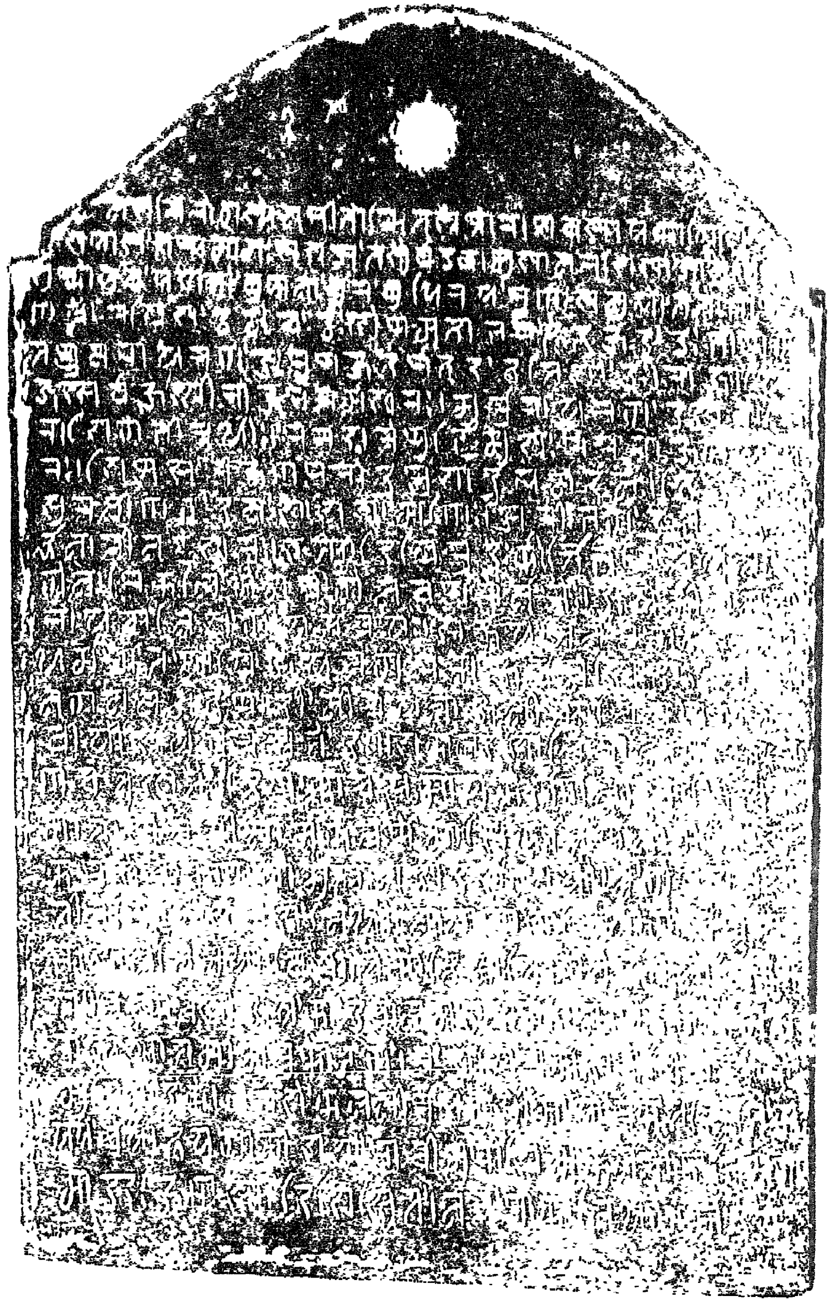


SCALE ·5

E HULTZSCH

W GRIGGS PHOTO LITH





45 r=abhavad=bhâḷ-êkshaṇa[ḥ*] prâyaśaḥ | Padmâkshô=pi chatur-bhujô=jani chatur-vaktrâ=dbhava-[1]

46 t=Padmabhûḥ |[2] Kâḷî khaḍgam=adhâd=Ramâ cha kamalaṁ vîṇâṁ cha Vâṇi karê |(||) [21*] Śatru(trû)ṇâṁ[3]

47 vâsam=êtê dadata iti rushâ kiṁ nu sapṫ=âṁburâsî(śîn=) nânâ-sênâ-ttu(tu)raṁga-

48 tri(tru)ṭita-vasumatî-dhûḷi-kâpâlikâbhiḥ | śaṁ(saṁ)śôshya svairam=êtat-pratini-

49 dhi-jaladhi-ś[r]êṇikâ yô vidhattê |[4] brahmâṁḍa-svarṇamêru-pramukha-nija-ma-

50 hâdâna-tôyair=amêyaiḥ |(||) [22*] Mad-dattâm=arthi-sârtthâ[ḥ*] śriyam=iha suchiraṁ bhuṁ-

51 jatâm=ity=avêtyaḥ |[5] prâyaḥ pratyûha-hêtôs=tapana-ratha-gatêr=âlayân=dê-

Second Plate; Second Side.

52 vatânâṁ [|*] tat-tad-dig-jaitra-vṛi[t*]ty=âpi cha biruda-padair=aṁkitâ[ṁ*]s=tatra tatra

53 staṁbhân(ñ)=jâta-pratishṭhân=vyatanuta bhuvi yô bhûbhṛid=abhraṁkash-âgrân |(||) [23*] Stu-

54 ty-audâryaḥ sudhîbhiḥ sa **Vijayanagarê** [ra*]tnasiṁhâsana-sthaḥ kshmâpâlân=**Kṛi-**

55 **shṇarâya**-kshitipatir=adharîkṛitya nîtyâ Nṛig-âdîn | â pûrvâdrêr=ath=â-

56 stakshitidhara-kaṭakâd=â cha Hêmâchal-âṁtâd=â Sêtôr=artthi-sârtha-śriyam=i-

57 ha bahaḷîkṛitya kîrttyâ babhâsê[6] |(||) [24*] Kṛitavati[7] sura-lôkaṁ **Kṛishṇarâyê** nij-âṁ-

58 śaṁ tad=anu tad-anujanmâ puṇya-karm=**Âchyutêṁdraḥ** | akhilam=avani-lôkaṁ sv-âṁ-

59 śam=êty=âri-j[ê]tâ vilasati Hari-chêtâ vidvad-ishṭa-pradâtâ |(||) [25*] [8]Yô=sau paṭṭ-âbhi-

60 shiktô bhuvam=api nikhilâṁ pâlayêṁ[9] jaitra-yâtr-âraṁbhai(bhê) saṁjṛiṁbhamâṇ-ôdbhaṭa-

61 paṭaha-rav-âchâṁta-rôdô-ṁtarâḷê | **Madraṁ** bhîty=âpanidraṁ samadhigata-ma-

62 hâśaila-śṛiṁgaṁ **Kaḷiṁgaṁ** sâtaṁkaṁ **Vaṁka(ga)m=Aṁgaṁ** saha-balam=akarôśch(ch)=chhaurya-

63 bhaṁg-ânushaṁgaṁ[10] |(||) [26*] [11]Yat-kîrtti-chaṁdraś=charati kshamâyâṁ tithiśv(shv)=aśêshâsu viva-

64 rddhatê cha | tanôti chakrasya mudaṁ samiṁdhê divâ cha sâyaṁ kumudair=vi-

65 ruṁdhê |(||) [27*] Madaṁ[12] manasi mârutaṁ śithilayaty=amêyai[sta ?]yair=yad-aśva-paṭalî khu-

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[1] Read *-vaktrô=bhava-*. [2] This sign of punctuation is superfluous.

[3] Metre of verses 22-24 : Sragdharâ. [4] This sign of punctuation is superfluous.

[5] Read *=avêtya prâyaḥ*. The reading *âlayân* at the end of this line is preferable to the reading *âlayaṁ* of other inscriptions.

[6] The Hampe inscription of Kṛishṇarâya, v. 29, reads *samiṁdhê*. [7] Metre : Mâlinî.

[8] Metre : Sragdharâ. [9] Read *pâlayañ=*.

[10] The sense would be better expressed by *-ânushaktaṁ*, but I have no doubt that the above reading is correct.

[11] Metre : Upajâti.

[12] Metre : Pṛithvî.— This verse clearly is an imitation of part of v. 22, above, and its general sense is not doubtful. The text of it, also, with the exception of a single *akshara*, is quite clear in the impressions. But the end of the first Pâda (*tayair* or *stayair*) yields no sense, and I fail to see the construction of the verse, as read above. I feel almost certain that, in the first Pâda, we ought to read *śithilayanty=* (instead of *śithilayaty=*) and to take this to qualify *aśva-paṭalî*, and that in the last Pâda we should read *ambudhiṁ* and (qualifying this) *raya-tirôdhinaṁ vâjinâṁ*. For the rest, I would suggest, with some diffidence, reading *amêyais=tamô* (instead of *ameyaistayair*) and *bala-*(or *para-*)*pramathan-ôdyatô* (instead of *bala-pramathamasyanô*). With these alterations the meaning of the verse would be about this : " Seeing how the multitude of his horses, humbling the conceit of the winds, has created darkness by the immense clouds of dust which it raises with its hoofs, one feels inclined to ask whether, eager to destroy the opponent forces, Achyutêndra angrily is drying up the ocean, because it impedes the progress of his chargers."

66 raiḥ kshi[ti*]-rajôbhir=utthâpitaiḥ | ajîjanad=iti krudhâ kim=u viśôsha-
67 yaty=aṁbudhi-bala-pramathamasyanô raya-virôdhinaṁ vâjinaṁ |(||) [28*] Kârâ-[1]
68 gṛih-âkalita-vâsa-virôdhi-bhûpa-dâr-âvaḷî-kara-vichâlita-châ-
69 marasya | Râjâdhirâja-Pararâjabhayaṁkar-aikavîr-âdikâni
70 birudâni bahûni yasya |(||) [29*] Śrîraṁga-Vêṁkaṭamahâchala-Sêtu-Kâṁchî-
71 Śrîśaila-Śôṇagiri-Hêmasabh-âdimêshu | sthânêshu tîrtha-niva-
72 hêshu cha pâvanêshu dânâni shôḍaśa bahûni kṛitâni yêna |(||) [30*] [2]Sapt=âṁ-
73 bhôdhîn=suvarṇ-âśva-ratham=api tulâ-pûrushaṁ viśva-chakraṁ |[3] hêmâśva-sva-
74 rṇamêdiny-amaratarulatâḥ kâṁchanîṁ kâma-dhênuṁ | brahmâṁḍaṁ [sva(ra)]-
75 tna-dhênuṁ kanaka-kari-rathaṁ gô-sahasraṁ cha sîrân=paṁch=âpi svarṇa-ga-
76 rbhaṁ ya iha bhuvi mahâbhûta-kaṁ(kuṁ)bha[ṁ*] vyatânît |(||) [31*] Aṁbhôdêna[4] nipîyamâ-

Third Plate; First Side.

77 na-salilô=gastyêna - pît-ô[j*]jhitas=taptô Râghava-sâyak-âgni-śi-
78 khayâ saṁtapyamânaḥ sadâ [|*] aṁtasthair=vaḍavâ-mukh-ânala-śikhâ-jâlair=vi-
79 śushkô ddhru(dhru)vaṁ yad-dân-âṁbu-ghan-âṁbur=aṁbudhir=ayaṁ pûrṇaḥ samu[d*]dyôtatê |(||) [32*] Bhîsha-[5]
80 ṇa-vairi-vikhaṁḍana-chaṁḍaḥ[6] Śêsha-mahâbhara-hṛid-bhujadaṁḍaḥ [|*] Bhâsḥage-[7]
81 tappuva-râyara-gaṁḍaḥ Pûshaja-darpa-hṛid-aṁhati-śauṁḍaḥ |(||) [33*] Râjâdhir[â]-[8]
82 jas=Sarvajñaś=śrî-Râjaparamêśvaraḥ | Mûṟu-râyara-gaṁḍaś=cha Vâri-
83 râśi-gabhîra-dhîḥ |(||) [34*] Para-dârêshu [ṭi(vi)]mukhaḥ Para-râja-bhayaṁka-
84 raḥ | Śishṭa-saṁrakshaṇa-parô Dushṭa-śârdûla-mardanaḥ |(||) [35*] Hiṁdurâya-
85 suratrâṇa Iṁduvaṁśa-śikhâmaṇiḥ | Ar-îbha-gaṁḍa-bhêruṁḍô yô=
86 rddhanârî-naṭêśvaraḥ | ityâdi-birudaiḥ[9] kîrtti-[bha]ritair=yutaḥ |(||) [36*] Aṁ-
87 gên=âpi Kaḷiṁgêna Vaṁgêna cha parair=nṛipaiḥ | jaya jîva mahâ-
88 rây=êty=aniśaṁ gîyatê cha yaḥ |(||) [37*] Sa[10] jayati narapâḷas=satya-
89 dharma-pratishṭhô **Vijayanagara-râjad-ratnasiṁhâsana-sthaḥ** |
90 Nṛiga-Naḷa-Nahush-âdîṁ(dîn=) nîchayan=râja-nîtyâ nirupama-bhuja-
91 vîry-audârya-bhûr=**Achyutêṁdraḥ** |(||) [38*] [11]**Śak-âbdê Śâlivâhasya sahasrê-**
92 **ṇa chatuś-śataiḥ** | **dvishashṭyâ cha samâyuktê(ktai)r=gaṇanâṁ prâpitê kra-**
93 **mât** |(||) [39*] **Śârvarî-nâmakê varshê mâsi Kârttika-nâmani** | **śu-**
94 **kla-pakshê cha puṇyâyâm=utthâna-dvâdaśî-tithau** |(||) [40*] **Tuṁgabhadrâ-nadî-**
95 **tîrê Viṭṭhalêśvara**-saṁnidhau | nânâ-śâkh-âbhidhâ-gôtra-sûtrê-
96 bhyaś=śâstravittayâ | vikhyâtêbhyô dvijâtibhyô vêdavidbhyô viśêsha-
97 taḥ |(||) [41*] Prakhyâta-śrî-**Jayaṁkoṁḍa-Chôḷa**-maṁḍalla(la)-vâsinaṁ | **Paḍavîḍu-mahâ-**
98 râjyê khyâtam=**Âmûru-kôṭa**-gaṁ |(||) [42*] **Raṁḍâyira-mahâvêli-ppaṭṭau Ku-**
99 **muḷi-nâḍukê** | vara-**Śeṁkaḷaniṟpaṭṭu**-sîmâyâṁ cha kṛita-sthitiṁ [|| 43*] **A-**
100 [12]**yyaṁchêry-**âhvaya-grâmâd=âśâṁ prâchîm=upâśritaṁ | **Kuḷappâk-**âbhidha-grâ-
101 mâd=dakshiṇasyâṁ diśi sthitaṁ |(||) [44*] **Nallaṁpâk-**âbhidha-grâmâd=**Vêṁkaṁ-**

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[1] Metre of verses 29 and 30: Vasantatilakâ. [2] Metre: Sragdharâ.
[3] This sign of punctuation is superfluous. [4] Metre: Śârdûlavikrîḍita.
[5] Metre: Dôdhaka. [6] Originally °*ḍaḥ śêśha-* was engraved.
[7] Read *Bhâshege-* (dat. sing. of Kanarese *bhâshe* = Sanskṛit *bhâshâ*).
[8] Metre of verses 34-37: Ślôka (Anushṭubh).
[9] Here three syllables are missing.
[10] Metre: Mâlinî. [11] Metre of verses 39-108: Ślôka (Anushṭubh).
[12] The sign of the superscript *r* in *Ayyaṁchêry-* is engraved twice.

Third Plate Second Side.

102 pâkâch=cha paśchimaṁ | Aruṁkâl=iti vikhyâtâ[1] grâmâd=uttara-sthitiṁ |(||)[45*]
103 Achy[u]têṁd[r]amahârâyapuram=ity=apar-âbhidhaṁ | sarva-sasyais=sadâ yu-
104 ktam=Uhinai-grâmam=uttamaṁ |(||)[46*] Sarvamânyaṁ chatus-sîmâ-saṁyutaṁ cha sa-
105 maṁtataḥ | nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jal-ânvitaṁ |(||) [47*] A-
106 kshiṇy-âgâmi-saṁyuktaṁ gaṇa-bhôgyaṁ sa-bhûruhaṁ | vâpî-kûpa-taṭâkaiś=cha ka-
107 śchchh(chchh)-ârâmaiś=cha saṁyutaṁ |(||) [48*] Putra-pautr-âdibhir=bhôgyaṁ
kramâd=â-chaṁdra-târakaṁ | dâna-
108 sy=âdhamanasy=âpi vikrayasy=âpi ch=ôchitaṁ |(||) [49*] Svâmi-kârya-dhuriṇêna svâ-
109 dhîna-naya-saṁpadâ | yaśasvin=Âdiyappêṁdra-nâyak-âṁbuni-
110 dh-îṁdunâ || [50*] Agra-gaṇyêna śûrâṇâm=Anaṁt-ânvaya-janma-
111 nâ | vinayên=êva mûrttêna viśvâs-âvô(vâ)sa-vêśmanâ | vijñâpitô
112 Virûpâksha-nâyakêṁdra-manasvinâṁ(nâ) |(||)[51*] Parîtaḥ prayataiḥ snigdhaiḥ pu-
113 rôhita-purôgamaiḥ | vividhair=vibudhaiś=śrautapathikair=adhikai-
114 r=girâ |(||) [52*] Sarâta[dra-ma]hârâyô[2] mânanîyô manasvinâṁ | sahira-
115 ṇya-payôdhârâ-pûrvakaṁ dattavân=mudâ |(||) [53*] Asmin=grâmê=tivikhyâtê
116 shashṭi-vṛitti-samanvitê | vṛittimaṁtô vilikhyaṁtê viprâ vêdâṁta-pâ-
117 ragâḥ |(||) [54*] Vishṇavê Raghunâthâya visva(śva)-rakshâ-vidhâyinê | vṛittir=a-
118 tra sapâd=aik[â*] sudh-[â*]hârâya(rtha)m=arppitâ |(||) [55*] Chaṁḍîśvarâya dêvâya târa-
119 kâdhîśa-maulayê | atra pûjâ-kṛitê vṛittiḥ sapâd=aik[â*] samarppitâ |(||) [56*]
120 Durgâbhaṭṭas=sudhîr=atra Kâchanâddhvari-naṁdanaḥ | paṁcha vṛittir=avâpnôti
121 yâjushaḥ Kâśyap-ânvayaḥ |(||) [57*] Maunabhârgava-gôtra[ḥ*] śrî-Timmâjyôtishi-
122 k-âtmajaḥ | Timmâjyôtishikô vṛitti-dvayam=atr=aiti bahvṛichaḥ |(||) [58*] Tim-
123 mâvadhâninas=sûnur=Bhâradvâj-ânvay-ôdbhavaḥ | sudhî-
124 r=Bhairavabhaṭṭ-âkhyô bahvṛichô=tra dvi-vṛittikaḥ || [59*]

Fourth Plate ; First Side.

125 Yâjushas=Sômavâra-śrî-Gurvayaḥ Kâśyap-ânvayaḥ | paṁcha vṛittîr=i-
126 h=âpnôti śrî-Gaṁgâdharabhaṭṭa-jaḥ |(||) [60*] Bhâradvâj-ânvay-ôdbhûta[ḥ*] sûnus=Tim-
127 mâvadhâninaḥ | arddha-vṛittim=avâpnôti Kâchaṁbhaṭṭô=tra bahvṛichaḥ |(||) [61*] Bhâra-
128 dvâj-ânvayas=sûnus=Timmâbhaṭṭasya bahvṛichaḥ | vṛittim=êkâm=ih=âpnôti
129 vivêkî Vîrarâghavaḥ |(||) [62*] Śrî-Virûpâkshabhaṭṭasya sûnur=Maudgalya-gôtra-
130 jaḥ | bahvṛichô Basavâbhaṭṭas=sudhîs=sârddha-dvi-vṛittikaḥ |(||) [63*] Viśvâmitr-ânva-
131 y-ôdbhûtô Gautaṁbhaṭṭasya naṁdanaḥ | [3]dhîmân=Lakshmaṇabhaṭṭ-âkhyô bahvṛichô=
132 tr=ârddha-vṛittikaḥ |(||) [64*] Bhâradvâj-ânvay-ôdbhûtô Dêvarêbhaṭṭa-naṁdanaḥ | Mallu[4]
133 bhavaty=arddha-vṛittimân=atra bahvṛichaḥ |(||) [65*] Sûnur=Viṭṭhalabhaṭṭasya śrî-Vats-ânva-
134 ya-saṁbhavaḥ | atra Râghavabhaṭṭô=rddha-vṛittim=âpnôti bahvṛichaḥ |(||) [66*] Liṁgâbhaṭṭasya
135 sûnu[ḥ*] śrî-Viśvâmitr-ânvay-ôdbhavaḥ | Nâgâbhaṭṭô bhavaty=êka-vṛittimân=atra

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[1] Here one syllable is missing. Read *vikhyâtât=sugrâmâd=* (?).
[2] Read *Achyutêṁdra-mahârâyô*.
[3] Read *dhîmâṁl=La°*.
[4] Read *Mallubhaṭṭô*; see below, v. 99.

136 bahvṛichaḥ |(||) [67*] Nâgâbhaṭṭô(ṭṭ-â)hvayô dhîmân=Nâgâbhaṭṭasya naṁdanaḥ | Viśvâmitr-[â]-
137 nvayô=tr=aikâṁ vṛittim=âpnôti bahvṛichaḥ |(||) [68*] Bhâradvâj-ânvayaś=Chaṇṭikaṁṭi-
138 Râmârya-naṁdanaḥ | bahvṛichô Varadâbhaṭṭô vṛittim=êk[â*]m=ih=âśnutê [|| 69*] Naṁ-
139 danaś=Chauṁḍibhaṭṭasya Viśvâmitr-ânvay-ôdbhavaḥ | śrî-Kâḷahastibhaṭṭ-â-
140 khyô bahvṛichô=tra dvi-vṛittikaḥ |(||) [70*] Naṁdanaś=Chauṁḍibhaṭṭasya Viśvâ-mitr-ânva-
141 y-ôdbhavaḥ | bahvṛichô vṛittim=atr=aikâṁ Liṁgaṁ(gâ)bhaṭṭas=samaśnutê |(||) [71*] Vasishṭha-gôtra-jô
142 Laddagiri-Timm-âkhya-sûri-jaḥ | Timmâbhaṭṭô bahvṛichô=tra satripâd-aika-
143 vṛittimân |(||) [72*] Mallâvadhâninas=sûnur=bahvṛichô Harit-ânvayaḥ | sudhîś=Śrî-
144 Dharmabhaṭṭ-âkhyô vṛittim=êkâm=ih=âśnutê |(||) [73*] Yâjushô Bhûtanâtha-śrî-Chiṭṭibha-
145 ṭṭasya naṁdanaḥ | Râmâbhaṭṭas=sapâd-aika-vṛittikô Gautam-ânvayaḥ |(||) [74*] Yâjushaḥ Pe-[1]
146 rya-Perumâḷ-â[tma]jaḥ Kâśyap-ânvayaḥ | Achchân-âkhyaś=cha pâdôna-vṛitti-dvayam=i-
147 h=âśnutê |(||) [75*] Naṁdanô=naṁtabhaṭṭasya Bhâradvâj-ânvay-ôdbhavaḥ | yâjushô=naṁtabhaṭṭô=
148 tra sârddh-aikâṁ vṛittim=aśnutê |(||) [76*] Vêṁkaḍatt-Uṟuvâr-ârya-sûnuś(s)=Śa(ssa)ṁkṛiti-gôtra-jaḥ | śrî-
149 Râmô=tra sapâd-aikâṁ vṛittim=âpnôti yâjushaḥ |(||) [77*] [2]Nayinâr-âtmajas=sa-tripâd-aikâ[ṁ*]
150 vṛittim=aśnutê |(||)[78*] Bhâradvâj-ânvay-ôdbhûtô yâjushô=llâlabhaṭṭa-jaḥ | Ânaikkuṭ-â-
151 hvayô dhîmân=pâdôna-trayatraya-vṛittikaḥ [3] |(||) [79*] Nârâyaṇô Maṁḍala-śrî-Puru-

Fourth Plate; Second Side.

152 shasy=[â*]tmasaṁbhavaḥ | Bhâradvâjas=sapâd-aikâṁ vṛittiṁ Drâhyâyaṇô=śnutê |(||) [80*] Bhâra-
153 dvâj-ânvay-ôdbhûtô Vêṁkaḍatt-Appa-naṁdanaḥ | śrî-Râmô yâjushô dhîmân=arddha-vṛittim=ih=â-
154 śnutê |(||) [81*] Kauśik-ânvaya-saṁbhûtô [4]yâjô=ppan-sudhî-sutaḥ | sârddha-dvi-vṛittimân=atra Dharmayô dhîmatâ[ṁ]
155 varaḥ |(||) [82*] Śiṁniy-appa-âhvayô dhîmân=yâjushaḥ Kauśik-ânvayaḥ | Aṇṇan-âkhya-sudhî-sûnur=atra sâ-
156 rddha-dvi-vṛittikaḥ |(||) [83*] Nayinâr-âtmajô Bhâradvâja-gôtrô=tra yâjushaḥ | śrî-Tiruvêṁkaṭa-Udayâ[5]
157 t[r]ipâd-vṛittiṁ samaśnutê |(||) [84*] Kauśik-ânvaya-saṁbhûta[ḥ*] śrî-Sômâśi-sutô-ppayaḥ | vṛittim=êkâ-
158 m=ih=âpnôti śrî-Drâhyâyaṇa-sûtra-jaḥ |(||) [85*] Bhâradvâj-ânvay-ôdbhûta[ḥ*] śrî-Drâhyâyaṇa-sûtra-jaḥ | abhyê-
159 ty-Aṇṇâchâry-âtr=ârddha-vṛittiṁ Nârâyaṇârya-jaḥ |(||) [86*] Bhâradvâj-ânvayô Drâhyâyaṇa-sûtra-sam[u]dbhavaḥ | a-

[1] Perya-Perumâḷ is used, for the sake of the metre, instead of Periya-Perumâḷ, the Tamil equivalent of Mahâ[illegible]

[2] Half the number of syllables of this verse is missing.

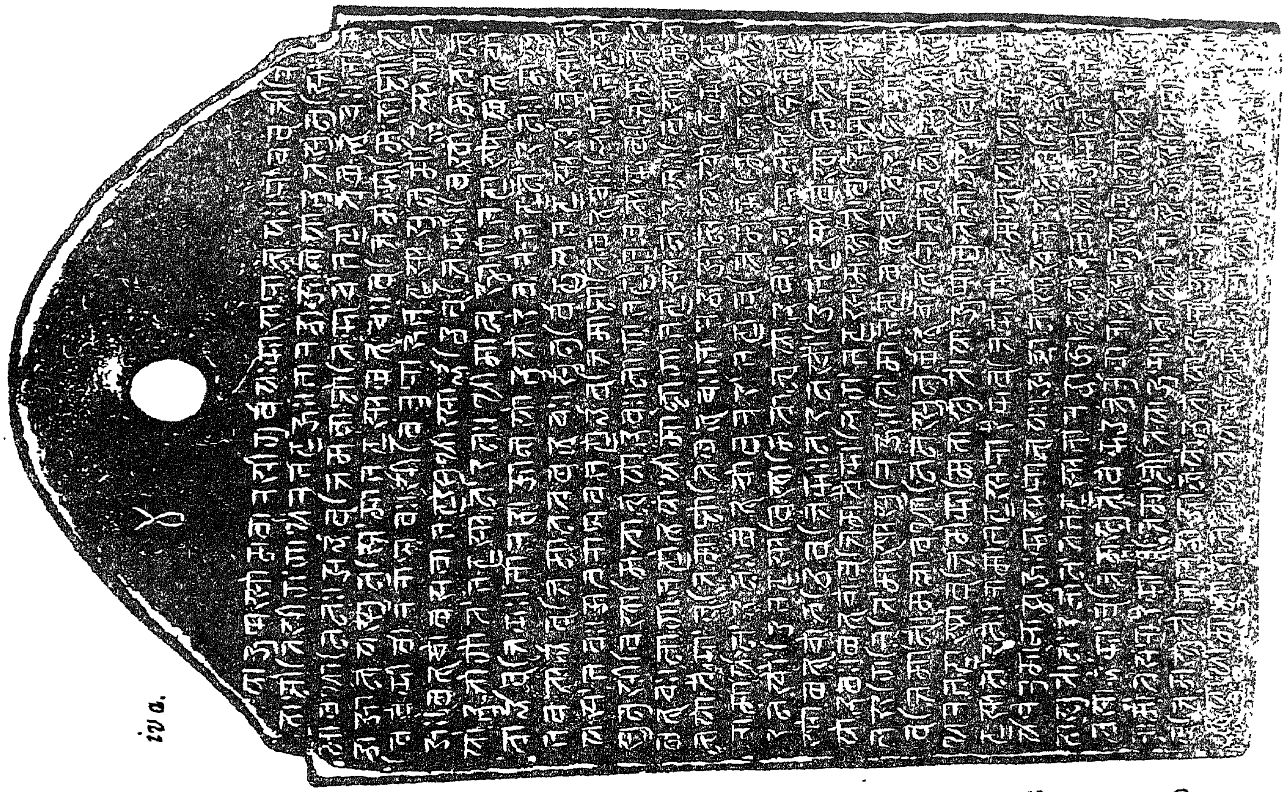
[3] Read *pâdôna-traya-vṛittikaḥ*.

[4] Read *yâjushô=*.

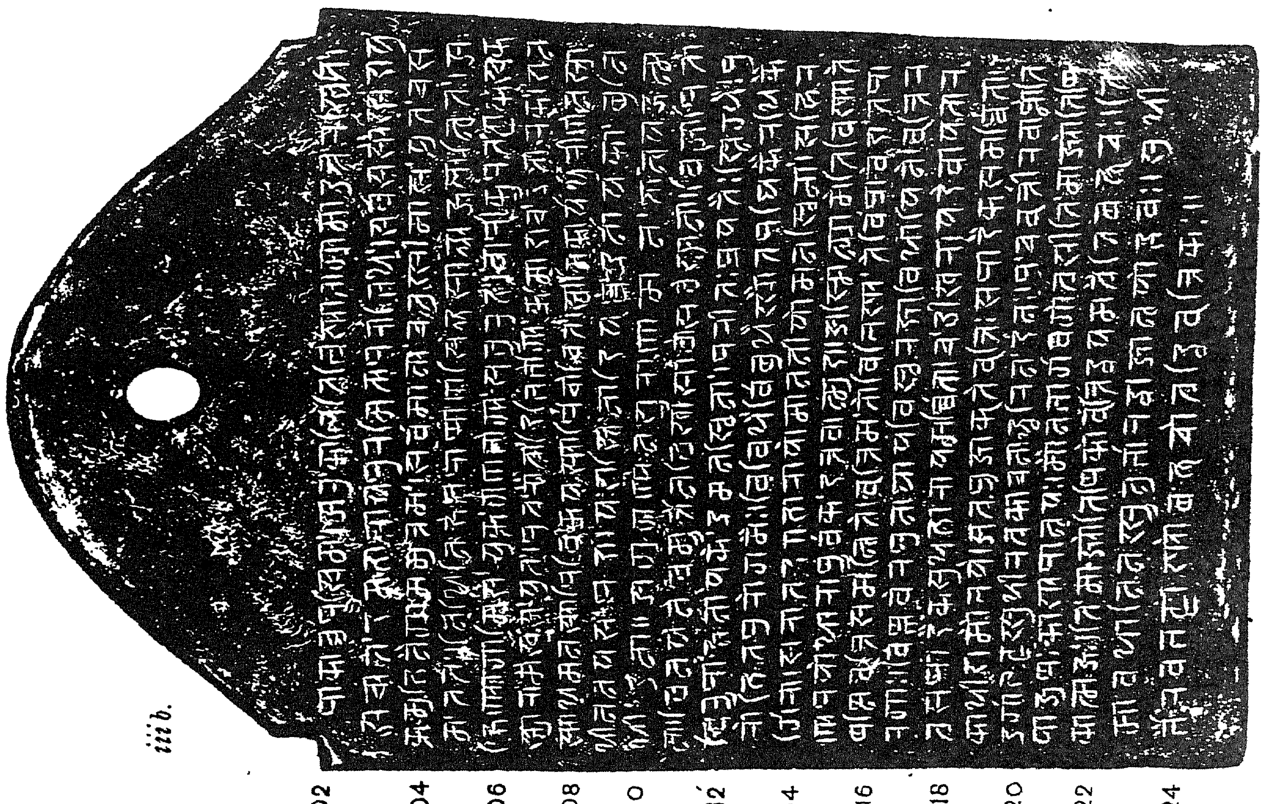
[5] Read *Śrî-Tiruvêṁkaṭa-Udayâr*, as below, l. 172. *Uḍayâr* represents the Tamil word *uḍaiyâr*, 'lord, god.'

Unamanjeri Plates of Achyutaraya.—Saka-Samvat 1462.

iv a.



iii b.

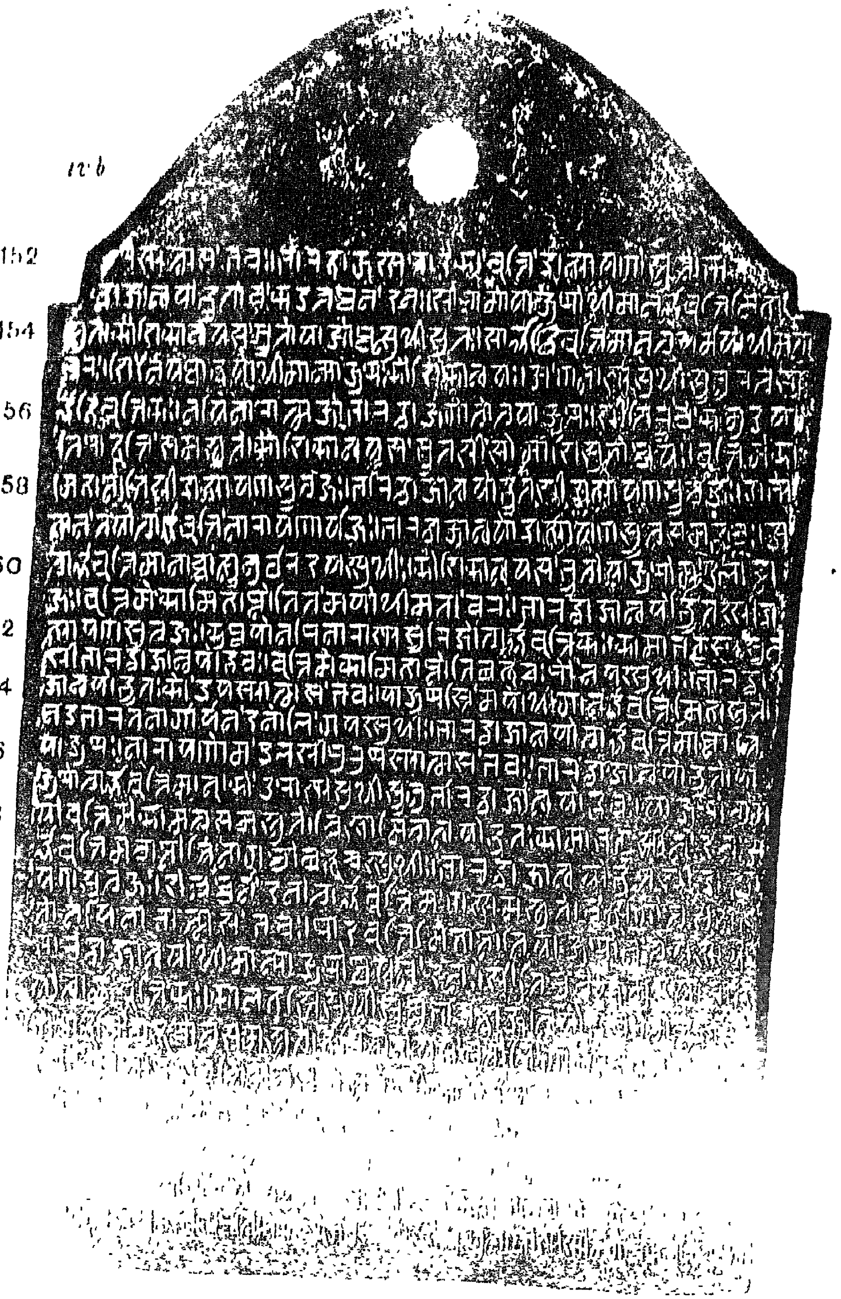


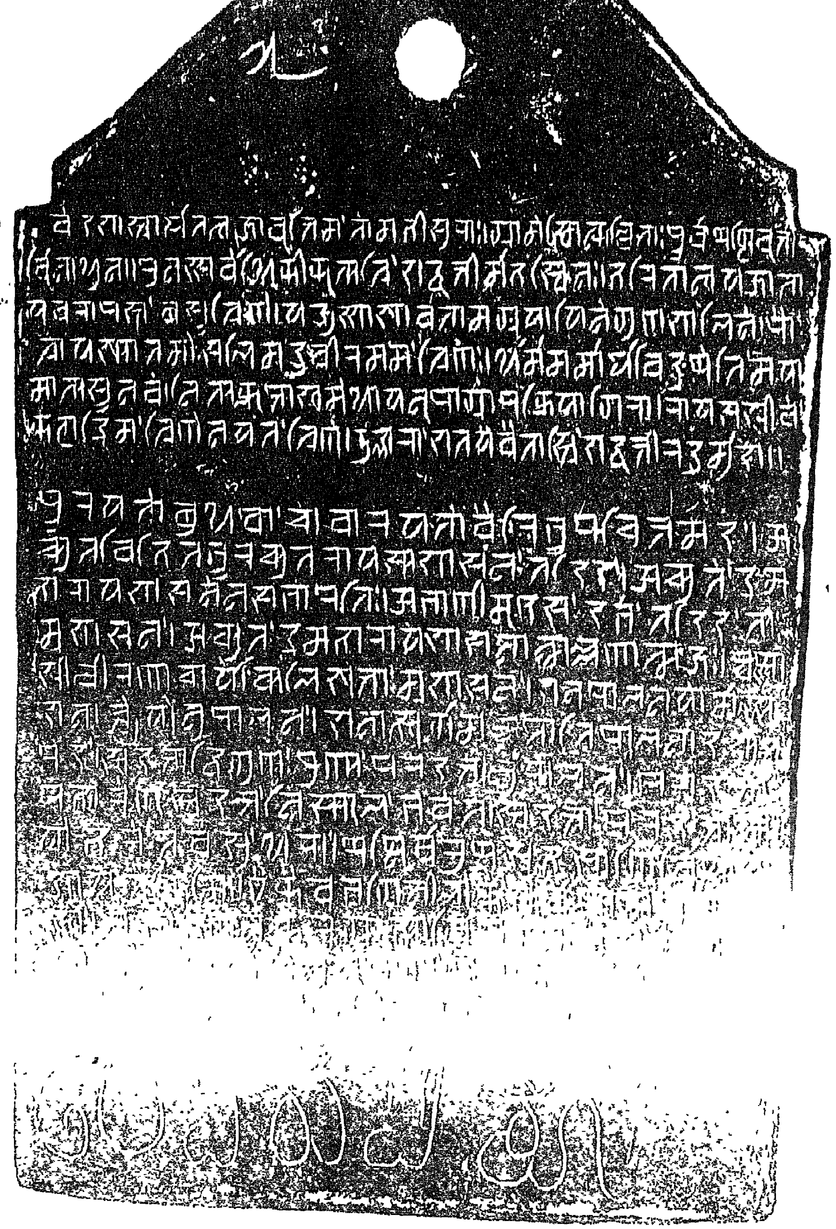
E. HULTZSCH.

SCALE ·5.

W. GRIGGS, PHOTO-LITH.

iv b





160 tr=ârddha-vṛittimân=Âchchân-sûnur=Varadayas=sudhîḥ |(||) [87*] Kauśik-ânvaya-saṁbhûtô yâjushô Maṁḍal-âtma-

161 jaḥ | vṛittim=êkâm=ih=âpnôti Taṁ(tiṁ)mayô dhîmatâṁ varaḥ |(||) [88*] Bhâradvâj-ânvay-ôdbhûtaś=śrî-Drâ-

162 hyâyaṇa-sûtra-jaḥ | Kuppayô Napi(yi)nâr-âkhya-sûri-jô=tr=ârddha-vṛittikaḥ |(||) [89*] Kâmâbhaṭṭasya sûnu[ḥ*]

163 śrî-Bhâradvâj-ânvay-ôdbhavaḥ | vṛittim=êkâm=ih=âpnôti bahvṛichaḥ Paunayas=sudhîḥ |(||) [90*] Bhâradvâ-

164 j-ânvay-ôdbhûtaḥ Koṁḍayasy=âtmasaṁbhavaḥ | yâjushas=Tiṁmayô dhîmân=arddha-vṛittim=ih=âśnutê |(||) [91*]

165 Naḍabhârata-Nâgârya-naṁdanô Liṁgayas=sudhîḥ | Bhâradvâj-ânvayô=tr=ârddha-vṛittim=âpnôti

166 yâjushaḥ |(||) [92*] Nârâyaṇô Maṁḍala-śrî-Purushasy=âtmasaṁbhavaḥ | Bhâradvâj-ânvay-ôdbhûtô yâ-

167 jushô=tr=ârddha-vṛittimân |(||) [93*] Koṁḍap-âkhya-sudhî-sûnur=Bhâradvâj-ânvay-ôdbhavaḥ | yâjushô [Râ]ma-

168 yô vṛittim=êkâm=atra samaśnutê |(||) [94*] Viśvâmitr-ânvay-ôdbhûtaḥ Kâmâbhaṭṭasya naṁdanaḥ [|*] a-

169 rddha-vṛittim=avâpnôti Nâgappô bahvṛichas=sudhîḥ |(||) [95*] Bhâradvâj-ânvay-ôdbhûta[ḥ*] śrî-Drâhyâ-

170 yaṇa-sûtra-jaḥ | Śellappa-naṁdanô=tr=ârddha-vṛittim=Aṁṇas=samaśnutê |(||) [96*] Vatsa-gôtra-sam[udbhû]-

171 tô Nayinâr-âtmasaṁbhavaḥ | pâda-vṛittim=ih=âpnôti yâjushô=naṁtayas=sudhîḥ |(||) [97*]

172 Bhâradvâj-ânvayô dhîmân=yâjushô=ppaya-naṁdanaḥ | [1]śrî-Tirûvêṁkam-Uḍayâr-âhva-

173 yô=tr=ârddha-vṛittikaḥ |(||) [98*] Kâḷahasti-sudhî-sûnur=Bhâradvâj-ânvay-ôdbhavaḥ | Mallubhaṭṭa-

174 s=tripâd-vṛittiṁ bahvṛichô=tra samaśnutê |(||) [99*] Harit-ânvaya-saṁbhûtô Liṁgâbhaṭṭasya naṁdanaḥ | ba-

175 hvṛichaḥ Pa[dma]yaḥ pâda-vṛittim=atra samaśnutê |(||) [100*] Śrî-Kâḷahasti-bhaṭṭasya naṁdanô Harit-â-

176 nvayaḥ | pâda-vṛittim=ih=âpnôti bahvṛichaḥ Koṁḍayas=sudhîḥ |(||) [101*] Maunabhârgava-gôtra-[jaḥ(jas=)]

177 Tiṁmâjyôtishik-âtmajaḥ | Tiṁmâjyôtishikô=tr=ârddha-vṛittim=âpnôti bahvṛi-[chaḥ |(||)] [102*]

178 Harit-ânvaya-saṁbhûtas=Tiṁmayô=ṁmaya-naṁdanaḥ [|*] tripâd-vṛittim=ih=âpnôti var-Âpastaṁba-sûtra-[jaḥ |(||)] [103*] [Sâ-?]

179 varṇa-gôtra-saṁbhûtas=Sabhâpati-kavîṁdra-jaḥ | sudhîs=Svayaṁbhûnâth-âkhyas=sâmagô=tr=aika-vṛittikaḥ |(||) [104*]

Fifth Plate.

180 Vêda-śâstr-ârttha-ta[t*]tva-jñâ vṛittimaṁtô mahîsurâḥ | grâmê=smin=kalpitâḥ pûrvaṁ shashṭi-vṛittî-

181 r=vin=âdhunâ |(||) [105*] Punas=sarvê=dhikîkṛitya triṁśad-vṛittîr=maha(na)svinaḥ | Harit-ânvaya-jâtâ-

182 ya var-Âpastaṁba-sûtriṇê | yajuś-śâkhâvatâm=agra-yâyinê guṇa-śâlinê |(||) [106*] Pau-

183 trâya khyâta-Mosalimadûvîrama-maṁtriṇaḥ | dharma-marm-ârtha-vidushê Tiṁmay-â-

[1] Read -Tirv°.

184 mâtya-sûnavê |(||) [107*] Nitya-klṛi(kḷi)pt-âśvamêdhâya nṛip-âgr-ôpakriyâ-girâ | râyasa-śrî-Vêṁ-
185 kaṭâdri-maṁtriṇê naya-taṁtriṇê | uddhâr-âṁśatay=aiv=aitâs=triṁśad-vṛittîr=adur=mudâ || [108*]
186 Pûrayatô[1] budha-vâṁchâ(chhâ) vârayatô vairi-bhûpa-chitta-madaṁ | a-
187 chyuta-vihita-bhûr=Achyutarâyasya śâsanaṁ tad=idaṁ |(||) [109*] [2]Achutêṁdra-ma-
188 hârâya-śâsanêna Sabhâpatiḥ | abhâṇîmṛi(t=pa)da-saṁdarbhaṁ[3] tad=idaṁ tâṁ(tâ)-
189 mra-śâsanaṁ |(||) [110*] Achyutêṁdra-mahârâya-śâsanân=Mallaṇ-âtmajaḥ | tvashṭâ
190 śrî-Vîraṇâchâryô vyalikhat=tâṁ(tâ)mra-śâsanaṁ |(||) [111*] Dâna-pâlanayôr=maddhyê
191 dânâch=chhrêyô=nupâlanaṁ | dânât=svargam=avâpnôti pâlanâd=achyutaṁ
192 padaṁ |(||) [112*] Sva-dattâ[d*]=dviguṇaṁ(ṇa-) puṇyaṁ para-datt-ânupâlanaṁ | para-datt-â-
193 pahârêṇa sva-dattaṁ nispha(shpha)laṁ bhavêt |(||) [113*] Sva-dattâṁ para-dattâṁ vâ
194 yô harêta vasuṁdharâṁ | shashṭir=varusha-sahasrâṇi[4] vishṭâyâṁ
195 jâyatê krimiḥ |(||) [114*] Ai(ê)k=aiva bhaginî lôkê sarvêshâm=êva bhûbhu-
196 jâṁ | na bhôjyâ(gyâ) na kara-grâhyâ vipra-dattâ vasuṁdharâ [|| 115*] [5]Sâ-
197 mânyô=yaṁ dharma-sêtur=nṛipâṇâṁ kâlê kâlê pâlanîyô bhava-
198 dbhis(dbhiḥ |)=sarvân=êtân=bhâvinaḥ pârthiv-êṁdrân=bhûyô nbhû(bhû)yô yâchatê Râmachaṁdraḥ || [116*]
199 Śrî-Viru(rû)pâksha [||*]

No. 25.— SPURIOUS SUDI COPPER-PLATE GRANT PURPORTING TO HAVE BEEN ISSUED BY BUTUGA IN SAKA-SAMVAT 860.

BY J. F. FLEET, I.C.S.; PH.D., C.I.E.

This inscription, which is now published for the first time, came to my notice in April, 1892, when I obtained the original plates, for examination, from Îrayya bin Uddânayya Muraḍimaṭha, a resident of Sûḍi in the Rôṇ tâlukâ, Dhârwâr district.

The plates are five in number, each measuring about $9\frac{5}{8}''$ by $4''$ The edges of them were fashioned slightly thicker than the inscribed surfaces, so as to serve as rims to protect the writing; and, though the plates are in many places a good deal corroded by rust, there are but very few passages in which the text cannot be made out quite satisfactorily.— The ring on which the plates are strung, is about $\frac{5}{16}''$ thick, and circular in shape, about $3\frac{3}{8}''$ in diameter. It had not been cut, when the grant came into my hands. The surface of the seal in which the ends of the ring are secured, is slightly oval, about $1\frac{5}{8}''$ by $1\frac{3}{8}''$. It has, in high relief on a slightly countersunk surface, an elephant, standing to the proper right, with its trunk hanging down. — The weight of the five plates is 188 tolas; and of the ring and seal, $23\frac{3}{8}$ tolas: total, $211\frac{3}{8}$ tolas.— The characters belong to what is usually known as the Old-Kanarese alphabet. The average size of the letters is about $\frac{3}{16}''$. The engraving is fairly good : but it is not particularly

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[1] Metre : Gîti.— In the third Pâda of this verse one or two syllables are missing. I would suggest reading *achyuta-vihitaṁ bhûmêr=*.

[2] Metre of verses 110-115 : Ślôka (Anushṭubh).

[3] [Read *abhâṇîn=mṛidu-*?— E. H.]

[4] Read *shashṭiṁ varsha-*. Metre : Śâlinî.

deep; and so the letters do not show through on the reverse sides of the plates. The [illegible] of them shew, as usual, marks of the working of the engraver's tool, almost [illegible]. It seems unnecessary to lithograph the whole record; but, as a specimen, I give plates [illegible] *b*. and iv. *a* and *b*.— Except for the use of a few Kanarese forms and words, especially in lines 77, 78, the language is Sanskrit. In addition to two of the customary [illegible] and [illegible] verses in lines 80 to 82, there are verses in lines 48 to 64 and 83, 84.— The [illegible] presents nothing calling for remark.

The inscription purports to be a record of that Western Gaṅga prince Butuga, who, according to the Âtakûr inscription (*Epigraphia Indica*, Vol. II. p. 167), slew the Chôḷa king Râjâditya, in the war between the latter and the Râshṭrakûṭa king Krishṇa III. in or just before A. D. 949-50. And the object of it is to record a grant of land, which he is supposed to have made, to a Jain temple which his wife Divaḷâmbâ had founded at Sûṇḍi, [illegible]. The record, however, is spurious.

The date on which the grant purports to have been made, is Sunday, the eighth *tithi* of the bright fortnight of the month Kârttika of the Vikârin [illegible], Śaka-Saṁvat [illegible] expired. The details, however, do not work out correctly. By the [illegible] system of the cycle, by which alone Vikârin can be connected with the given year, the [illegible] on the 19th November, A.D. 937, in Śaka-Saṁvat 860 current, and ended on the 15th [illegible] A.D 938, in Śaka-Saṁvat 861 current (860 expired). During this period the month Kârttika fell in A.D. 938; and the given *tithi* ended on Thursday, 4th October, A.D. 938, at about [illegible] 45 *palas*, =19 hrs. 54 min., after mean sunrise (for Bombay). By the [illegible] system Vikârin coincided with Śaka-Saṁvat 861 expired or 862 current; but, even if it be assumed that the record contains a mistake in respect of the year, no better result can be obtained; for, in Śaka-Saṁvat 862 current the given *tithi* began on Tuesday, 22nd October, A.D. 939, at about 30 *gh.* 25 *p.*, =12 hrs. 10 min.

This grant belongs to a series of spurious records of a family or dynasty the members of which may, for the sake of convenience, be appropriately called the Western Gaṅgas, or the Gaṅgas of Gaṅgavâḍi,— a province which lay principally in what is now the Mysore territory. These records have been mistakenly accepted by Mr. Rice as genuine. And it is most unfortunate that this has happened; for the supposed facts and dates that are stated in them permeate and vitiate almost everything that he has written in connection with the period to which they purport to belong. I have before now indicated the true nature of these records and some of the reasons for stamping them as spurious.[1] Mr. Rice, however, has remained [illegible]. And I take this opportunity of stating the case more fully, and in a manner which was not possible when I wrote about it twelve years ago,— in the hope of being able [illegible] at last, and with the object of at any rate preventing others, who may be working at the ancient history of India without reading the original documents for themselves, from falling into the same errors, and from being misled by such of his published statements as are based on these records.

Excluding the present grant, which I shall notice again further on, we have now nine of these spurious records, in print more or less, as follows:—

(1) The Tanjore grant of Arivarman, i.e. Harivarman, dated in the Prabhava [illegible], Śaka-Saṁvat 169 expired, with details falling in A.D. 248; published by myself *Ind. Ant.* Vol. VIII. p. 212, with a lithograph.

(2) The Harihar grant of an unnamed son of Vishṇugôpa,— who is, I suppose, intended to be Mâdhava II.,— dated in the Sâdhâraṇa saṁvatsara, Śaka-Saṁvat 272 (expired

[1] See, *e.g.*, *Ind. Ant.* Vol. XII. p. 111.— My present remarks, of course, entirely supersede all that I have previously written on this subject.

with details falling in A.D. 351; published by Mr. Rice, *Ind. Ant.* Vol. VII. p. 173, with a lithograph: the translation is also given in his *Mysore Inscriptions*, p. 293.

(3) **The Mallohaḷḷi grant of Avinîta-Koṅgaṇi,** dated in the twenty-ninth year of his reign, in the Jaya *saṁvatsara*, which is taken by Mr. Rice to be Śaka-Saṁvat 377 current (A.D. 454-55); published by Mr. Rice, *Ind. Ant.* Vol. V., p. 136, with a lithograph: the translation is also given in his *Mysore Inscriptions*, p. 289.

(4) **The Merkara grant of the same person,** dated in the year 388 of an era which is unspecified but is taken to be the Śaka era, with details which, whether the year is applied as current or as expired, fall in A.D. 466; published by Mr. Rice, *Ind. Ant.* Vol. I. p. 363, with a lithograph: the translation is also given in his *Mysore Inscriptions*, p. 282: the text, translation, and lithograph, have all been reproduced in his *Coorg Inscriptions*, p. 1.

(5) **The Bangalore Museum grant of Durvinîta-Koṅgaṇi,** dated in the third year of his reign, which is taken by Mr. Rice to be A.D. 481-82; published by Mr. Rice, *Ind. Ant.* Vol. VII. p. 174: the translation is also given in his *Mysore Inscriptions*, p. 294.

(6) **The Mallohaḷḷi grant of the same person,** dated in the thirty-fifth year of his reign, the Vijaya *saṁvatsara*, which is taken by Mr. Rice to be Śaka-Saṁvat 436 current (A.D. 513-14); published by Mr. Rice, *Ind. Ant.* Vol. V. p. 138, with a lithograph: the translation is also given in his *Mysore Inscriptions*, p. 291.

(7) **The Hosûr grant of Śrîpurusha-Pṛithuvî-Koṅgaṇi,** dated Śaka-Saṁvat 684 expired, with details falling in A.D. 762; published by Mr. Rice,— translation only,— *Mysore Inscriptions*, p. 284.

(8) **The Nâgamaṅgala grant of the same person,** dated in the fiftieth year of his reign, Śaka-Saṁvat 698 expired (A.D. 776-77); published by Mr. Rice, *Ind. Ant.* Vol. II. p. 155, with a lithograph: the translation is also given in his *Mysore Inscriptions*, p. 287.

(9) **The British Museum grant of Ereganga,** which takes the genealogy only as far as Śivamâra-Koṅgaṇi, and contains no date of any kind, but seems intended to belong to a later period than that of Śrîpurusha; published by myself, *Ind. Ant.* Vol. XIV. p. 229, with a lithograph.

The genealogy and dates furnished by these records are shewn in the Table on the opposite page. And such details as are derivable from them, from a Tamiḻ chronicle called *Koṅgudêśa-râjâkkaḷ*, and from some later documents which have not yet been published, have been compiled by Mr. Rice, with the result of a tolerably lengthy and circumstantial account, such as it is;[1] the misfortune is that there is so very little, in all the early part of it, that is authentic.

In the inquiry into the nature of these records, the first point to attract attention is,— except in the Nâgamaṅgala grant; and perhaps in the Hosûr grant, of which neither the text nor a lithograph is available,— the very marked badness of the orthography. Even the Nâgamaṅgala grant exhibits, here and there all through, just the characteristic slips that are to be expected somewhere or other in a document which, though prepared with skill and care, is nevertheless not genuine. But, as regards the other records, there are absolutely no genuine epigraphic remains which even approximate to them in this respect. And, for a suitable comparison, we have to go to such documents as the spurious Kurtakôṭi grant, which purports to be of the time of the Western Chalukya king Vikramâditya I. and to have been issued in A.D. 610 (*Ind. Ant.* Vol. VII. p. 217), but which is shewn, by even the date recorded in it, to be a palpable forgery, and belongs really to a very much later date. In respect of the British

[1] See *Mysore Inscriptions*, p. xl. ff., *Coorg Inscriptions*, Introd. pp. 1-11, and, finally, *Inscriptions at Śravaṇa-Beḷgoḷa*, Introd. pp. 67-70; also some remarks in *Ind. Ant.* Vol. XIII. p. 187 ff.

The earlier Western Gaṅgas, according to the spurious grants.

Koṅgaṇivarman.
|
Mâdhava I.
|
Harivarman.
(A. D. 248)
|
Vishṇugôpa.
|
Mâdhava II.
|
Avinîta-Koṅgaṇi.
(A. D. 466)
|
Durvinîta-Koṅgaṇi.
|
Mushkara, or Mokkara.
|
Vikrama, or Śrîvikrama.

- Bhûvikrama.
- Śivamâra-Koṅgaṇi.
  |
  (*A son.*)
  |
  Śrîpurusha-Pṛithuvî-Koṅgaṇi.
  (A.D. 762 and 766-67)

Museum grant, it may be added that portions of the text are bodily misplaced; and the context is so mixed up that, without the other records as a guide, most of it would be hopelessly unintelligible.

The next point to command attention is the palæography of the grants, as far as published lithographs are available.

The Tanjore grant purports to have been issued in A.D. 248. But every character in it betrays a far later date; and, taken all together, they point to the tenth century A.D., as the earliest possible period for the fabrication of the record. This was recognised by Dr. Burnell (*South-Indian Palæography*, pp. 34, 35, and Plate xi.), who classed the alphabet among the Grantha-Tamiḷ alphabets, and expressed the opinion that the document,— distinctly styled by him "a forgery,"— shews the condition of the northern Chêra characters about the tenth century. A most tell-tale character in this record is the *l*: it is distinctly a Grantha character of a late type; and the only approximation to it, that I can find, is in the Grantha alphabet exhibited by Dr. Burnell in his Plate xiv., and allotted by him to A. D. 1383.

The extraordinary **Harihar grant**, which, as Mr. Rice himself has said, includes certainly two, if not three alphabets,— or, rather, attempts at alphabets,— is made up of characters which, for the most part, baffle any attempt at serious criticism. It is sufficient to say that among them there are **some of the most modern Nâgarî or Bâlbôdh forms,**— note particularly the *k* and *y*, and the *p* and *m* in one of their varieties; and that **the fabrication of the record must be placed even later than that of the Tanjore grant.** So clumsily dense was the ignorance of the man who concocted it, that the *kh* and *ṇḍ* of *khaṇḍita*, line 3, are actually formed backwards. And the nature of the whole document is such that, but for the previously published records, the greater part of it could not have been deciphered at all.[1]

The **earlier Mallohaḷḷi grant, No. 3,** aims throughout at an old type of characters. But they are so indifferently formed, all through, that,— taking this feature in connection with the correctness of the orthography,— the spurious nature of the record, and its late origin, cannot be doubted for a moment. I am not at present prepared to fix the earliest date possible for the fabrication of it. But I do not doubt that it was concocted **at least as late as the Merkara grant and the other grant from Mallohaḷḷi.**

The **Merkara grant,** purporting to have been issued in A.D. 466, was considered by Dr. Burnell to be "the earliest unquestionable inscription as yet known" (*loc. cit.* p. 34); and from it he framed what he called a Chêra alphabet of A.D. 467 (see his Plate ii.). But, when Dr. Burnell wrote, comparatively little was known about the palæography of southern and western India. Any practised eye will now see, at a glance, that the record is of much later date than that to which it pretends. And, on closer inspection, it is definitely betrayed by a character which furnishes a leading test in dealing with southern records. The letter *kh* occurs in it six times,— in *khaḍga* and *khaṇḍita*, line 2, in *mukhade*, lines 24, 26-27, and 29, and in *likhitam*, at the end; and, in each case, the form that is used is the later or cursive form, which, elsewhere, in Dr. Burnell's tables, appears first in his Plate vi., the alphabet in which is taken from a copper-plate grant of the Eastern Chalukya king Amma II., issued in or soon after A.D. 945 (*Ind. Ant.* Vol. VII. p. 15, and lithograph; for the *kh*, see *khalu*, line 24, *âkhyaḥ*, line 25, and *likhitam*, line 64). As a matter of fact, this later form of the *kh* is carried back to the time of the Râshṭrakûṭa king Amôghavarsha I. (A.D. 814-15 and 876-78): for, though only the earlier form appears in the Śirûr inscription of that king, dated in A.D. 866,[2] the later form,— and it only,— appears in an inscription of the same king, dated in A.D. 865, at Mantrawâḍi near Bankapur.[3] But it does not seem at all possible that it can be carried back to before A.D. 804: for, the older form only is used in the Kanarese grant of Gôvinda III., the predecessor of Amôghavarsha I., dated in that year (*Ind. Ant.* Vol. XI. p. 126, and lithograph; see the words *vaiśâkha*, line 2, and *likhitam*, line 19); and the same form,— the older one,— is the only one which occurs in the record of next earlier date in the same class of characters, *viz.* the Wokkalêri grant of the Western Chalukya king Kîrtivarman II., dated in A.D. 757 (*Ind. Ant.* Vol. VIII. p. 23, and lithograph).[4] And thus we arrive at **the beginning of the ninth century A.D., as the earliest possible period for the concoction of the record.**[5]

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[1] As regards this record, see, further, page 166 below, under the mention of Vishṇugôpa and Mâdhava II.

[2] *Ind. Ant.* Vol. XII. p. 215. A lithograph of this record has not been published yet. I quote from the ink-impression.

[3] Here, again, I quote from an ink-impression.

[4] I have not thought it worth while to spend time in examining the still earlier records in the same class of characters; being quite certain that in them there will be found only the older form of the *kh*, and also of the *b* which I have to comment on in connection with the next record.— The facts seem to shew that the introduction of the later or cursive forms of these two characters into epigraphic records was connected with the encouragement that was given to Jain literature in the time of Amôghavarsha I.

[5] It may be noted here that, as the grantees named in spurious charters were probably always real persons, there may be a means of determining the actual date of the fabrication of this record, in the names, which it contains, of Jain teachers belonging to the Dêśiga-Gaṇa in the line of Koṇḍakuṇḍa.

In the same way, the **later Mallohalli grant, No. 6,**— the characters of which are all suspicious enough, even at first sight,— is conclusively betrayed by another tell-tale letter. The form of the *b* used in it (see *labdha-bala*, line 2, and other words all through the record) is the later one, which, also, in Dr. Burnell's Tables, appears first in his Plate vi., of the alphabet of A.D. 945 or thereabouts (in the lithograph of the grant of Amma II., on which charter the plate is based, for the *b*, see, for instance, *labdha*, line 2, *bâlam*, line 17, and *bandhujana*, line 29). Like the later form of the *kh*, and by precisely the same records, the later form of the *b* is carried back to the time of Amôghavarsha I.[1] And, in the same way, it cannot be carried back to an earlier date than A.D. 804: for, the earlier form alone occurs in the Kanarese grant of Gôvinda III., dated in that year (see the words *brihaspati*, line 3, *gâmuṇḍabbe*, line 5, *bandalli*, line 8, and all the other words in the record that include a *b*), and throughout the Wokkalêri grant of Kîrtivarman II., of A.D. 757. So, here, again, we have **the beginning of the ninth century A.D., as the earliest possible period for the concoction of the record.**

The characters of the **Nâgamaṅgala grant** follow the early forms almost throughout. They are mostly of very good and uniform execution,— considerably more so than would be thought from the lithograph published with Mr. Rice's paper on this record; and, to shew this and to illustrate my other remarks, I now give a lithograph of plates i. and iii. *b*, from my own ink-impressions of the original plates, the opportunity of seeing which I owe to Mr. Rice. And, being of an almost isolated type, they might, at first sight, be easily accepted as belonging really to the time to which they refer themselves. But they, again, are betrayed by the way in which the writer dealt with the letters *kh* and *b*. Of the *kh*, the old form appears in *khaḍga* and *khaṇḍita*, line 2, *âkhyas*, line 26, and probably *vikhyâta*, line 38; but in *mukha-makha*, line 15, *mukhaḥ*, line 16, *dhanushkhaṇḍa* and *nakha*, line 30, *akhilaṁ*, line 38, *mukharita*, line 40, *akhaṇḍita*, line 52, *khaṇḍa*, line 58, *chhakhyaṁ* and *duḥkham*, line 75, and *likhitam*, line 79, the writer forgot himself, and lapsed into the later form which is subsequent to A.D. 804. So also with the *b*: the old type is followed in *labdha-bala*, line 2, and in various other words all through the record; but the writer forgot himself, and gave the later form, subsequent to A.D. 804, in *bahala*, lines 28-29, *âmbara*, line 34, *balârir* (and in the first *b* of *bbahu*), line 37, *vibudha*, line 45, *budha*, line 48, *bâṇa*, line 51, *babhûva*, line 56, *bahubhir=bbasudhâ*, line 76, and *brahmadêyam*, line 80. And so, here, again, **the beginning of the ninth century A.D. is fixed as the earliest possible date for the fabrication of the record**; a time which is later by at any rate twenty-seven years than the given date of it.[2]

Finally, the **British Museum grant** aims at producing the old type of characters throughout; including even the *kh* and *b*. But the execution of them is very indifferent all through; and, with the very marked corruptness of the orthography, and the displacing of portions of the text, which has already been noted, it proves, beyond any possibility of doubt, the spurious

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[1] In the Śirûr inscription of A.D. 866, only the older form of the *b* is used. In the Mantrawâḍi inscription of A.D. 865, only the later form occurs. In an undated inscription of the same king at Niḍagundi near Shiggaon, the two forms are mixed: the older form occurs mostly; but the later form is found once.

[2] I have said, above, that the characters of this grant are of an almost isolated type. Among published instances, I know none that exactly match them, except those of the spurious grant of Ravidatta from the Coimbatore district (*Ind. Ant.* Vol. XVIII. p. 362, and lithograph). And the resemblance is so marked, that it seems very likely that the two records were written, for reproduction by the engraver, by the same hand.— There is also a close verbal connection between the spurious Coimbatore grant and the spurious Western Gaṅga records; the former gives some actual phrases from the latter.— In editing the Coimbatore grant, I expressed the opinion that the date of its concoction might perhaps be placed about the commencement of the eighth century A.D., but certainly no earlier. As, however, it includes the later form of the *kh* (in *mukha*, line 4, and *chhakhyaṁ* and *duḥkham*, line 32), it cannot be placed before A.D. 804.— As in the case of the Merkara grant (see page 162 above, note 5), the means of determining the exact date of the fabrication of the Nâgamaṅgala grant may exist in the names, mentioned in it, of some Jain teachers in the Pulikal-Gachchha of the Eregittûr-Gaṇa in the Nandi-Saṁgha in the Mûla-Gaṇa.

nature of the record, and a late origin for it. It is not possible that this record can have been framed at any earlier period than that which is established for all the others.

We may turn next to some details which present serious chronological difficulties. The Nâgamaṅgala grant, purporting to have been issued in A.D. 776-77, belongs to the twelfth generation, inclusive of the supposed founder of the family. Whereas the Merkara grant, purporting to have been issued in a year the equivalent of which is supposed to be,— and in fact must be.— A.D. 466, belongs to the sixth generation.[8] Thus we have three hundred and ten years occupied by only six generations; with the excessive average of more than fifty years apiece,— just double what is usually accepted as the average for purposes of Hindu chronology. And a still more unreasonable average is deduced from the Tanjore grant; for, purporting to belong to the third generation and to be dated in A.D. 248, it gives, up to the Merkara grant, an interval of two hundred and eighteen years, filled by only three generations, with an average of more than seventy years each. Further, the Tanjore, Merkara, Hosûr, and Nâgamaṅgala grants represent themselves as having been written, at intervals of two hundred and eighteen and two hundred and ninety-six to three hundred and ten years, by one and the same person, Viśvakarman,— a name suspicious enough in itself.[1] And, in some respects at least, the witnesses to both the Tanjore and the Merkara grants, at an interval of two hundred and eighteen years, were absolutely identical.[2]

As the most convenient way of dealing with certain miscellaneous mistakes, I will now give the historical details that are asserted in these spurious records; noticing, at the same time, as far as I can check them, other items taken by Mr. Rice from extraneous sources.

The founder of the family was Koṅgaṇivarman.[3] In an inscription of A.D. 968-69 at Lakshmêshwar, he is said to have had the proper name of Mâdhava;[4] and Mr. Rice has obtained an inscription at Humcha, dated A.D. 1077-78,[5] which, I think, calls him Daḍiga-Mâdhava, *i.e.*, apparently, "the portly Mâdhava," his son Kiriya-Mâdhava, and the latter's great-grandson Aṅgâla-Mâdhava. His title appears as *Mahârâjâdhirâja* in the Tanjore and Harihar grants, but as *Mahâdhirâja* in all the others: and, in connection with this point, it is to be noted that, whereas the first is a perfectly genuine title, it did not penetrate into Western India until after the time of Pulikêśin II. (A.D. 609-10 to 642),[6] and that the second is a nondescript title which elsewhere occurs only once, in connection with Dharasêna II. of Valabhî, and is, in itself a most suspicious item. He is described as "a sun of the Jâhnavîya family," *i.e.* of the family belonging or relating to the river Gaṅgâ;[7] as being of the Kâṇvâyana *gôtra*; and as having acquired (or exhibited) strength and puissance by severing a large pillar of stone with a single stroke of his sword: and the Mallohaḷḷi grant, No. 3, seems to speak of him as "a forest-fire burning the thicket of the Bâṇa kings." The Udayêndiram grant of a Gaṅga prince named

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[1] Mr. Rice says (*Coorg Inscriptions*, p. 10) that "persons with Indian experience will recognise the fact "that such a name may well be used, as a sort of clan name, by the Pañchâla artificers, who invariably claim "affinity with Viśvakarman, the artificer of the gods, and are addressed in ceremonious correspondence as of the "Viśvakarma-vaṁśa." To this I need only say that, in spite of the very large mass of materials that are now available, no other such instance can be adduced from any epigraphic records; and that Sir Walter Elliot, whom Mr. Rice has referred to as holding similar views with himself on this point, said that it would be "a very forced "solution of the difficulty" (*Coins of Southern India*, p 113).— Sir Walter Elliot's general conclusion was that "neither of them" (neither the grants nor the chronicle) "afford reliable chronological data to determine either "the beginning or the end of the dynasty" (*loc. cit.* p. 115).

[2] Compare *Ind. Ant.* Vol. VIII. p. 214, text, lines 41-43, and Vol. I. p. 364, lines 7-9 from the end of the text.

[3] This name is also written Koṅguṇivarman, Koṅgiṇivarman, and Koṅguḷivarman. It seems to have been a generic name, belonging to every member of the family, rather than a proper name.

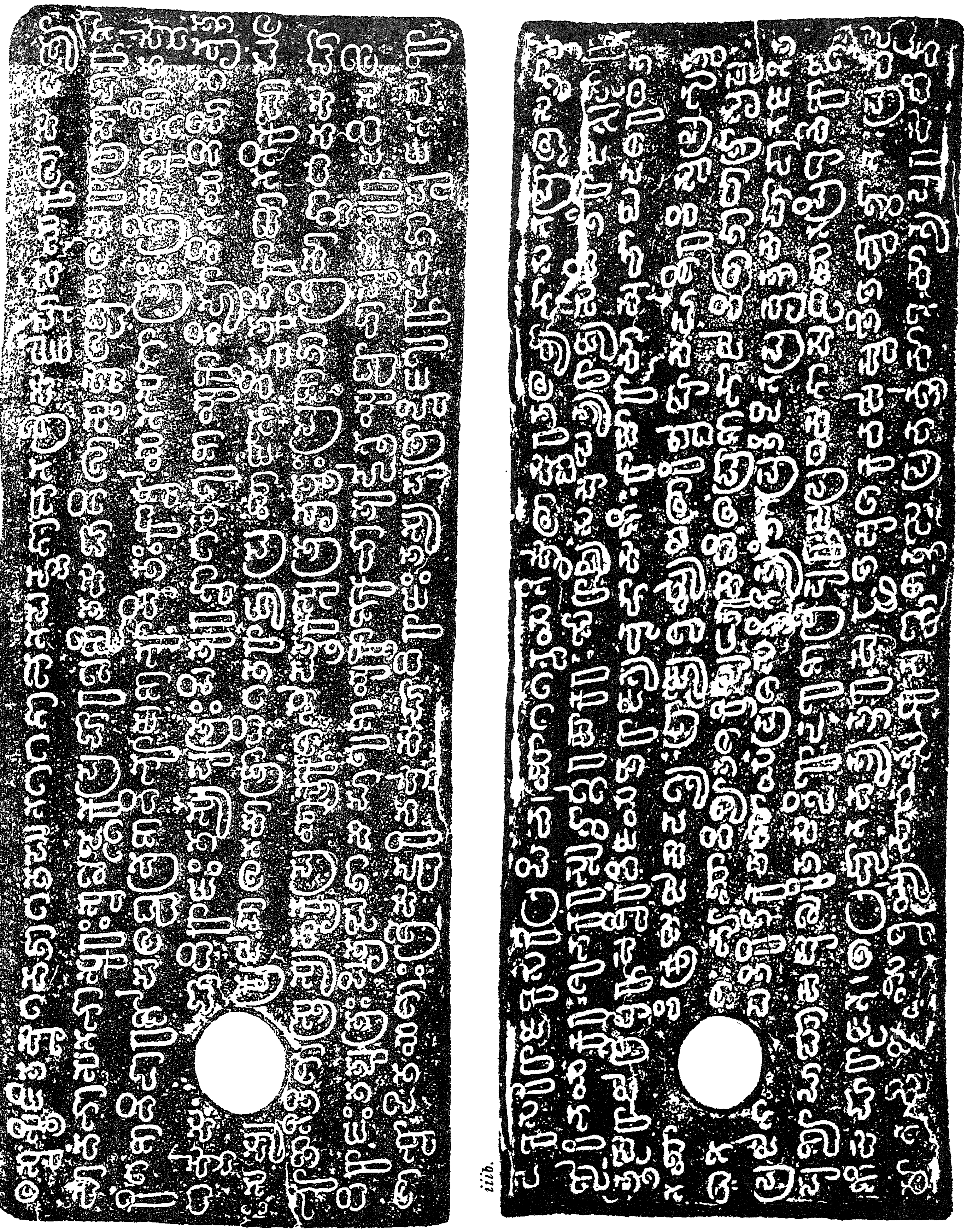
[4] *Ind. Ant.* Vol. VII. p. 107.

[5] See his *Annual Report* for 1891; in which he quotes the record as giving the names of two brothers, Daḍiga and Mâdhava, standing at the head of the genealogy.

[6] *Ind. Ant.* Vol. XIX p. 306.

[7] Jâhnavî is a name of the Ganges, as the daughter of the sage Jahnu.— For the Eastern Gaṅga version of the circumstances under which the family name was acquired, see *Ind. Ant.* Vol. XVIII. p. 170.

Spurious Nagamangala Plates of Sripurusha.—Saka-Samvat 698.



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FULL-SIZE.

W. GRIGGS, PHOTO-LITH.

Râjasiṁha, otherwise called Hastimalla, a vassal of the Chôḷa king Parântaka I.,— published by Mr. Foulkes, and allotted by him to about A.D. 920,[1]— adds the information that his city was Kuvaḷâlapura, which is the modern Kôlâr, in the east of Mysore, and that his banner was the *piñchhadhvaja* or banner of a bunch of feathers;[2] and it says that, "while he was yet a little boy, playing at big boys' games, he cut in two a great stone pillar, at a single stroke, with the supple sword which he held in his hand." In connection with the banner thus mentioned, it may be noted that the family crest was an elephant, which appears on the seals of the grants, and is also mentioned in line 7 of the Harihar grant. The Udayêndiram grant further states that the Gaṅga lineage originated from a saint named Kaṇva, born in the race of Kâśyapa, and owed its greatness to a certain Siṁhanandin. Here Mr. Foulkes read *mahi[pa]*, 'king.' And Mr. Rice,— on the strength of the mention, elsewhere, and in no connection with the Gaṅgas, of a Jain teacher named Siṁhanandin, who, in a rather obscure passage, appears to be described as giving to Samantabhadra, while the latter was still a disciple, the sharp sword of meditation on the divine *Arhat* which breaks, like a line of stone pillars, the army of destructive sins, whereby Samantabhadra broke with his sword the solid stone pillar that barred the road to the acquisition of the goddess of sovereignty,[3] has altered *mahipa* into *munipa*, 'saint, or leader of saints,' and has arrived at the conclusion that Koṅgaṇivarman "was aided, in establishing his kingdom, by his "*Guru* Siṁhanandin." He has found some apparent corroboration in the Humcha inscription. And he has finally developed all this into the assertion that Siṁhanandin presented to Koṅgaṇivarman a miraculous sword, with which, at one blow, he cut through the stone pillar which was the chief obstacle in the way of his securing the throne.[4] But the purely conjectural alteration of *mahipa* into *munipa* is rather a violent step. And, whatever the *Âchârya* Siṁhanandin of the Humcha inscription may have done, the Udayêndiram record distinctly implies an interval,— of unspecified but appreciable duration,— between the Siṁhanandin, who is mentioned in it, and Koṅgaṇivarman.

His son was Mâdhava I., who in the Humcha inscription is called Kiṟiya-Mâdhava, 'the younger or lesser Mâdhava.' His title appears as *Mahârâjâdhirâja* in the Tanjore grant; as *Adhirâja* which, like the preceding, is a genuine title, in the Mallohaḷḷi grant No. 3; and as *Mahâdhirâja* in all the others. No historical facts are stated in connection with him. But he is said to have been the author of a commentary on the *Dattakasûtra*,— a work on the law of adoption.

His son was Harivarman, who in the Tanjore grant is called Arivarman. His title appears as *Mahârâjâdhirâja* in the Tanjore grant; in the Mallohaḷḷi grant No. 3, as *Mârâja*, which is a corrupt form, and a very suspicious and instructive one, of the genuine title *Mahârâja*; and as *Mahâdhirâja* in all the others. In connection with him, again, no historical facts are stated. But the Tanjore grant indicates that his capital was Taḷavanapura, which Mr. Rice has identified with Taḷakâḍ on the Kâvêrî, about thirty miles east by south from the town of Mysore;[5] and Mr. Rice considers that this town continued to be the royal residence from that time onwards: before that time, he says,— on the authority of the *Koṅgudêśa-Râjâkkaḷ*,— the

[1] *Manual of the Salem District*, Vol. II. p. 369.— As regards the period of this record, Parântaka I. came three generations before Śaka-Saṁvat 926 (expired), = A. D. 1004-1005 (see *South-Ind. Inscrs.* Vol. I. p. 112) and, therefore, closely about A. D. 920.

[2] This banner is allotted, in the Kalbhâvi inscription, to the Gaṅga chieftain Saigoṭṭa-Gaṅga-Permânaḍi, and is there called "the banner of the divine *Arhat*" (*Ind. Ant.* Vol. XVIII. p. 313).

[3] *Inscriptions at Sravaṇa-Beḷgoḷa*, No. 54.

[4] *Karṇâṭaka-Śabdânuśâsanam*, Introd. p. 18.— Mr. Rice has suggested (*ibid.*, note; and on previous occasions) that *śilâstambha* may stand for *śîlastambha*, and that there may be an allusion to the overthrow of a column of Aśôka edicts. But, as he himself remarks, how an Aśôka pillar could stand in the way of the establishment of the Gaṅga kingdom, is not clear. And the probability is that the passage refers to a *raṇastambha* or *jayastambha*, 'a pillar of battle or victory,' set up by some other king, and destroyed in the same manner with one of the Mandasôr columns (see *Ind. Ant.* Vol. XV. p. 254, and *Gupta Inscriptions*, p. 144).

[5] *Mysore Inscriptions*, p. xli., and map, p. lxxxiv.

capital was Skandapura, which Lassen has placed at Gajjalhaṭṭi on the old ghaut road from Mysore to Trichinopoly.[1]

His son was **Vishṇugôpa,** whose title appears as *Mahârâjâdhirâja* in the Harihar grant; in the Mallohaḷḷi grant No. 3, as *Râja,* which is a genuine title, but not one of paramount sovereignty; and as *Mahâdhirâja* in all the others. The Harihar grant either omits two generations altogether, and makes him the son of Koṅgaṇivarman; or else it calls Harivarman Koṅgaṇivarman, and transfers to him the feat of severing the stone pillar, which elsewhere is always attributed to Koṅgaṇivarman.

His son was **Mâdhava II.,** who in the Humcha inscription is called Aṅgâla-Mâdhava.[2] Assuming that he is the king referred to in the Harihar grant, his title appears there as *Râja*; in all the subsequent records, it is *Mahâdhirâja.* He is said to have married a sister of the Kadamba *Mahâdhirâja* Kṛishṇavarman; and we now know three Kadamba kings of that name, referable to approximately the sixth century A.D.: but none of the Kadamba records mention such an alliance: and a note which Mr. Rice has given,[3] to the effect that there is a grant of Dêvavarman, son of the Kadamba *Mahârâja* Kṛishṇavarman, which would place the latter about A.D. 438-39, is altogether misleading; in the record in question,[4] there is no statement of any date, and not even anything that helps to fix its specific period; and the date of A.D. 438-39 for Kṛishṇavarman was arrived at by myself,[5]— from the spurious Gaṅga records, and before I recognised their true nature. The Harihar grant gives this Mâdhava the hereditary title of "supreme lord of Koḷâla, the best of towns," and describes him as "having acquired the excellent favour of the goddess Padmâvatî;" and it also mentions him, or another person, as Râjamalla. On these points Mr. Rice himself has remarked:[6]— "No other inscription mentions "him" [*i.e.* Râjamalla], "and it is doubtful whether this name was used so early. The form "Koḷâla, too, is more modern; and the reference to Padmâvatî seems to connect him with the "later kings." It is really remarkable that Mr. Rice should recognise so much, and yet fail to arrive at the proper ultimate conclusions.

His son was **Avinîta-Koṅgaṇi,** whose title appears in the Mallohaḷḷi grant No. 3 both as *Râja* and as *Mahârâja,* and in the subsequent records as *Mahâdhirâja.* He is said to have married a daughter of the Punnâṭarâja Skandavarman; and corroboration of this statement is supposed to be furnished by the fact that the Kômaraliṅgam grant of Ravidatta mentions a Skandavarman, whose son was named Punnâṭarâja.[7] But the Kômaraliṅgam record contains no mention of any intermarriage with the Gaṅgas; and it is itself a spurious record, of certainly no earlier date than the commencement of the ninth century A.D.[8]

His son was **Durvinîta-Koṅgaṇi.** The Hosûr and Nâgamaṅgala grants give him no title; in the Bangalore grant, he is styled *Mahârâja*; and, in the Mallohaḷḷi grant No. 6 and the British Museum grant, either *Râja* or *Vṛiddharâja,* the latter of which titles is unknown except for these spurious records. The Mallohaḷḷi grant No. 6 styles him "lord of the whole of Pânâḍa or Pânnâḍa, and Punnâḍa." He is said to have been victorious in battle at Andari, Âlattûr, Poruḷare, and Peḷnagara, Perṇagara, or Pennagara;[9] and to have composed a commentary on

[1] *ibid.*; and *Coorg Inscriptions,* Introd. p. 1.

[2] In Reeve and Sanderson's *Kanarese Dictionary, aṅgâlu* (of which *aṅgâla* is the genitive singular) is given as meaning 'the sole of the foot.'

[3] *Coorg Inscriptions,* Introd. p. 2, note 5. [4] *Ind. Ant.* Vol. VII. p. 33.

[5] *Ind. Ant.* Vol. VI. p. 23. [6] *Coorg Inscriptions,* Introd. p. 2, note 3.

[7] *Ind. Ant.* Vol. XVIII. p. 368. [8] See page 163 above, note 2.

[9] Pennagara is said by Mr. Rice (*Coorg Inscriptions,* Introd. p. 3, note 2) to be in the Salem District, at the foot of the Eastern Ghauts. And it is, I suppose, the 'Penagara' which is shewn, in approximately lat. 12° 5′, long. 77° 50′, in the map given in the *Manual of the Administration of the Madras Presidency,* Vol. I.—Âlattûr appears in the later Mallohaḷḷi grant, No. 6, as Âlantûr. Mr. Rice has suggested (*Ind. Ant.* Vol. V. p. 135) that it may be a village about ten miles south of the city of Mysore. But there is also an Âlattûr in the Coimbatore district; and an 'Alatore' in the Malabar district.

fifteen cantos, or on the fifteenth canto, of the *Kirâtârjunîya* (of Bhâravi). An author named Nṛipatuṅga, whom Mr. Rice identifies with the Râshṭrakûṭa king Amôghavarsha I. (A.D. 814-15 to 876-78) says that among previous writers there were Vimala, Udaya, Nâgârjuna, Jayabandhu, and Durvinîta; from which Mr. Rice derives corroborative evidence of the existence of the Western Gaṅga king Durvinîta.[1] But, granting that the Nṛipatuṅga in question is Amôghavarsha I., the statement only proves that there was an author named Durvinîta at some time before about A. D. 850; and there is nothing in it, either to establish any particular date for him, or even to shew that he was a Gaṅga. An unpublished grant from Hebbûr states that Durvinîta was taught by the author of the *Śabdâvatâra*; *i.e.*, Mr. Rice says, by Pûjyapâda,— whose date, he holds, is thus established.[2] Whether this author was the celebrated Pûjyapâda,— what the date of that Pûjyapâda was,— and what, if anything, it may prove in connection with Durvinîta,— I am not at present prepared to consider. But, at any rate, the date which is to be deduced for Durvinîta from these spurious records, has no weight of any kind in determining the date of Pûjyapâda.

His son was **Mushkara,** whose name appears in the British Museum grant in the form of Mokkara. The same record styles him either *Râja* or *Vṛiddharâja*; but the Hosûr and Nâgamaṅgala grants do not give him any title. The British Museum grant says that he married a daughter of Sindhurâja, or of the king of Sindhu. The Lakshmêshwar inscription mentions a Jain temple called Mukkaravasati:[3] this may possibly be taken as shewing that, at some time before A.D. 978, there really was a Gaṅga king or prince named Mushkara, Mukkara, or Mokkara: but it fixes no specific date for him; and it can hardly be said to suffice to prove the genealogy given in the spurious records.

His son was **Vikrama or Śrîvikrama,**[4] with whose name, again, the British Museum grant connects the title of *Râja* or *Vṛiddharâja*; the Hosûr and Nâgamaṅgala grants do not give him any title. No historical facts are stated in connection with him.

His son was **Bhûvikrama,** with whose name the British Museum grant connects the title of *Mahâdhirâja*; the Hosûr and Nâgamaṅgala grants do not give him any title. He seems to have had the *biruda* of Śrîvallabha. And he is said to have defeated an unnamed Pallava king, in battle at a place named Viḷanda or Viḷandha. The British Museum grant says also that he subjugated the whole of the Pallava dominions.

His younger brother was **Śivamâra,** to whose name the Hosûr and Nâgamaṅgala grants attach the genuine title of *Mahârâja*. He had the *biruda* of Nava-Kâma. Also, from a copper-plate grant from Suradhênupura, Mr. Rice gives him the *biruda* of Nava-Chôka.[5] And he further suggests that he may be the Kambayya, supposed to be also called Nava-Lôka, who is mentioned in one of the Śravaṇa-Beḷgoḷa inscriptions as the son of a king named Śrîvallabha:[6] but, from ink-impressions received from Dr. Hultzsch, I am able to say that the true *biruda* in the inscription in question is Raṇâvalôka; and this, compared with Khaḍgâvalôka in the case of Dantidurga, is suggestive of a Râshṭrakûṭa king or prince.

The name of **Śivamâra's son** is not given in the Hosûr, Nâgamaṅgala, and British Museum grants. And they also state no history in connection with him. But the Udayêndiram grant,— which, as regards the interval, simply tells us that, in the line of Koṅgaṇivarman, there were Vishṇugôpa, Hari, Mâdhava, Durvinîta, Bhûvikrama, and "other kings,"— seems to name him either as Pṛithuyaśas or as Pṛithivîpati; and it mentions, in connection with him, a

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[1] *Karṇâṭaka-Śabdânuśâsanam*, Introd. pp. 7, 19, 23.

[2] *Coorg Inscriptions*, Introd. p. 3, and *Inscriptions at Śravaṇa-Beḷgoḷa*, Introd. pp. 53 and note, 69; see also *Karṇâṭaka-Śabdânuśâsanam*, Introd. pp. 18, 19.

[3] *Ind. Ant.* Vol. VII. p. 109.

[4] The following name, 'Bhûvikrama,' suggests that *śrî* may here be intended to be part of the name. But otherwise it would not be admissible (see *Gupta Inscriptions*, p. 9, note).

[5] *Inscriptions at Śravaṇa-Beḷgoḷa*, Introd. pp. 14, 68.

[6] *ibid.*

king named Amôghavarsha. Now, here there is a plain anachronism; for, whereas, according to the Hosûr and Nâgamaṅgala grants, Śivamâra's son came at least fifty years before A.D. 776-77, the earliest Amôghavarsha is the Râshṭrakûṭa king Amôghavarsha I., who commenced to reign in A.D. 814-15.

Śivamâra's son's son was named, according to the Hosûr and Nâgamaṅgala grants, **Śrîpurusha-Pṛithuvî-Koṅgaṇi**; and they also imply that he had the *birudas* of Bhîmakôpa and Râjakêsarin: but some genuine stone inscriptions disclose the fact that his real proper name was **Muttarasa**; and Śrîpurusha, therefore, must also be taken as a *biruda*. The Hosûr and Nâgamaṅgala grants both give him the title of *Mahârâja*. Mr. Rice says that his wife was Śrîjâ; but the passage, in the Nâgamaṅgala grant, on which this is based, says in reality that the grant was made by the *Mahârâjâdhirâja* and *Paramêśvara*, the glorious Jasahita: whether this denotes Śrîpurusha, or someone else, I am not at present prepared to say. The Hosûr and Nâgamaṅgala grants both describe him as having his victorious camp at the town of Mânyapura; which place, whatever it may be, is certainly not the Mânyakhêṭa of the Râshṭrakûṭas. And they give for him dates in A.D. 762 and 776-77; the later record also stating that A.D. 776-77 was the fiftieth year of his reign. The Udayêndiram grant, however, which can only be interpreted as naming him as Mârasiṁha (or else as not mentioning him at all), establishes a considerably later date; it makes him (or else some otherwise unknown brother or cousin) the father of Râjasiṁha, otherwise called Hastimalla, who received the Bâṇa territory from the Chôḷa king Parântaka I.; and it thus places him (from either point of view) only one generation before A. D. 920 or closely thereabouts.[1]

I will take next certain **internal evidence in the Merkara record.** It mentions, without naming him, the minister of **a king Akâlavarsha,**[2] and says, as far as the text can be properly construed at all, that in A.D. 466 he acquired from Avinîta-Koṅgaṇi a grant for a Jain temple at the city of Taḷavanagara; at any rate, it asserts that there was a king named Akâlavarsha in or shortly before A.D. 466. Mr. Rice says that no doubt a Râshṭrakûṭa king is intended;[3] and in this I quite agree. But, on the assumption that every Kṛishṇa of the Râshṭrakûṭa family must have borne the *biruda* Akâlavarsha, he goes on to identify this Akâlavarsha with a Râshṭrakûṭa king Kṛishṇa, whose son Indra is said, in the Western Châlukya traditions of the eleventh century A.D., to have been conquered by Jayasiṁha I., the progenitor of the whole Chalukya stock,[4] and who, in accordance with this statement, is to be allotted to about the end of the fifth or the beginning of the sixth century, A.D.,— *i.e.* to a period that approximates to the date put forward in the Merkara grant; and here it is impossible to endorse his views. In the first place, the existence of this early Râshṭrakûṭa king Kṛishṇa is purely legendary, and is undoubtedly imaginary. The Western Chalukya records themselves contain no mention of him; and they do not record any specific victories at all by Jayasiṁha I., who seems, in fact, to have not enjoyed any regal power, and to be quoted simply as the grandfather of Pulikêśin I., the founder of the dynasty. The Râshṭrakûṭa records do not mention him. And, though certain coins have been obtained from the Nâsik District, which do give the name of a king Kṛishṇa,[5] and may be allotted to the period in question just as well as to a somewhat later one, still they contain nothing that refers them to the Râshṭrakûṭa dynasty; and my opinion now is that, in all probability, they are coins of king Kṛishṇa, father of Śaṁkaragaṇa, whose existence has recently been brought to notice by a copper-plate grant from Sâṅkhêḍâ in the Baroda State,[6] and that this person is an early Kalachuri king. The existence of an early Râshṭrakûṭa king Kṛishṇa, referable to approximately the period to which the Merkara grant pretends to belong, depends upon nothing but the tradition which first appears in the eleventh century A.D., after

[1] See page 165 above, and note 1.
[2] See the text as given in *Coorg Inscriptions*, p. 3.
[3] *id.* Introd. p. 9.
[4] *e.g. Ind. Ant.* Vol. XVI. p. 17.
[5] *Ind. Ant.* Vol. XIV. p. 68.
[6] *Epigraphia Indica*, Vol. II. p. 22.

the overthrow of the Râshṭrakûṭas by the Western Châlukya Taila II. And I am certain that the origin of the statement is to be found in the facts that, almost at the end of the Râshṭrakûṭa period, there was a powerful Râshṭrakûṭa king Kṛishṇa III., and that he left a grandson, Indra IV., by crowning whom the Western Gaṅga prince Mârasiṁha attempted to continue the Râshṭrakûṭa sovereignty after the overthrow of Kakka II.[1] And in the second place,— even granting, for the sake of argument, that there was an early Râshṭrakûṭa king Kṛishṇa, belonging to the same period with the Western Chalukya Jayasiṁha I., and approximating to the date put forward in the Merkara grant; and also that the *birudas* of the Râshṭrakûṭas were as constant as Mr. Rice would have them to be,— there must have been a time when each *biruda* was first devised; and the only sound course in respect of any particular *biruda* is to take the earliest instance that is actually proved for it. The *biruda* Akâlavarsha appears first in connection with the Râshṭrakûṭa king Kṛishṇa I.[2] It belonged subsequently to his descendants Kṛishṇa II. and Kṛishṇa III. And, intrinsically, any one of these three kings might be the person referred to in the Merkara grant. If that person, however, is Kṛishṇa I., who came shortly after A.D. 754, then at the best, the record was written close upon three centuries after the date to which it refers itself; but this identification is rendered impossible by the palæographic evidence, noted above, which fixes about half a century later,— and the third generation after Kṛishṇa I.,— as the earliest possible period for the concoction of the record. The date of Kṛishṇa II., just after A.D. 878, fits in sufficiently with the palæographic evidence, and, going slightly further, establishes **the last quarter, instead of the beginning, of the ninth century A.D., as the earliest possible period to which the fabrication of the Merkara grant can be referred.** I think, however, that the mention of a king Akâlavarsha in this record is in reality to be atttributed to the fact that the *biruda* belonged also to Kṛishṇa III., whose period was about A.D. 940 to 956, and who had some very special relations with the Western Gaṅgas: by his father Amôghavarsha-Vaddiga, a sister of his was given in marriage to Permânaḍi-Bûtuga, with, as her dowry, the districts known as the Puligeṟe Three-hundred, the Beḷvola Three-hundred, the Kisukâḍ Seventy, and the Bâge or Bâgenâḍ Seventy;[3] he himself confirmed Bûtuga, probably as governor, in the possession of the same districts, as a reward for killing the Chôḷa king Râjâditya;[4] a son of his own married a daughter of Gaṅga-Gâṅgêya, *i.e.* Bûtuga;[5] and Indra IV., by crowning whom Mârasiṁha sought to continue the Râshṭrakûṭa sovereignty after the downfall of Kakka II., was the offspring of that marriage.[6] And if this view is accepted, **the earliest possible period for the fabrication of the Merkara grant is pushed still further on, to about the middle of the tenth century A.D.**

There is also **similar evidence in the British Museum grant.** In line 56 it gives the name of **Kalivallabha,** which, there can be little doubt, either denotes the Râshṭrakûṭa king Kalivallabha-Dhruva (just before **A.D. 782-84**), or else owes its origin to the fact of his having had that *biruda*

And finally we have to note that, **in the four cases in which the dates include details that can be tested by calculation, in not one instance do those details work out correctly.**[7] Thus:—

The **Tanjore grant** purports to be dated in the Prabhava *saṁvatsara*, Śaka-Saṁvat 169 expired, on the new-moon *tithi* of the month Phâlguna, on Friday, under the Rêvatî *nakshatra*

[1] This is evidently the real meaning of a passage near the beginning of *Inscriptions at Śravaṇa-Beḷgoḷa*, No. 38, which (*id.* Introd. p. 19) is rendered differently by Mr. Rice.

[2] It is established for him by the Paiṭhaṇ grant of Gôvinda III. of A.D. 794 (page 104 above). In the cases of his descendants Kṛishṇa II. and Kṛishṇa III., the *biruda* is well known, from various records.

[3] From an unpublished record. [4] *Epigraphia Indica*, Vol. II. p. 174.

[5] *Inscriptions at Śravaṇa-Beḷgoḷa*, Introd. p. 21. [6] *ibid.*

[7] I place this point last, because there are undoubtedly some, if not many, genuine records, the dates of which are not correct, but which are not, therefore, to be condemned. When, however, as in the present series, every date is wrong, the point becomes one of very considerable importance.

and the Vṛiddhi *yôga*. By the southern luni-solar system only can Prabhava be connected with Śaka-Saṁvat 169 expired; and, by that system, it coincided with the given year, which is virtually Śaka-Saṁvat 170 current. The new-moon *tithi* of the *pûrṇimânta* Phâlguna began on Friday, 11th February, A.D. 248, at about 11 *ghaṭîs*, 15 *palas*,=4 hrs. 30 min., after mean sunrise (for Bombay). But, on that day, there was neither the Rêvatî *nakshatra*, No. 27, nor the Vṛiddhi *yôga*, No. 11; at sunrise the *nakshatra* was Śatatârakâ, No. 24, and the *yôga* was either Siddha, No. 21, or Sâdhya, No. 22. The new-moon *tithi* of the *amânta* Phâlguna began on Saturday, 11th March, at about 48 *gh*. 50 *p*.,=19 hrs. 32 min.[1] **The use of the southern luni-solar system of the cycle in this record is itself evidence of comparatively late date;** for, the mean-sign system was the one for Southern India, up to at any rate A.D. 804.[2]

The **Harihar grant** purports to be dated in the Sâdhâraṇa *saṁvatsara*, Śaka-Saṁvat 272, on the new-moon *tithi* of Phâlguna, on Sunday. Here, again, the *saṁvatsara* can be connected with the given year only by the southern luni-solar system, according to which Sâdhâraṇa coincided with Śaka-Saṁvat 272, as an expired year, *i.e.* with Śaka-Saṁvat 273 current. But the new-moon *tithi* of the *pûrṇimânta* Phâlguna began on Monday, 11th February, A.D. 351, at about 51 *gh*. 30 *p*.,=20 hrs. 44 min.; and the new-moon *tithi* of the *amânta* Phâlguna ended on Thursday, 14th March, at about 6 *gh*. 20 *p*.,=2 hrs. 32 min. Here, again, **the use of the southern luni-solar system of the cycle is itself evidence of a comparatively late date. And so also is the fact that the Śaka year is expressed by numerical words**;[3] for, the earliest genuine epigraphic instance of this, in India, is the record which gives the date of the coronation of Amma II. in A.D. 945, and the earliest absolutely reliable instance in Western India, known to me, is an inscription of the time of the Western Châlukya king Somêśvara II. at Aṇṇîgere in the Dhârwâr district, dated in A.D. 1071.[4]

The **Merkara grant** purports to be dated in the year 388, which is taken to be, and can only be, Śaka-Saṁvat 388, on the fifth *tithi* of the bright fortnight of Mâgha, on Monday. But, in Śaka-Saṁvat 388 current, the given *tithi* ended on Friday, 7th January, A.D. 466, at about 21 *gh*. 50 *p*.,=8 hrs. 44 min. And, with Śaka-Saṁvat 388 expired, the given *tithi*, in Śaka-Saṁvat 389 current, began on Tuesday, 27th December, A.D. 466, at about 7 *gh*. 45 *p*.,=3 hrs. 6 min.

And the **Hosûr grant** purports to be dated in Śaka-Saṁvat 684 expired, in the month Vaiśâkha, on Friday, on the occasion of an eclipse of the moon. In this year, however, the full-moon *tithi* ended on Tuesday, 13th April, A.D. 762; and on this day there was no lunar eclipse.[5]

It is necessary now to say a few words about the Tamiḷ chronicle, the **Koṅgudêśa-Râjâkkaḷ**, which has already been incidentally mentioned. It purports to give an account of twenty-eight kings of the Koṅga or Koṅgu country, from four generations before A.D. 82-83 to A.D. 894-95. In many respects it agrees with the grants: so much so that it and they plainly have some very close connection; though, whether the grants were fabricated from the chronicle, or whether the grants having been first concocted, the chronicle, which mentions charters of A.D. 82-83, 178-79, 288-89, 746-47, and 878-89, was put together, with additions from them, or whether all

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[1] For this date, see also *Ind. Ant.* Vol. XVII. p. 241; some of the details given there are, however, superfluous, as no year can possibly be concerned except Śaka-Saṁvat 170 current (169 expired). In such cases as the present ones, it is only necessary to state the beginning or the end of a *tithi*, whichever falls on or nearest to the given week-day.

[2] See *Ind. Ant.* Vol. XVII. p. 142.

[3] That the date is expressed in this way was partially recognised by Mr. Rice (*Ind. Ant.* Vol. VII. p. 170). The proper reading of the text is *Śaga-vasa nayana-giri-nayana*.

[4] Sir Walter Elliot's *Carṇâṭaka-Dêśa Inscriptions*, Vol. I. p. 216.

[5] The lunar eclipses of A.D. 762 were on the 15th January and the 10th July (see Von Oppolzer's *Canon der Finsternisse*, p. 355).

were taken from some common source which remains to be discovered, it seems impossible to decide. But it adds some further details,[1] which are sufficiently instructive. According to the grants, **the founder of the family was Koṅgaṇivarman.** The chronicle mentions this person; with the date of A.D. 189-90 or 190-91 for his installation, at Skandapura. But it also gives the names of **seven previous rulers of the same kingdom,** of a different family; and it tells us that they were **of the Reḍḍi or Raṭṭa tribe,** and belonged to the Sûryavaṁśa or Solar Race.[2] And, not only does it make this pointed statement, but, of these persons, **five are distinctly to be identified with members of the Râshṭrakûṭa dynasty of Mâlkhêḍ,** whose dates, far from lying before A.D. 189, fall between about A.D. 675 and 956. The names and relationships of the seven rulers, as given in the chronicle, are— Vîrarâja-Chakravartin, who was born in the city of Skandapura; his son Gôvindarâya; his son Kṛishṇarâya; his son Kâlavallabharâya; his son Gôvindarâya, with the date of A.D. 82-83; his son Chaturbhuja-Kannaradêva-Chakravartin; and his son Tiru-Vikramadêva-Chakravartin, who is said to have been installed at Skandapura in A.D. 178-79, and to have been converted from Jainism to Śaivism by the celebrated Śaṁkarâchârya. And the second to the sixth of them are plainly— Gôvinda I. of the Râshṭrakûṭa dynasty (three generations before A.D. 754); his grandson Kṛishṇa I.; the latter's son Kalivallabha-Dhruva; Dhruva's son Gôvinda III. (A.D. 782-84 and 814-15); and either Gôvinda's grandson Kannara-Kṛishṇa II. (A.D. 888 and 911-12), or the latter's great-grandson Kannara-Kṛishṇa III. (A.D. 940 and 956).[3] The placing of these kings before the supposed founder of the Western Gaṅga family, and in the first and second centuries A.D., establishes at once **the utter worthlessness of the chronicle for any historical purposes,** whether it is a composition of recent date, or whether it can pretend to any age.[4]

It is hardly possible, after this detailed exposition, that any genuine doubt can remain as to the spurious nature of the grants, and as to the complete futility, and worse, of placing reliance on either them or the chronicle for any historical or antiquarian purposes. But the question may very reasonably present itself,— **What was the object of the invention of the genealogy that is exhibited in these spurious records?** And I think that even this can be satisfactorily answered. There are plain indications that, just about the period,— the last quarter of the ninth century A.D.,— that has been established above as the earliest possible one for the fabrication of the Merkara grant, **all the reigning families of Southern India were beginning to look up their pedigrees and devise more or less fabulous genealogies.** The Purâṇic genealogy of the **Râshṭrakûṭas** makes its first appearance in the Sâṅglî grant of A.D. 933.[5] The Purâṇic genealogy of the **Chalukyas** presents itself first in the Korumelli grant of shortly

[1] See the extracts from Prof. Dowson's abstract (*Jour. R. As. Soc.*, F. S., Vol. VIII. p. 1 ff.), which are attached to the first account of the Merkara grant (*Ind. Ant.* Vol. I. p. 360).

[2] Even this detail is wrong; for the Râshṭrakûṭas (Raṭṭas) attributed themselves to the Sômavaṁśa or Lunar Race.

[3] The wrong statements of relationship, by which each person is made the son of his predecessor, and the perversion of Kalivallabha into Kâlavallabha, are thoroughly typical features of such a document.— It has been suggested (*Ind. Ant.* Vol. XIV. p. 124) that the first Gôvindarâya represents Gôvinda II., son of Kṛishṇa I.; and that the proper order of these two names has been transposed. But I see no reason for adopting this suggestion. The composer of the chronicle evidently got hold of some Râshṭrakûṭa record which, as several of them do, started the genealogy with Gôvinda I., and omitted Gôvinda II., who did not reign.— Chaturbhuja-Kannaradêva-Chakravartin may be, as has previously been assumed, Kannara-Kṛishṇa II. But, for the reasons given above in connection with the mention of a king Akâlavarsha in the Merkara grant, I think that he is more probably Kannara-Kṛishṇa III.

[4] Another document of the same kind (except that it is known to be of absolutely modern date), which has been similarly used for the creation of imaginary history about Mysore, is the *Râjâvalî-kathe*, with its wonderful account, in connection with Śravaṇa-Belgoḷa, of the *Śruta-Kêvalin* Bhadrabâhu and a supposititious grandson, named Chandragupta, of Aśôka, the grandson of Chandragupta of Pâṭaliputra (see *Ind. Ant.* Vol. XXI. p. 157).

[5] *Ind. Ant.* Vol. XII. p. 247.

after A.D. 1022.[1] The Chôḷa Purâṇic genealogy is, apparently, first met with in the *Kaliṅgattu-Paraṇi*, which was composed in the reign of the Eastern Chalukya king Kulôttuṅga-Chôḍadêva I. (A.D. 1063 to 1112).[2] And the Purâṇic genealogy of the **Eastern Gaṅgas of Kaliṅganagara** is first made known by a grant of A.D. 1118-19.[3] The Western Gaṅga prince Mârasiṁha, who has been already mentioned, and who was a feudatory,— probably half independent,— of the last three Râshṭrakûṭa kings, Krishṇa III., Khoṭṭiga, and Kakka II., was a person of no small rank and power. Nothing is more likely than that he should follow the general example that was then prevailing. And I think that the **Lakshmêshwar inscription, dated in A.D. 968-69,**[4] which actually represents him as the younger brother of a Harivarman who is plainly the person of that name who stands in the third generation in the Table on page 161 above, indicates that he did so, and **fixes very closely the time when the Western Gaṅga genealogy, exhibited in the spurious records, was invented**; the inscription in question seems to me to represent, in a rudimentary form, the beginning of a longer genealogy which was elaborated subsequently.[5]

I will, in conclusion, state **the exact position which I take up in respect of these spurious Western Gaṅga records, and of Mr. Rice's writings in connection with them.** I believe that any critical mind will admit that my position is the only sound and logical one. And I lay stress on the matter, because, though Mr. Rice has an opportunity in Mysore, such as few people can enjoy, of turning out most valuable historical and antiquarian results, he is spoiling everything that he produces, bearing upon early times, by the manner in which he makes all his results conform to the statements of the spurious records and mistaken traditions that abound in that part of the country; if his writings are to meet with the appreciation and carry the weight that they might easily deserve and bear, it is necessary for him to discard these spurious records and false traditions altogether, and strike out everything that is based on them, and to put forward as history nothing but what rests on authorities that cannot be questioned.[6]

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[1] *id.* Vol. XIV. p. 48, and Vol. XX. p. 274.

[2] *Ind. Ant.* Vol. XIX. p. 329, and Vol. XX. p. 278.

[3] *id.* Vol. XVIII. p. 165.

[4] *Ind. Ant.* Vol. VII. p. 101.— Doubts have been suggested as to the authenticity of this record; on the grounds (see *Coorg Inscriptions*, Introd. p. 9) that it is followed, on the same stone, by two others which refer themselves to earlier times. I am not prepared to discuss the matter fully; now, at least. But the Gaṅga record of A.D. 968-69 is in genuine characters of the period; and the only suspicious point about it, to my mind, is that, mentioning Koṅgaṇivarman, Mâdhava I., and Harivarman, it represents Mârasiṁha as the younger brother of the latter. It is to the following two records which stand after it, written in characters of the same period, that doubt attaches; as to how far they may be true copies of early originals which were probably on copper-plates: Sir Walter Elliot has suggested that they were put on this stone for "the unification of the titles" (*Coins of Southern India*, p. 114).

[5] The other Lakshmêshwar inscription of Mârasiṁha, dated in the same year, the Vibhava *saṁvatsara*, Śaka-Saṁvat 890 expired (*Ind. Ant.* Vol. VII. p. 112; the third part of the record), only mentions Koṅgaṇivarman, and says that in his lineage (*tad-anvayê*) there was Mârasiṁha.

[6] I am not writing in any unfriendly spirit; and I hope not in an unfriendly style. Also, it does not affect my personal life and surroundings, whether the early Western Gaṅgas of the spurious grants existed or not. But, like others, I have been engaged for a long time in working at the ancient history of India. It seems to me that, if the subject is worth working at at all, it deserves to be treated critically and on sound bases. And what I say as to the effect of Mr. Rice's writings on the period supposed to be covered by the spurious Western Gaṅga grants, is simply the plain and incontestable truth. The fact is, he did not commence work very auspiciously; having had the misfortune to commence with these spurious records. I feel confident that if, like me, he had had the good luck to start with genuine records, he would not have failed to recognise, eventually if not at once, the worthlessness of the Western Gaṅga grants, and of some others in respect of which he has similarly gone astray. I readily admit that I myself did not at first detect the spurious nature of the Western Gaṅga grants. But, for very many years past, the difficulty to me, in connection with them, has been, not the recognition of their true nature, but to put myself in the frame of mind from which they can be imagined to be genuine and to require serious discussion to disprove that view.— Spurious copper-plate grants are not confined to Mysore and its neighbourhood;

Certain statements in the records of the Kadamba king Mṛigêśavarman, and of the Western Chalukya kings Maṅgalêśa, Pulikêśin II., and Vinayâditya, do prove that **in early times,— during at least the sixth and seventh centuries A.D.,— there really was a reigning Gaṅga family in Western India. But the references are all impersonal**; they do not give the names of any individual Gaṅgas. And, while I am ready and eager to accept any such names, for the period in question and for any earlier one, as may be proved by authentic evidence, I cannot fall in with Mr. Rice's view of the matter, which is that, unless I can enlighten him as to who the real Gaṅgas of the period were, I am bound to accept those whom he names from the spurious records that he has produced.[1] I do not deny the possibility of those records containing here and there a germ of truth; in fact,— as I will shew,— two instances in point can now be quoted to that effect. But the records themselves are spurious, and were not even concocted in the early times to which they refer themselves. The simple contrast, with each other, of the dates which they purport to furnish for Harivarman and Avinîta-Koṅgaṇi,— and still more the contrast of those dates with the period which they assert for Śrîpurusha-Pṛithuvî-Koṅgaṇi,— is sufficient to prove, either that those dates are false, or else that the pedigree is imperfect, and, consequently, that we are not even in possession of veracious facts recited in spurious documents. And I protest against the fabrication of imaginary history by adopting, wholesale, statements which rest solely upon such utterly unauthentic bases; against dragging in similar spurious records to substantiate them;[2] and against complicating real history, by, for instance,[3] taking the undoubted fact that there was an early Kṛishṇavarman in the Kadamba family, and then using the assertion of the spurious grants that Mâdhava II.,— referable, according to them, to about A.D. 400 to 425,— married a daughter of a Kadamba Kṛishṇavarman, to establish for the genuine Kṛishṇavarman a date which is considerably too early, and is misleading in a variety of connected matters.

As matters stand at present,— **out of the names mentioned in the spurious records, the earliest authentic one, in respect of which we have certainty, is that of Śrîpurusha-Pṛithuvî-Koṅgaṇi**, or, as he may be more appropriately and shortly called, **Śrîpurusha-Muttarasa**, who is referable, no doubt, to what is to be called the Western Gaṅga lineage, and who is to

taking only such as have been already published, and even then excluding those in favour of which any doubt whatever may exist, we have the following from other parts of India :— From Bihâr, of Samudragupta, purporting to be dated in the year 9 (*Gupta Inscriptions*, p. 254); from Kâṭhiâwâḍ, of Dharasêna II., Śaka-Saṁvat 400 (*Ind. Ant.* Vol. X. p. 277), and of Jâikadêva, Vikrama-Saṁvat 794 (*id.* Vol. XII. p. 151); from Kaira, the Baroda State, and Broach, of Dadda II., Śaka-Saṁvat 400, 415, and 417 (*id.* Vol. VII. p. 61; Vol. XVII. p. 183; Vol. XIII. p. 116); from Khândêsh, of Pulikêśin I. or II., Śaka-Saṁvat 310 (*id.* Vol. IX. p. 293); from somewhere in the Kanarese country, of Pulikêśin I., Śaka-Saṁvat 411 (*id.* Vol. VII. p. 209); from Ratnâgiri, of Pulikêśin II., of his fifth year (*id.* Vol. XIV. p. 330); from Dhârwâr, of Vikramâditya I., Śaka-Saṁvat 532 (*id.* Vol. VII. p. 217), and the grant of Bûtuga now edited; and from Udayêndiram in the North Arcot district of the Madras Presidency, the grant of Nandivarman (*id.* Vol. VIII. p. 167, and page 142 above). But Mysore, with some neighbouring parts, has been especially productive of them, including some of the most barefaced specimens. Thus, in addition to the nine Western Gaṅga grants, we have, from Coimbatore, the grant of Ravidatta (*Ind. Ant.* Vol. XVIII. p. 362); and from Mysore itself, the Muḍyanûr grant of Malladêva-Nandivarman, purporting to be dated Śaka-Saṁvat 261 (*Ind. Ant.* Vol. XV. p. 172), the Bangalore grant of Vîra-Noṇamba, Śaka-Saṁvat 366 (*id.* Vol. VIII. p. 94); the Hosûr grant which purports to give the name of a daughter, Ambêrâ, of Pulikêśin II. (*id.* Vol. VIII. p. 96, with a lithograph in Vol. IX. p. 304); and the Anantpur or Gauja, Bêgûr, Bhîmankaṭṭi or Tîrthahaḷḷi, Kuppagadde, and Sorab grants of Janamêjaya, which pretend to be nearly five thousand years old (*id.* Vol. I. pp. 375, 377; Vol. III. p. 268; Vol. IV. p. 233; Vol. VIII. p. 91; and *Mysore Inscriptions*, pp. 232, 238, 251).

[1] See *Coorg Inscriptions*, Introd. p. 10.— I might just as reasonably attempt to name the unnamed leaders of the Chôḷa, Pâṇḍya, Kêraḷa, Kaḷabhra, Chêra, and other families of the period.

[2] *e.g.* the spurious Coimbatore grant, which I have disposed of above (page 163, note 2), and the spurious Muḍyanûr grant, purporting to have been issued by a Bâṇa king named Malladêva-Nandivarman in A.D. 338 (*Ind. Ant.* Vol. XV. p. 172), which Mr. Rice has quoted (*Inscriptions at Śravaṇa-Belgoḷa, Introd.* p. 44) as proving the existence of Bâṇa kings in the beginning of the third century A.D. This Bâṇa grant is betrayed by, amongst other things, the use of the later form of the *kh*, which was subsequent to A.D. 804.

[3] *Mysore Inscriptions*, pp. xxxvii., xxxix., and *Coorg Inscriptions*, Introd. p. 2, note 5.

be placed in the eighth or ninth century, A.D.,— say, pending more precise discoveries, somewhere in the period A.D. 750 to 850. His existence and period are proved, not by the spurious grants, but by stone inscriptions at Taḷakâḍ, Sivâra, and Sivarpaṭṇa,— unquestionably genuine, but unfortunately not dated,— of which Mr. Rice sent me photographs with the object of inducing my admission, which I give without hesitation, of the genuine existence of at any rate one of the persons named in the spurious records. The Taḷakâḍ inscription, which speaks of Śrîpurusha-Muttarasa as the *Mahârâja* Pṛithuvî-Koṅgaṇi-Muttarasa-Śrîpurusha, and describes him as reigning as paramount sovereign, would have been, in itself, quite sufficient to establish him as a historical personage. And, being engraved in remarkably fine characters which are attributable to any period about A.D. 800,[1] it makes it quite possible that the fabricator of the Hosûr and Nâgamaṅgala grants had available, or hit off, true dates for him. But it contains no hint of the genealogy that is given in the copper-plate grants; nor do the others; and so, of course, these records do not substantiate either that genealogy, or any of the supposed facts that are stated in the course of it. There is, indeed, one other name, which may perhaps be placed before that of Śrîpurusha-Muttarasa: for, a genuine but undated stone inscription at Dêbûr in the Nañjangûḍ tâlukâ, Mysore, engraved in well-formed characters of just about the same period, mentions a Śivamâra, and, without connecting any title with his name, describes him, also, as reigning as paramount sovereign;[2] and the existence of a king named Śivamâra, either just before or just after Śrîpurusha-Muttarasa, and referable to the same lineage with him, is, therefore, also proved. But this record, again, contains no genealogical information; and so it does not help us to decide whether this Śivamâra is the person who according to the Sûḍi grant[3] was the father, and according to the Hosûr and Nâgamaṅgala grants was the grandfather, of Śrîpurusha-Muttarasa, or whether he is the person whom the Sûḍi grant represents as a son of Śrîpurusha-Muttarasa.[4] Thus, the existence of one at least, and perhaps two, of the persons named in the spurious charters purporting to belong to the earlier period, and referable approximately to the period that is made out for one of them by those charters, is now established. And, taking the later period as represented by the spurious Sûḍi grant, a genuine but undated stone inscription from Doḍḍahuṇḍi in Mysore, now in the Bangalore Museum,[5] establishes the existence, in just about the same period, but probably

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[1] It includes the old form of the *b*; as also does one of the Sivarpaṭṇa records. I do not find the later form of the *kh* or the *b* in any of the records in question, four in number.— I would make here a remark on an incidental point of some importance. The photographs suffice to shew the general standard of these records well enough. But they do not represent the originals faithfully and intelligibly; the reason being that, for photography, the letters were filled in, either with paint or with whitewash, by hand. This practice cannot be too strongly condemned; it distorts the characters, introduces mistakes, and frequently renders it quite impossible to decide what the originals really contain. The ancient records, when studied from reproductions, can be properly appreciated and understood only from reproductions which are purely mechanical.

[2] Here I write on the authority of an ink-impression, which Mr. Rice kindly sent for my inspection. The impression is not very clear; but the record appears not to include the letters *kh* and *b* in either form.

[3] See the Table on page 177 below.

[4] The name Śivamâra occurs also in one of the Sivarpaṭṇa inscriptions of Śrîpurusha-Muttarasa. But here, again, there is nothing to help us to decide the question of identity.— Mr. Rice has also sent me photographs of a copper-plate charter which purports to have been issued by the Śivamâra who is represented as either the father or the grandfather of Śrîpurusha-Muttarasa. It styles him the *Mahârâja* Śivamâra-Pṛithivî-Koṅgaṇi. And it purports to have been issued in the month Jyêshṭha (May-June), falling in A.D. 713, of the thirty-fourth year of his reign, Śaka-Saṁvat 635 expired. But this, again, is a spurious record. Like some of the other records, it purports to have been written by Viśvakarman; and it seems, as a matter of fact, to have been written by the very person who wrote the Nâgamaṅgala record. And, as regards the palæographic test of the two specially tell-tale characters, though the old form of the *b* is used throughout, the later form of the *kh* is used all through, except in one solitary instance.

[5] I write here on the authority of a photograph which Dr. Hultzsch kindly sent me. This record contains the old form of the *kh*; the letter *b* does not appear in it at all. As regards general features, the characters seem slightly later than those of the genuine records of Śrîpurusha-Muttarasa and Śivamâra.

after the two persons mentioned above, of a king named Nîtimârga-Koṅguṇivarma-Permânaḍi, with the title of *Mahârâjâdhirâja*, and his son Satyavâkya-Permânaḍi, who are undoubtedly referable to the same lineage, and may perhaps be identified with the Ereganga-Nîtimârga-Koṅguṇivarman and his son Râjamalla-Satyavâkya-Koṅguṇivarman who are mentioned in the continuation of the genealogy as given in the Sûḍi grant. So, also, the existence of a person named Bûtuga, who is to be identified with the Jayaduttaraṅga-Bûtuga of the Sûḍi grant, is a fact; and we have for him an authentic date, A.D. 949-50, which approximates closely to the date given for him by that grant. And very possibly some other authentic names, with dates, may be identified with names mentioned in that grant. But further inquiries in this direction would be beyond the scope of the present paper. We are dealing now with the spurious charters which purport to belong to the earlier period. And the point with which we are concerned here, is simply that the existence of one at least, and perhaps two, of the persons named in those records, *viz.* Śrîpurusha-Muttarasa and Śivamâra, is now established, and that to the first-mentioned of them there may quite possibly belong the actual dates that are given for him by two of those records. But we have still to bear in mind that even this does not suffice to establish the truth of anything else that is stated in the records in question; the records themselves are so clearly spurious, that nothing at all, put forward in them, can be accepted without similar corroboration from extraneous sources. If similar authentic evidence, establishing any other portions of the alleged earlier history, can be produced, by all means let it be produced; no one will welcome it more than I shall. But the spurious records will remain spurious. And of one thing I am sure,— that, unless it upsets in some way or other the genealogy that is asserted in those records, nothing will ever be obtained to establish the dates of A.D. 248 and 466, which they give for Harivarman and Avinîta-Koṅgaṇi.

It only remains to say a few final words about the contents and nature of the spurious Sûḍi grant, which is now published.

The genealogy given in it agrees with the Tanjore and other grants, up to the mention of Bhûvikrama. The continuation of it, from him onwards, is shewn in the Table on page 177 below; together with the historical items, real or fictitious, which it connects with some of the names. It is to be noted that this record differs from the others, in making Śivamâra the son, instead of the younger brother, of Bhûvikrama; and in representing Śrîpurusha as the son, instead of the grandson, of Śivamâra. As, however, the grants from which it differs are all spurious, and it is also itself spurious, it would be superfluous to do more than simply draw attention to the discrepancies. From Śrîpurusha onwards, the genealogy, with most of the historical statements, remains to be verified or disproved. At present, I can only say that the genealogy does not seem to agree with that furnished by some records for the same period, which Mr. Rice has had under examination;[1] that the Râshṭrakûṭa records give no indication of an intermarriage with the Gaṅgas in the time of Amôghavarsha I., who is plainly the king whose daughter Guṇaduttaraṅga-Bûtuga is said to have married; and that it is curious that the record makes no mention of Ereyappa and his son Râchamalla, though it was by killing the last-mentioned that Jayaduttaraṅga-Bûtuga, otherwise called Permânaḍi-Bûtuga, secured the Gaṅgavâḍi province.[2]

The record does contain references to two real historical events: the marriage of Jayaduttaraṅga-Bûtuga with a daughter of Baddega, *i.e.* the Râshṭrakûṭa king Amôghavarsha-Vaddiga (between A.D. 912 and 940); and the victory over the Chôḷa king Râjâditya. And it gives a perfectly possible date for Jayaduttaraṅga-Bûtuga, in A.D. 938.[3]

[1] See, *e.g.*, *Inscriptions at Śravaṇa-Beḷgoḷa*, Introd. pp. 68, 69, Nos. 14 to 19.

[2] *Epigraphia Indica*, Vol. II. p. 173.

[3] The date of A.D. 949-50 is established for him by the Âtakûr inscription (*Epigraphia Indica*, Vol II. p. 169.)

But I believe it to be **a spurious grant**; partly because of the type of the **characters**, and partly because the date does not work out correctly. As regards **the characters, lithographs** of the Old-Kanarese alphabet of Western India of this period have not as yet **been published**; [illegible] I cannot justify my objections in detail. But the **characters** present a decidedly [illegible] general appearance than those of the Âtakûr inscription, and of **any records** that I am [illegible] with, belonging to within fifty years or so of the asserted date **of this** record. And they also seem to me to be distinctly more modern than those of the **Korumelli** grant of Râjarâja I. which was issued in or after A.D. 1022 (*Ind. Ant.* Vol. XIV. p. 48, and **lithograph**). They strike my eye as being perceptibly not early enough for the date to which **they** purport to belong. And this being so, the fact that **the details of the date do not work out correctly** is decidedly a strong point against the authenticity of the record.

TEXT.[1]

First Plate.

Śrîr=vvibhâti suvî(dhî)r=yyasya niravady[â] nirat[y*]ayâ **tasmai** namô=rhatê

[illegible]-dharmm-ôpadêśinê || Jita[ṁ*] bhagavatâ [gata*]-**ghana**-ga[illegible]-

na Padmanâbhêna [||*] Śrîmaj-**Jahnavêya**[3]-**kuḷ**-â[ma]ḷa-**vyôm-âva**-bhâsana-bhâskaraḥ ||[4]

[illegible]-prahâra-khaṇḍita-mahâ-śiḷâstambha-labdha-baḷa-**parâkramô** dâruṇ-a-

[illegible]-vidâraṇ-ôpalabdha-bra(vra)ṇa-vibhûshaṇa-bhûshitaḥ **K[â*]ṇvâ**-[illegible] śrîmat-**Komguṇivarmma**-dharmmamahârâjâdhirâjaḥ [||*]

Tat-putraḥ [5] pitur=anvâgata-guṇa-yuktô |[6] vidyâ-vinaya-vihita-**vṛittiḥ**

[illegible]-pâlana-mâtr-âvi(dhi)gata-râjya-prayôjanô vidvat-kavi-**kâñ**-

[illegible]-nikashôpaḷa-bhûtô nîti-śâstrasya vaktṛi-prayôktṛi-kuśaḷô **dattaka**-[illegible]

[illegible]ḥ=praṇêtâ śrîman-mahâ[8]râjâdhirâjaḥ |(||) Ôm[9] **Tat**-[illegible] [illegible]-paitâ-

[illegible]-yuktô=nêka-châ(cha)tu[r]ddan[t]a-yuddh-[â*]vâpta-chatu-

Second Plate; First Side.

[illegible]-yaśâḥ śrîm[â*]n **Harivarmma-mahâdhirâjaḥ** [||*] [illegible] śrîmân **Vishṇugôpa-mah[â*]dhirâjaḥ** [||*] Ôm **Tat**-[illegible]

[illegible]-kraya-kr[î]ta-râjyaḥ Kaliyuga-baḷa-paṅk-**âva**-[illegible]-dharaṇa-nite(tya)-sannaddhaḥ śrîmân=**Mâdhava**-[illegible] Ôm

[illegible] śrîmat-**Kadamba-kuḷa**-gagana-gabhastimâḷinaḥ |[10] [illegible]-ma[illegible]-

[illegible]-râja-bhâgiṇêyô vidyâ-vinaya-paripûrit-â-

[illegible] Metre: Ślôka (Anushṭubh). [3] Read *jáhnavíya*.

[illegible] punctuation are unnecessary.

[illegible] to the Nâgamaṅgala grant, line 11.

[illegible] throughout by a plain symbol.

[illegible]

The later Western Gaṅgas, according to the spurious Sûḍi plates.

- Bhûvikrama.
  - Śivamâra.
    - Śrîpurusha-Koṅguṇivarman.
      - Śivamâra-Saigoṭṭa-Koṅguṇivarman.
      - Vijayâditya.
        - Râjamalla-Satyavâkya-Koṅguṇivarman.
          - Eṟegaṅga-Nîtimârga-Koṅguṇivarman. Was victorious in battle at Ṟâmaṭi or Ṟâmadi.
            - Râjamalla-Satyavâkya-Koṅguṇivarman. Was victorious in battle at Sâmiya.
            - Guṇaduttaraṅga-Bûtuga. Plundered the Pallava king and married Abbalabbâ, daughter of Amôghavarsha.
              - Komaraveḍeṅga-Eṟegaṅga-Nîtimârga-Koṅguṇivarman. His forehead was decorated with the *paṭṭabandha* of, or by, Eṟeyappa; and he defeated the Pallavas at Jantepperupeñjeṟu.
                - Vîraveḍeṅga-Narasiṅgha-Satyavâkya-Koṅguṇivarman.
                  - Kachcheyagaṅga-Râjamalla-Nîtimârga-Koṅguṇivarman.
                  - Jayaduttaraṅga-Gaṅgagâṅgêya-Gaṅganârâyaṇa-Nanniyagaṅga-Bûtuga-Satyanîtivâkya-Koṅguṇivarman. (A.D. 938.) He married a daughter of Baddega, at Tripurî in Ḍahâḷa; secured the kingdom for Kṛishṇa, on the death of Baddega,— seizing it from the possession of Lallêya (?); caused fear to Kakkarâja of Aḷachapura, Bijja-Dantivarman of Banavâsî, Râjavarman, Dâmari of Nuḷuvugiri, and Nâgavarman; and conquered Râjâditya, besieged Tañjâpurî, and burned the hill-fort of Nâḷkôṭe. His wife was Dîvaḷâmbâ.

18 ntarâtmâ niravagraha-pradhâna-śauryyô vidyatpu[1] prathama-gaṇya[ḥ*] śrîmân

19 **Koṁguṇivarmma**-va(dha)rmmamahârâjâdhirâja-pu(pa)ramêśvaraḥ śrîmad-**Avinîta**-prathama-

20 nâmaja(dhê)yaḥ [||*] Tat-putrô vijṛimbhamâṇa-śakti-trayaḥ **Andari-Âlattûr-Puruḷaṟe**[2]**-Perṇṇa-**

21 **gar**-âdy-anêka-samara-mukha-makha-h[u*]ta-prahata-śûrapurusha-paśûpahâra-vigha-

22 sa-vihasti(stî)kṛita-Kṛitânt-Âgni-mukhaḥ Kirâtârjunîyasya pañchadaśa-sargga-ṭîkâkâra[ḥ*]

Second Plate; Second Side.

23 śrîmad-**[D*]urvvinîta**-prathama-nâmadhêyaḥ [||*] Ôm Tat-putrô durddânta-śa(vi)mardda-mṛiditê(ta)-viśva[ṁ]bharâ-

24 ri(dhi)pa-mô(mau)ḷi-mâḷ[â*]-makaranda-pu[ṁ*]ja-pi[ṁ*]jarîksha(kri)y a m â-ṇa-charaṇayugaḷa-naḷinaḥ śrî-**[Mushka]ra**-[3]

25 prathama-nâmadhêyaḥ |(||) Ôm Tat-putraś=chaturddaśa-vidyâsṭhân-âdhigatê-ramaḷa[4]-matir=vviśêshatô [ni]ra-

26 vaśêpa(sha)sya nîti-śâstrasya vak[tṛi]-prâyâ(yô)ktṛi-kuśaḷô ripu-timira-nikara-sarakaruṇ[5]-ôdaya-bhâ-

27 skaraḥ śrî-**Vikrama**-[pra]thama-nâmadhêyaḥ [||*] Ôm Tat-putrâ(trô)=nêka-samara-samprâpta-vijaya-

28 lakshmî-lakshita-vaksha[ḥ*]sthaḷaḥ samadhigata-sakaḷa-śâstr-ârtha[ḥ*] śrî-**Bhûvikrama**-prathama-

29 prathama[6]-nâmadhêyaḥ [||*] Ôm Tat[7]-putraḥ svakîya-rûp-âtiśaya-vijî(ji)ta-Naḷa-bhûp-i(â)-

30 kâraś=**Śivamâ[ra**-prathama-nâ*]madh[ê*]yaḥ[8] [||*] Ôm Tat-putraḥ pratidina-pravarddhamâna-mahâdâna-janita-puṇyô

31 hasuḷa[9]-mukharita-Mandar-ôdaraḥ śrî-**Koṁguṇivarmma**-dharmmamahâ-râjâdhirâja-paramêśvaraḥ

32 **Śrîsu(pu)rusha**-prathama-nâmadhêyaḥ |(||) Tat-putrô vimaḷa-**Ga[ṁ*]g-ânvaya**-nabha[ḥ*]sthaḷa-ra(ga)bhastimâḷî śrî-**Koṁ-**

33 **guṇivarmma**-dâ(dha)rmmamahârâjâdhirâja-paramêśvaraḥ śrî-**Ś[i*]va-mâradêva**[10]-prathama-nâmâdhayaḥ[11]

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[1] Read *vidvatsu.*

[2] In the Nâgamaṅgala grant, line 15, the real reading is *âlattûr-pporuḷaṟe*; not *alattûp-pauruḷaṟe*, as published. The 'Puruḷaṟe' of the present grant may be a variant of 'Poruḷaṟe;' or the *u* may be a mistake for an *o*, which was intended to be formed like the *ô* in *vidâraṇ-ôpalabdha*, line 5.— The Nâgamaṅgala grant gives 'Peḷnagara,' instead of the 'Perṇagara' of the present text.

[3] The two *aksharas* in brackets are supplied from the Nâgamaṅgala grant, line 18; they are quite illegible in the present grant.

[4] Read *âdhigata-vimaḷa.*

[5] Read *nikara-nirâkaraṇ.*

[6] This word is repeated unnecessarily.

[7] The shape of this *t* is altogether anomalous.

[8] The text is completed from the Nâgamaṅgala grant, line 28-29, according to the real reading of it.

[9] Some correction seems necessary here; but the nature of it is not apparent to me, unless *hasuḷa* is a pure mistake for *hasana*. It is just possible that the syllables *kâra*, at the beginning of line 30, have been misplaced and properly belong here; that the intended reading there was °*naḷa-bhûpaś=śivamâ*°; and that the word *huṁkâra* should be found here.

[10] There can be little doubt, if any, that the first syllable of this word was intended to be *śi*, not *śa*.

[11] Read *nâmadhêyaḥ.*

34 **Śaigoṭṭ**-âpara-nâmâ [||*] Tasya kanîyân śrî-**Vijayâdityaḥ** |(||) **Ra(ta)t**-putras=samadhigata-râjya-
35 lakshmî-pa(sa)mâliṁgita-vakshâḥ **Satyavâkya-Koṁguṇivarmma**-dharmmamahârâjâdhirâ-

Third Plate; First Side.

36 ja-paramêśvara[ḥ*] śrî-**Râjamalga(lla)**-pra[tha*]ma-nâmadhêyas=Tat-putraḥ **Ṛâmaṭi**(? di)-samara-saṁhâ-
37 lpi(ri)t-ôdâra-vairi-vi(vî)rapurushô **Nitimârgga-Koṁguṇivarmma**-dharmmamahârâjâdhirâja-paramêśvara[ḥ*]
38 śrîmad-**Eḷe(re)gaṁgadêva**-prathama-nâmadhêyaḥ [||*] Ôm Tat-putraḥ **Sâmiya**-samara-saṁjanita-vija-
39 [ya*]-śrîḥ śrî-**Satyavâkya-Koṁguṇivarmma**-dharmmamahârâjâdhirâja-paramêśvara[ḥ*] śrî-**Râjamalla**-[1]
40 prathama-nâmadhêyaḥ |(||) Ôm Tasu(sya) kanîyân nirllôri(ṭhi)ta[2]-**Pallav**-âdhipaḥ śrîma[d-**A***]**môghavarshadêva**-
41 pṛithvîvallabha-sutayâ[3] śrîmad-**Abbalabbâyâḷ(ḥ)**=prâṇ-êśvara[ḥ*] śrî-**Bûtuga**-prathama-nâ-
42 madhêyaḥ **Guṇad-uttaraṁgaḥ**[4] |(||) Ôm Tat-putraḥ |[5] **Eḷe(re)yappa**-paṭṭabandha-parishkṛita-lalâ[mô] **Ja**(? **ba**)**ṁ**-
43 **tepperupeṁjeṟu**-prabhṛiti-yuddha-prabandha-prakavi(ṭi)ta-**Pallara(va)**-parâ-jaya[ḥ*] śrî-**[Nî]t[im]ârga**-
44. **Raṁgiṇi**[6]**varmma**-ra(dha)rmmamahârâjâvi(dhi)râja-paramêśvara[ḥ*] śrî-mad-**Eḷe(re)gaṁgadêva**-prathama-nâmadhêyaḥ
45 **Komara-vedeṁgaḥ** |(||) Ôm Tat-putra[ḥ*] śrî-**Satyavâk[y]a-Koṁguṇivarmma**-dharmmamahârâjâdhirâja-paramêśvara[ḥ*]
46 śrîman-**Narasi[ṁ*]ghadêva**-prathama-nâmadh[ê*]yaḥ **Bi(vi)ra-vedeṁgaḥ** |(||) Ôm Tat-putraḥ kottamarada . . . .
47 toṇṇiraga-śrî[7]-**Nîtimârgga-Koṁguṇivarmma**-dharmmamahârâjâdhirâja-paramêśvara[ḥ*] śrî-**R[âjama ?]lla**-
48 prathama-nâmadhêyaḥ | **Kachcheya-Gaṁgaḥ** |(||) Ôm Vri(vṛi)[8] [||*] Tasy[9]=ânnjô nija-bhuj-ârjjita-sampa[d-ar]tth[ô]

Third Plate; Second Side.

49 bhûvallabha[ṁ*] samupagamya **La(ḍa)hâḷa**-dêśê śrî-**Baddegaṁ** tad=anu ta-
50 sya sutâṁ sah=aiva vâk-kanyayâ vyavahad=uttavi(ma)-dhîs=**Tripu**-
51 **ryyâṁ** [||*] Api cha || Lakshmîm[10]=Indrasya harttuṁ gatavati divi yad-**Baddeg**-âṁkî(kê)

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[1] The second *akshara* of this name is damaged; but it can be distinctly recognised as *ja*, not *cha*. In line 36 above, the same name occurs, and the *aksharas* are not damaged at all.

[2] Apparently, *nirlluṇṭhita* would be a more correct form.

[3] Read *sutâyâḥ*.

[4] In this *biruda* the first part is the Kanarese genitive *guṇada*. We have other such genitives in *kachcheya*, line 48, *jayada*, line 64, and *nanniya*, line 66.

[5] This mark of punctuation is unnecessary.

[6] Read *koṁguṇi*. [7] Or, perhaps, °*toṇṇiraḥ śrî*°.

[8] i.e. *vṛittaṁ*. [9] Metre : Vasantatilaka.

[10] Metre : Sragdharâ; and in the next verse.

52 mahiśê h[ṛi*]tvâ **Lal[l ?]êya**-hastât=kari-turaga-sitachchâtra[1]-ni(si)ṁ-
53 hâsanâni | prâ[dâ]t **Kṛishṇâya** râjñê kshit[i*]-pati-gaṇanâsv=a-
54 granir=vyal(h)=pratâpât râjâ śrî-**Bûtug**-âkhyas=samajani viji-
55 t-ârâti-chakraḥ=prachaṇḍaḥ || Kaṁchâtaḥ kinna[2] n=âgâd=
Aḷachapura-patiḥ
56 **Kakkarâjô**=ntakasya **Bijj**-âkhyô **Dantivarmmâ** yuni(dhi) nija-
Banavâsî tva-
57 ma[3] **Râjavarmmâ** śântatvaṁ śânta-dêśô **Nuḷuvu-giri**-patir=**Ddâmarir**=
ddarppa-bhaṁga[ṁ*]

Fourth Plate; First Side.

58 maddhyê=ntaṁ **Nâgavarmmâ** bhayam=atirabhasâd=**Gaṁga-Gâṁgêya**-bhû-
59 pât || **Râjâditya**[4]-narêśvara[ṁ*] gaja-ghaṭ-âṭôpêna sandarppita[ṁ*]
60 jitv=âdêśata êva gaṇḍugamahâ niddhôtya[5] | **Taṁjâpurîṁ** **Nâḷkôṭe**-
61 pramukh-âd[r*]i-durgga-nivahân dagdhvâ gajêndrân hayân **Kṛishṇâ**-
62 **ya** prathitaṁn=dhanaṁ[6] svayam=adât śrî-**Ga[ṁ*]ga-Nârâyaṇaḥ** [||*]
63 Âryyâ || Êkântamada(ta)[7]-mad-ôddhata-kuvâdi-kuṁbhîndra-kuṁbha-
saṁbhêdaṁ ||(|)
64 naigama-nay-âdi-kuliśair=akarôj=**Jayad-uttaraṁga**-nṛipaḥ || Gadyaṁ ||
65 **Satyanîtivâkya-Koṁguṇivarmma**-dharmmamahârâjâdhirâja-paramêśva-
ra[ḥ*]

Fourth Plate; Second Side.

66 śrî-**Bûtuga**-prathama-nâmadhêyô **Nanniya-Gaṁgaḥ** shaṇṇavati-
67 sahasram=api **Gaṁga-maṇḍaḷa[ṁ]** pratipâḷayâ(ya)n **Purikara-p[u*]rê**
kri-
68 t-âvasthânaṁ(ḥ) **Sa(śa)ka-vari[sh]êshu**[8] shashṭy-uttar-âshṭa-
[śa]têshu atikrâṁtêshu **Vikâ**-
69 **ni(ri)-saṁvatsara-Kâ[r]tt[i]ka-Nandîsva(śva)ra-su(śu)kla-pakshaḥ** ash-
ṭamyâṁ[9] **Âdityavârê**
70 [svak]îya-priyâyâḥ samyagda[r*]śana-viśuddhatayâ pratyaksha-dhai(dai)-
71 vatyâḥ śrîmad-**Dîvaḷâṁbikâyâḥ** chaityâḷayâya **Suldhâṭavî-sa**-
72 prati-grâma-mukhya-bhûtâyân=nagaryyâṁ **Sûṇḍyâṁ** vinirmmâpitâ-
73 ya khaṇḍa-spu(sphu)ṭita-navakarmm-ârttha[ṁ*] pûjâ-karaṇ-ârttham=âhâr-
ârthaṁ
74 cha shaṭ=śrâ(śra)maṇyô janân=dâna-sanmân-âdinâ santarppy=ôttara-
diśâyâṁ

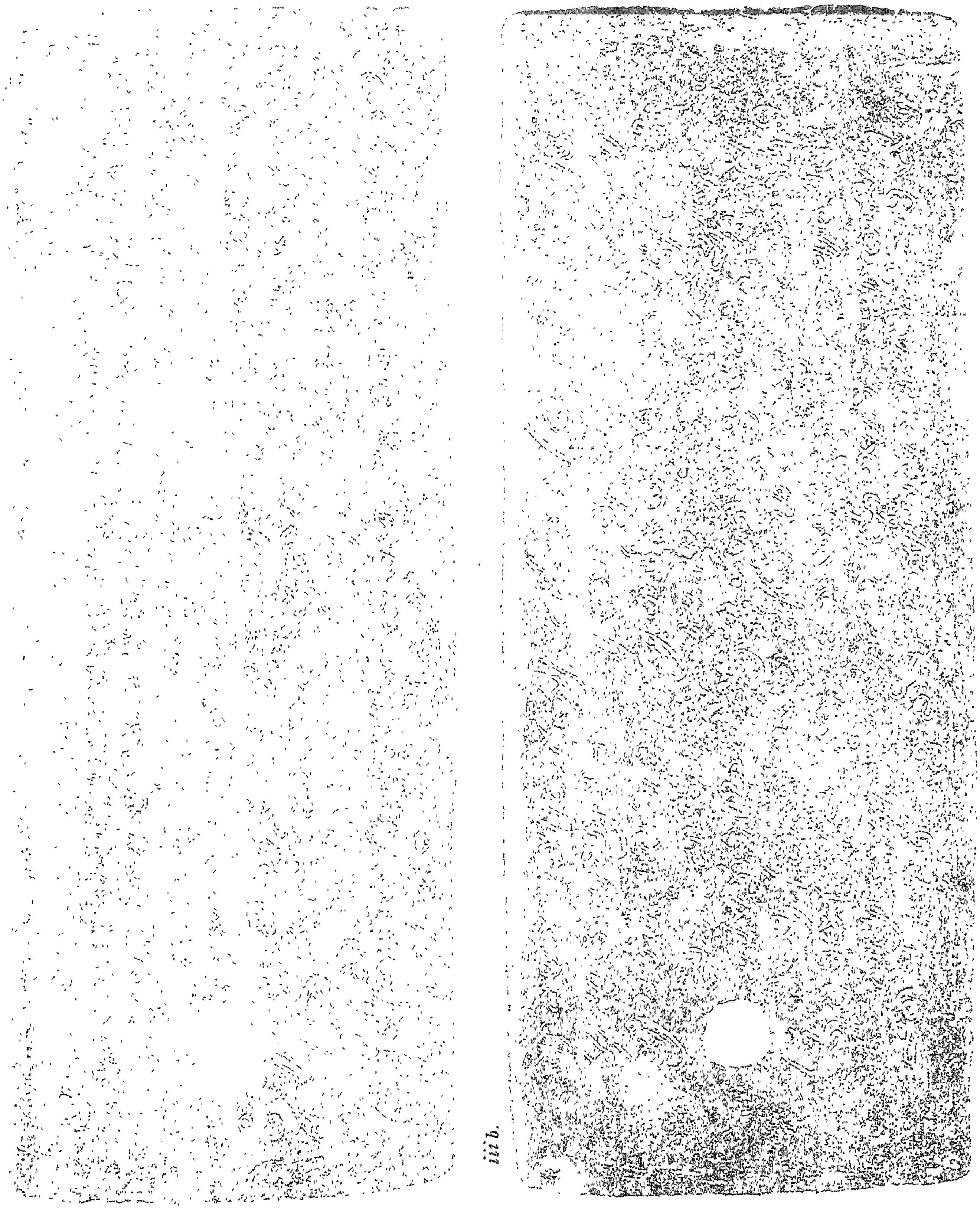
Fifth Plate.

75 râja-mânêna daṇḍêna shashṭi-nivarttanaṁ śrîmad-**Vadi(? ṭi)yûr-ggaṇa**-
mukhya-
76 sya **Nâgadêva-paṇḍitâya**[10] sva[ya]m=êva pâdô(dau) prakshâdya(ḷya)
Sûṇḍyâṁ dattavân [||*]

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[1] Read sitachchhattra.
[2] Possibly the intended reading was *kiṁ=ch=âtaḥ kin=nu.* The whole verse, however, is a rather unsatisfactory one.
[3] This seems to require correction into *banavâsîṁ tvaraṁ* (for *tvaritaṁ*).
[4] Metre Śârdûlavikrîdita.
[5] [illegible]
[6] Read *prathitaṁ dhanaṁ*, or *prathitan=dhanaṁ.*
[7] Metre: Âryâ; as stated in the text itself.
[8] Read *varshêshu.*
[9] Read *paksh-âshṭamyâṁ.*
[10] Read *paṇḍitasya.*

Spurious Sudi Plates of Butuga.—Saka-Samvat 860.

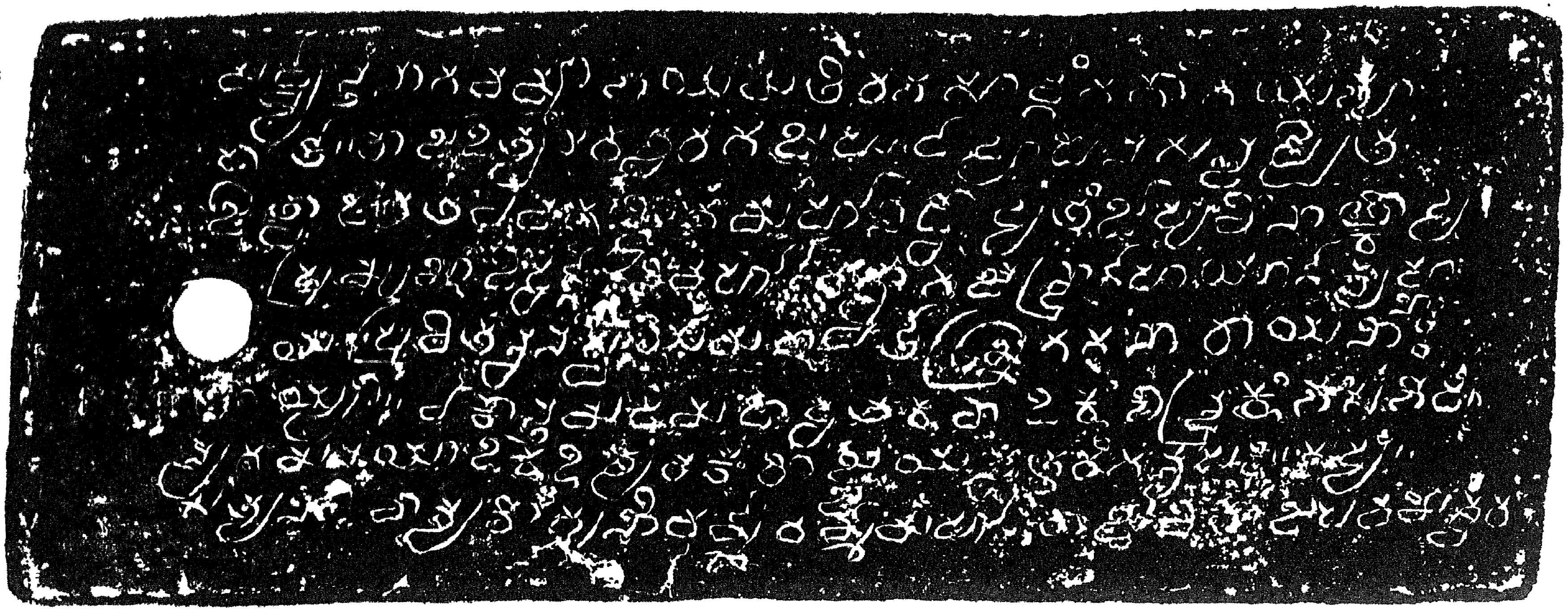


2 4 6 8 10

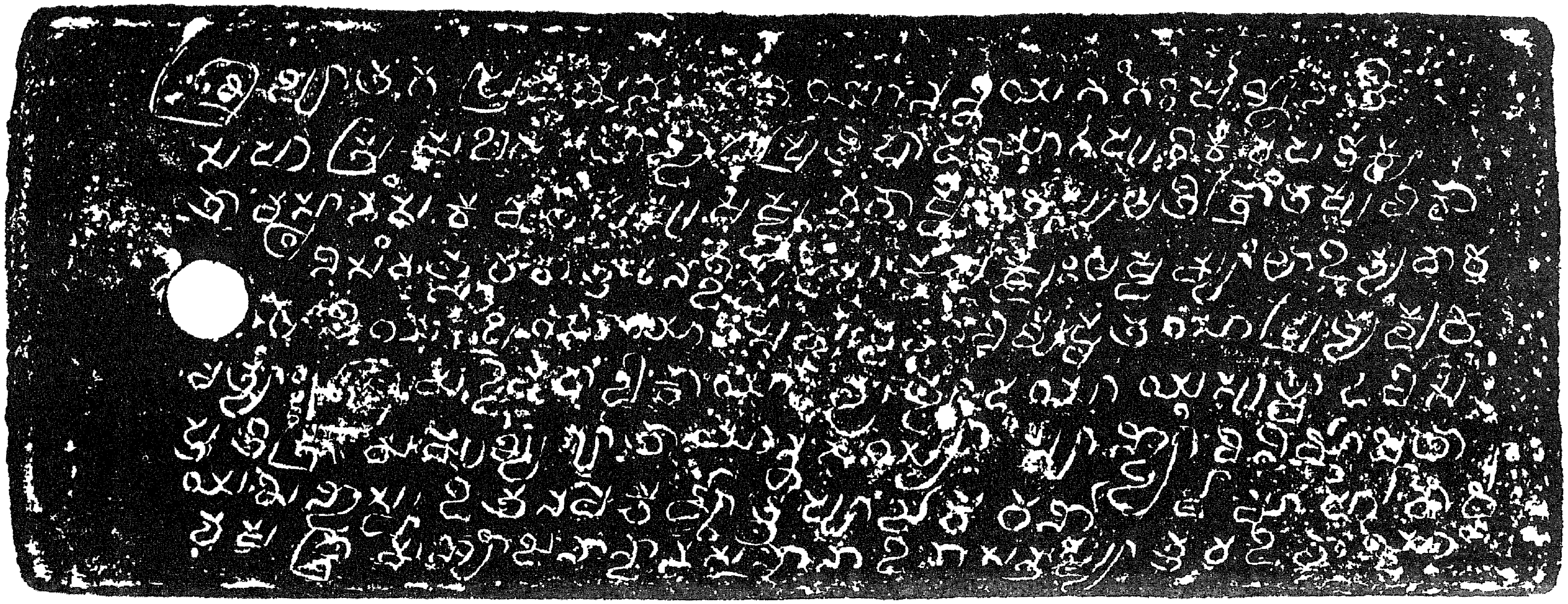
iii b.

50 52 54 56

J. F. FLEET, I.C.S. SCALE ·78. W. GRIGGS, PHOTO-LITH.



iiii b.



77 Tasy=âghaṭa[1] pûrvvataḥ mânasiṁga-key=dakshiṇataḥ pannasina-bhûmiḥ pa-

78 śchimataḥ ke(?ko)ppara-polaṁ uttarataḥ **Bâlugêriya** banda[2] paḷḷaṁ [||*] Aruvaṇaṁ gadyâ-

79 ṇa-trayaṁ grâmô dîyatê=śêha[3]-kramaṁ grâmô rakshati ||

80 Sâmânyô[4]=yaṁ dharmma-sêtu[r*]=nṛipânâṁ kâḷê-kâḷê pâḷanîyô bhavadbhiḥ sarvvân=ê-

81 tâṁ(n) bhâvinaḥ pârtthivêndrô(ndrân) bhûyô-bhûyô yâchatê Râmabhadraḥ || Bahubhir[5]=vvasu-

82 dhâ bhuktâ râjabhis=Sagar-âdibhi[ḥ*] yasya yasya yadâ bhûmis=tasya tasya tadâ phalaṁ ||

83 **Suldhâṭavi**[6]**-saptati-mukhya-Sûṇḍyâm**=achîkaraṁ Jêna[7]-gṛihaṁ pra-siddhaṁ pad-grâmaṇî. .

84 shṭi[8]-vidhâna-pûrvvaṁ śrî-**Dîvaḷ[â*]ṁbâ** jagad-êka-Raṁbhâ |(||) Ôm Ôm || Ôm ||

TRANSLATION.

Reverence to that *Arhat*,— the teacher of the religion which is beneficial to the world,— whose glory is resplendent as including the possession of wisdom, as being faultless, (*and*) as being free from any wasting away!

(Line 2.)— Victory has been achieved by the Divine One, Padmanâbha, who resembles (*in the colour of his body*) a cloudless sky!

(L. 3.)— (*There was*) the glorious **Koṅguṇivarman,** the pious *Mahârâjâdhirâja*, who was a very sun irradiating the clear sky which is the illustrious **Jâhnavîya family;** who acquired strength and puissance by severing a great pillar of stone with a single stroke of his sword; who was adorned with the decoration of wounds received in cleaving asunder a host of cruel foes; (*and*) who was of the **Kâṇvâyana gôtra.**

(L. 7.)— His son, endowed with virtues that imitated (*those*) of (*his*) father, (*was*) the glorious *Mahârâjâdhirâja* **[Mâdhava (I.)*]**,[9] whose behaviour was regulated by learning and modesty; who attained the objects of sovereignty by doing nothing but properly protecting (*his*) subjects; who was a very touch-stone for testing the gold that is learned men and poets; who was skilled among those who expound and apply the science of politics; (*and*) who was the author of a commentary on the *Dattakasûtra*.

(L. 10.)— Ôm! His son, endowed with the virtues of (*his*) father and father's father, (*was*) the glorious *Mahâdhirâja* **Harivarman,** whose fame was flavoured by the waters of the four oceans which were acquired[10] in many fights of four-tusked elephants.

(L. 13.)— His son (*was*) the glorious *Mahâdhirâja* **Vishṇugôpa.**

(L. 13.)— His son (*was*) the glorious *Mahâdhirâja* **Mâdhava (II.),** who bought the sovereignty with the price of the strength and puissance of his own arm, (*and*) who was ever ready to extricate the bull, Religion, which is sunk in the mud of the violence of the Kali age.

(L. 15.)— Ôm! His son,— the dear sister's son of the *Mahâdhirâja* **Kṛishṇavarman,** who (*was*) the sun of the sky that is the glorious **Kadamba family,**— (*was*) the glorious

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[1] Read *âghâṭâḥ*.

[2] This is the Kanarese past relative participle. The preceding word has the Kanarese genitive termination.

[3] Read *dadâty=aśêsha*.

[4] Metre: Śâlinî.

[5] Metre: Ślôka (Anushṭubh).

[6] Metre: Upajâti of Indravajrâ and Upêndravajrâ.

[7] Read *achîkaraj=jaina*.

[8] The intended reading seems to be *shaṭ-śrâmaṇêr-êshṭi*.

[9] See page 176 above, note 8.

[10] *i.e.* "sovereignty extending to which was acquired."

Koṅguṇivarman, the pious *Mahârâjâdhirâja*, the *Paramêśvara*, possessed of the first name of "the glorious **Avinîta,**" whose soul was completely filled with learning and modesty; whose valour was chiefly characterised by being irresistible; (*and*) who was worthy to be reckoned first among learned men.

(L. 20.)— His son (*was*) he who had the first name of "the glorious **Durvinîta;**" whose three constituents of regal power were (*ever*) extending themselves; who brought confusion (*of envy*) on the faces of Death and the Fire by (*the largeness of*) the remnants of the oblations of animals which were the slain heroes offered up in sacrifices in the van of battle at **Andari, Âlattûr, Puruḻare, Peṛnagara,** and many other places; (*and*) who was the author of a commentary on fifteen cantos (or, on the fifteenth canto) of the *Kirâtârjunîya*.

(L. 23.)— Ôm! His son (*was*) he who had the first name of "the glorious **Mushkara,**"[1] whose feet, resembling water-lilies, were (*always*) made of a yellowish colour by a mass of filaments which was the rows of the diadems of the kings (*bowing down before him*) who had been bruised in the course of (*his*) crushing (*enemies*) hard to be subdued.

(L. 25.)— Ôm! His son (*was*) he who had the first name of "the glorious **Vikrama,**" (or "**Śrîvikrama**"),[2] whose pure understanding was acquired by (*mastering*) the fourteen divisions of knowledge; who was pre-eminently skilled among those who expound and apply the whole of the science of politics; (*and*) who was a very rising sun in respect of dispelling the mass of the darkness (*that consisted*) of (*his*) enemies.

(L. 27.)— Ôm! His son (*was*) he who had the first name of "the glorious **Bhûvikrama;**" whose breast was made conspicuous by (*the embraces of*) the goddess of victory, acquired in many battles; (*and*) who mastered the meaning of all the sacred writings.

(L. 29.)— Ôm! His son (*was*) he who had the name of **Śivamâra,** who by the excess of his beauty surpassed the appearance of king Nala.

(L. 30.)— Ôm! His son (*was*) the glorious **Koṅguṇivarman,** the pious *Mahârâjâdhirâja*, the *Paramêśvara*, who had the first name of **Śrîpurusha;** whose religious merit, produced by the great gifts (*that he gave*), was (*ever*) increasing day by day; (*and*) who made the cavities of (the mountain) Mandara resonant with (*his*) laughter (?).

(L. 32.)— His son (*was*) the glorious **Koṅguṇivarman,** the pious *Mahârâjâdhirâja*, the *Paramêśvara*, who had the first name of **Śivamâradêva**[3] and the other name of **Saigoṭṭa;** (*and*) who was a very sun in the sky that is the pure **Gaṅga lineage.**

(L. 33.)— His younger brother (*was*) the glorious **Vijayâditya.**

(L. 34.)— His son (*was*) **Satyavâkya-Koṅguṇivarman,** the pious *Mahârâjâdhirâja*, the *Paramêśvara*, who had the first name of "the glorious **Râjamalla,**" (*and*) whose breast was closely embraced by the goddess of sovereignty, attained (*by him*).

(L. 36.)— His son (*was*) **Nîtimarga-Koṅguṇivarman,** the pious *Mahârâjâdhirâja*, the *Paramêśvara*, who had the first name of "the glorious **Eṛegaṅgadêva,**" (*and*) who caused the heroes of (*his*) illustrious foes to be destroyed in the battle of **Ṛâmaṭi** (or **Ṛâmadi**).

(L. 38.)— His son (*was*) the glorious **Satyavâkya-Koṅguṇivarman,** the pious *Mahâ*-[illegible], the *Paramêśvara*, who had the first name of "the glorious **Râjamalla,**" (*and*) who effected the birth of the goddess of victory in the battle of **Sâmiya.**

(L. 40.)— Ôm! His younger brother (*was*) he who had the name of "the glorious **Bûtuga,**" (*and was also called*) **Guṇad-uttaraṅga;**[4] who plundered the **Pallava king;** (*and*) who was the lord of the soul of the glorious **Abbalabbâ,** the daughter of the glorious **Amôgha-varshadêva,** the favourite of the earth.

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[1] See page 178 above, note 3. [2] See page 167 above, note 4. [3] See page 178 above, note 10.
[4] *i.e.* "the arch of virtue." The first part of this *biruda* is the Kanarese genitive *guṇada*.

(L. 42.)— Ôm! His son (*was*) the glorious **Nîtimârga-Koṅguṇivarman**, the pious *Mahârâjâdhirâja*, the *Paramêśvara*, who had the first name of "the glorious **Ereganġadêva**," (*and was also called*) **Komara-vedeṅga**;[1] whose forehead was adorned with the binding on of the fillet (*of sovereignty*) of (or by) **Ereyappa**; (*and*) who effected a public defeat of the **Pallavas** in battle at **Jantepperupeñjeru**[2] and other places.

(L. 45.)— Ôm! His son (*was*) **Satyavâkya-Koṅguṇivarman**, the pious *Mahârâjâdhirâja*, the *Paramêśvara*, who had the first name of "the glorious **Narasiṅghadêva**," (*and was also called*) **Vîra-vedeṅga**.[3]

(L. 46.)— Ôm! His son (*was*) . . . . the glorious **Nîtimârga-Koṅguṇivarman**, the pious *Mahârâjâdhirâja*, the *Paramêśvara*, who had the first name of "the glorious **Râjamalla** (?)," (*and was also called*) **Kachcheya-Gaṅga**.[4]

(L. 48.)— Ôm! (Metre):— His younger brother, possessed of prosperity and wealth acquired by his own arm, went to the glorious **Baddega**, the favourite of the earth, in the country of **Ḍahâla**, and then, being of the most excellent understanding, wedded his daughter, along, of a verity, with the maiden Eloquence, at **Tripurî**. Or again:— There was born the king who had the appellation of "the glorious **Bûtuga**;" who conquered the host of (*his*) enemies; who was excessively fierce; (*and*) who,— being, through (*his*) might, one who ranked first in enumerations of kings,— when that king named **Baddega** had gone to appropriate the fortunes of (the god) Indra in heaven,[5] took elephants and horses and white umbrellas and thrones from the possession of **Lallêya** (?), and gave (*them*) to king **Kṛishṇa**. Moreover,[6] from this excessively fierce king **Gaṅga-Gâṅgêya**, did not **Kakkarâja**, lord of Alachapura, acquire (*fear*) of death? ; did not **Dantivarman**, named **Bijja**, hurriedly go (*in flight*) in war to his own **Banavâsî**? ; did not **Râjavarman** become quieted? ; did not **Dâmari**, lord of **Nuḷuvugiri**, whose country was made quiet, obtain the breaking of (*his*) pride? ; (*and*) did not **Nâgavarman** feel, mid-way, the (?) very extremity of fear? Having, at command indeed, conquered king **Râjâditya**, who was made arrogant by pride in (*his*) array of elephants,— having . . . .[7] laid siege to the town of **Tañjâpurî**,— (*and*) having burnt numbers of hill-forts, headed by **Nâḷkôṭe**,— (*he*), the glorious **Gaṅga-Nârâyaṇa**, of his own accord gave to (king) **Kṛishṇa** lordly elephants (*and*) horses (*and*) great wealth. (Âryâ):— With thunderbolts that were the maxims of those who interpret the Vêdic writings, *etc.*, (*he*), king **Jayad-uttaraṅga**,[8] cleft open the frontal globes of the lordly elephants who are the expounders of evil precepts, puffed up with the rut that is the doctrine of devotion to one sole object of worship.

(L. 64.)— (Alliterative prose):— **Satyanîtivâkya-Koṅguṇivarman**, the pious *Mahârâjâdhirâja*, the *Paramêśvara*, who has the first name of "the glorious **Bûtuga**," (*and who is also called*) **Nanniya-Gaṅga**,[9]— while ruling over the **Gaṅga maṇḍala**, (*which*) assuredly (*consists of*) **ninety-six thousand (villages)**; (*and*) when staying at the town of **Purikara**,— **when eight hundred of the Śaka years, increased by sixty, have gone by; on Sunday, the eighth tithi, (called) Nandîśvara,[10] in the bright fortnight of the month Kârttika of the**

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[1] *i.e.* "a wonder among princes." *Komara* is a corruption of *kumâra*.

[2] Or, perhaps, "Bantepperupeñjeru." Or, again, two places,— the second of them being Peñjeru,— may be named.

[3] *i.e.* "a wonder among brave men."

[4] *i.e.* "the quarrelsome or fighting Gaṅga."

[5] *i.e.* "had died."

[6] See page 180 above, note 2.

[7] The meaning of *gaṇḍugamahâ* or *gaṇṭugamahâ* (line 60) is not apparent.

[8] *i.e.* "the arch of victory." *Jayada* is the Kanarese genitive.

[9] *i.e.* "the affectionate, kind, or truthful Gaṅga." *Nanniya*, again, is a Kanarese genitive.

[10] This seems to be the intended meaning of the text; but the word *nandîśvara* does not occupy a position corresponding to my translation.— A Nandîśvara *tithi* in the month Phâlguna appears to be mentioned in the Peggûr inscription (*Ind. Ant.* Vol. VI. p. 102, text line 4-5, and Vol. XIV. p. 76; and *Coorg Inscriptions*, p. 7).

Vikârin saṁvatsara,— having gratified six female mendicants with gifts and honourable treatment, *etc.*, (*and*) having of his own accord washed the feet of **Nâgadêvapaṇḍita**, the head of the holy Vadiyûr-Gaṇa,[1] has given, at **Sûṇḍi**, in the northern part (*of the village*), sixty *nivartanas* (*of land*), by the staff which is the royal measure, for the purpose of repairing anything that may become broken or torn, (*and*) for the performance of worship, and to provide food, to the *chaityâlaya*,— built at **Sûṇḍi**, the city which is the chief (*town*) of the **Suldhâṭavi** seventy villages,— of his wife, the glorious **Dîvaḷâmbikâ**, who is a manifest goddess through the purity of (*her*) accurate perception.[2] The boundaries of it (*are*) :— On the east, the cultivated land called Mânasiṅga-keyi; on the south, the land called the land of the jack-fruit trees; on the west, the field called Keppara-pola;[3] (*and*) on the north, the stream that comes from (*the village of*) **Bâlugêri**. The village gives three *gadyâṇas* as the *aruvaṇa*;[4] (*and*) the village preserves the entire arrangement.

(L. 8[illegible].)— "This general bridge of piety of kings should at all times be preserved by you,"— (*thus*) does Râmabhadra again and again make a request to all the future princes! The earth has been enjoyed by many kings, commencing with Sagara; whosoever for the time being possesses the earth, to him belongs, at that time, the reward (*of this grant that is now made, if he continue it*)!

(L. 83.)— At **Sûṇḍi**, the chief (*town*) of **the Suldhâṭavî seventy**, the glorious **Dîvaḷâmbâ**,— the one Rambhâ of the world,— celebrated the sacrificial rites of six female mendicants,[5] and caused the famous Jaina temple to be built. Ôm! Ôm! Ôm!

No. 26.— SRAVANA-BELGOLA EPITAPH OF MALLISHENA; AFTER SAKA-SAMVAT 1050.

BY E. HULTZSCH, PH.D.

This inscription is engraved on four faces of a pillar in the **Pârśvanâtha-Basti**[6] on the Chandragiri or Chikkabeṭṭa hill at **Śravaṇa-Beḷgoḷa**, the well-known Jaina village in the Channarâyapaṭṭaṇa tâlukâ of the Hassan district of the Mysore State. Fairly correct transcripts in Roman and Kanarese characters, and a tentative English translation of it, were published in 1889 by Mr. Rice.[7] The subjoined Nâgarî transcript and English translation are based on excellent inked estampages, which were prepared on the spot by my Kanarese Assistant, Mr. H. Krishna Sastri. In spite of all possible trouble, I do not flatter myself to have made out the correct meaning of every verse of this difficult inscription. Future investigation of the literature of the Southern Digambaras will probably lead to the elucidation of most obscure passages. Professors Kielhorn and Leumann, to whom I sent one set of the first proofs of this paper, have placed me and the readers under great obligation by valuable additions and suggestions, most of which I have inserted in the introduction and the footnotes under their initials (F. K. and E. L.).

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[1] Or, perhaps, "Vatiyûr-Gaṇa."

[2] [illegible] 'accurate perception, or complete vision,' *samyag-jñâna*, 'complete knowledge,' and [illegible] 'correct conduct,' constitute the *ratna-traya*, or 'three excellent things,' of the Jains.

[3] Or "Keppara-pola." If the first component of the name is *keppara*, the whole word seems to mean "the field of the deaf men."

[4] [illegible] — *lit.* 'six *paṇas*,'— was a tax on *mânya*-lands (see *Ind. Ant.* Vol. XIX. p. 249).

[5] See page 18[illegible] above, note 8; and compare the mention of six female mendicants in line 74 of the record.

[6] No. 1 on the plan of Chandragiri in Mr. Rice's *Inscriptions at Śravaṇa-Beḷgoḷa*, p. 2 of the Introduction.

[7] Inscription No. 54 of the same work. Mr. Rice's text is reprinted in Nâgarî characters in the *Kâvyamâlâ*, No. 34 (*Prâchînalekhamâlâ*, Vol. I.), p. 144 ff.

Among Professor Kielhorn's contributions are 'various readings' from a manuscript copy of the present inscription. This copy was made from a palm-leaf MS. at Madras for Professor Bühler, by whom it was presented to the India Office Library.[1] After the publication of Mr. Rice's *Inscriptions at Śravaṇa-Beḷgòḷa*, Professor Kielhorn recognised at once that the Madras MS. contains a copy of the Mallishêṇa epitaph, and proposed a number of improvements in Mr. Rice's text on the basis of Professor Bühler's copy.[2] It appears from Professor Kielhorn's 'various readings' either that the Madras MS. was copied from the pillar while the latter was still in a state of more perfect preservation than at present, or that the MS. was based on an independent duplicate of the Mallishêṇa epitaph.

The alphabet of the inscription is **Kanarese**. The upper and lower portions of some letters of the first and last lines, respectively, on each face of the pillar are drawn out into ornamental flourishes. The language is **Sanskṛit**, verse and prose; only the two last lines are in the **Kanarese** language. The only orthographical peculiarities which deserve to be noted, are that *dh* and *bh*, when doubled, are sometimes written as *dhdh* and *bhbh*, and that *rṇṇa* is written as *rṇna*.[3] The object for which the inscription was composed, and the pillar containing it set up, is to perpetuate the memory of the **Jaina** preceptor **Mallishêṇa-Maladhâridêva** (verse 64), who committed religious suicide by *sallêkhanâ* (line 211) or *samâdhi* (l. 212), *i.e.* by prolonged fasting,—which, in his case, lasted three days,— at **Śvêtasarôvara** (v. 72) or **Dhavalasarasatîrtha** (v. 70), *i.e.* at Śravaṇa-Beḷgoḷa.[4] The date of his death was the day of Svâti, Sunday, the third day of the dark fortnight of Phâlguna of the (expired) **Śâka** year **1050**, which corresponded to the cyclic year **Kîlaka** (v. 72). According to Professor Kielhorn's calculation,[5] the European equivalent of this date is **Sunday, the 10th March, A.D. 1129.** The date of the inscription itself is not stated; but the record cannot have been composed more than a generation after Mallishêṇa's death, because the composer, **Mallinâtha**, was a lay-disciple of the deceased preceptor (l. 222).

The account of Mallishêṇa's suicide is preceded by a sort of historical sketch of the Śravaṇa-Beḷgoḷa branch of the **Digambara** sect of the Jainas. It is not a connected and complete account, and cannot even be proved to be in strictly chronological order. The names of some selected Digambara preceptors are mentioned with much stale and extravagant praise, but not without valuable allusions to contemporary persons and incidents.

1. The list naturally opens with **Vardhamâna** of the **Nâtha** race, the founder of the Jaina religion (v. 1).

2. Of the three Kêvalins[6] the inscription mentions only **Gautamasvâmin,** surnamed **Indrabhûti** (v. 2).

3. The **Śrutakêvalins** (v. 3).

4. **Bhadrabâhu**, whose disciple was 5. **Chandragupta** (v. 4); and 6. **Kauṇḍakunda**[7] (v. 5). In two other Śravaṇa-Beḷgoḷa inscriptions (Nos. 40 and 108 of Mr. Rice's volume), these three names are mentioned in the same order, and Bhadrabâhu whose pupil was Chandragupta, is called the last of the **Śrutakêvalins.**[8]

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[1] *Zeitschrift D. M. G.* Vol. XLII. p. 552, No. 308.

[2] *Vienna Or. J.* Vol. VII. p. 248 ff.

[3] In order to avoid a useless repetition of identical footnotes, I have replaced *rṇna* by *rṇṇa* throughout the transcript.

[4] *Śvêta-Saras* and *Dhavala-Sarasa* are Sanskṛit translations of the Kanarese *Beḷ-Koḷa*, "the White Tank."

[5] *Ind. Ant.* Vol. XXIII. p. 124.

[6] See Dr. Hoernle's Table, *Ind. Ant.* Vol. XXI. p. 57.

[7] See *Ind. Ant.* Vol. XIV. p. 15; *South-Indian Inscriptions*, Vol. I. p. 158, note 2; Dr. Hoernle's Table, *Ind. Ant.* Vol. XXI. p. 74, No. 5. A detailed sketch of Kundakunda's *Pravachanasâra* is given in Dr. Bhandarkar's *Report on Skt. MSS.* 1883-84, p. 91 ff.

[8] Compare *Ind. Ant.* Vol. XXI. p. 156.

7. **Samantabhadra**[1] (v. 6). The composer quotes two verses (7 and 8) which this preceptor is represented to have addressed to an unnamed king, probably of **Karahâṭaka** (Karhâḍ),[2] and in the first of which he professes to have undertaken a missionary tour to **Pâṭaliputra** (Paṭna), **Mâlava**, **Sindhu**, **Ṭhakka** (the Panjâb), **Kâñchîpura**, and **Vaidiśa** (Bêsnagar).

8. Verse 9 speaks of a person who "broke by his sword the solid stone pillar, which barred the road to the acquisition of the fortune of the kingdom," and states that this unnamed person was assisted by the sage **Siṁhanandin**. As noticed by Mr. Rice,[3] a similar feat is attributed in the Udayêndiram plates of the Gaṅga-Bâṇa king Râjasiṁha, *alias* Hastimalla, to the first Gaṅga king, Koṅgaṇi, "who, in his youth, resembling the powerful Śiśu (Kârttikêya) in gracefulness, cut in two a huge stone pillar with the sword in his hand at a single stroke."[4] The same plates appear to connect Siṁhanandin with the mythical founder of the Gaṅga dynasty in stating that "the Gaṅga race obtained prosperity through the power of Siṁhanandin."[5] I cannot follow Mr. Rice in considering this coincidence between the Mallishêṇa epitaph and the Hastimalla plates "a most important identification," but would only conclude from it that the same legendary traditions were known to the composers of both documents.

9. **Vakragrîva**[6] (v. 10).

10. **Vajranandin**,[7] author of the *Navastôtra* (v. 11).

11. **Pâtrakêsarin**[8] (v. 12).

12. **Sumatidêva**, author of the *Sumatisaptaka* (v. 13).

13. **Kumârasêna** [I.], was born and died in the South (v. 14).

14. **Chintâmaṇi**, author of the *Chintâmaṇi* (v. 15).

15. **Śrîvarddhadêva**,[9] author of the poem *Chûḷâmaṇi* (v. 16). A verse (17) in his praise by **Daṇḍin** is quoted.

16. **Mahêśvara** (v. 18 f.).

17. **Akalaṅka**, defeated the **Bauddhas** in disputation (v. 20). Three verses (21 to 23) by him are quoted, which he is represented to have addressed to a king **Sâhasatuṅga**, and in the third of which he claims to have overcome the Bauddhas in the court of king **Himaśîtala**. A legendary account of this dispute between Akalaṅka and the Bauddhas in the court of "Hêmasithalan" at Kâñchîpura forms part of the Mackenzie Manuscripts, and an abstract of it was published by the Rev. W. Taylor.[10] Another document of equally questionable

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[1] This author is mentioned in Kêśirâja's *Śabdamaṇidarpaṇa*, p. 125 of Mr. Kittel's edition. Samantabhadra's *Âptamîmâṁsâ* was commented on by Akalaṅka and Vidyânanda; *Journ. Bo. As. Soc.* Vol. XVIII. p. 219. The name Samantabhadra occurs also in the Śvêtâmbara *Paṭṭâvalis*; see *Ind. Ant.* Vol. XI. p. 247, No. 19, and p. 252, No. 16.

[2] See *Ind. Ant.* Vol. XXI. p. 228, note 20. Karahâṭa was the capital of a branch of the Śilâhâras; see Dr. Bühler's Introduction to the *Vikramâṅkadêvacharita*, p. 40, note.

[3] *Inscriptions at Śravaṇa-Beḷgoḷa*, p. 42 ff. of the Introduction.

[4] Verse 14 of the Hastimalla plates, *Manual of the Salem District*, Vol. II. p. 370. See also *ante*, p. 165.

[5] Verse 12 of the same plates. The original, which is in my hands, reads *Siṁhanandi-mahi-pratilabdha-vitdhi*, which must be corrected into *Siṁhanandi-mahima-pratilabdha-vṛiddhi*.

[6] Vakragrîva was also a surname of Kauṇḍakunda (v. 5). See Professor Peterson's *Report on Skt. MSS.* 1884, p. 82, and p. 163, verse 4; *South-Indian Inscriptions*, Vol. I. p. 158, verse 4; *Ind. Ant.* Vol. XX. p. 351, No. 5, and Vol. XXI. p. 74, note 35.

[7] The same name occurs as No. 13 of Dr. Hoernle's Tables, *Ind. Ant.* Vol. XX. p. 351, and Vol. XXI. p. 74.

[8] According to Mr. Pathak (*Journ. Bo. As. Soc.* Vol. XVIII. p. 222 f.), Pâtrakêsarin, who is named in Jinasêna's *Âdipurâṇa*, is identical with Vidyânanda, a contemporary of Akalaṅka.

[9] The similar name Vṛiddhadêva occurs in the Śvêtâmbara *Paṭṭâvalis*; *Ind. Ant.* Vol. XI. p. 247, No. 20, and p. 252, No. 17.

[10] *Catalogue*, Vol. III. p. 423 f.

value is said to record that "many Jainas came from the North to the Kâñchî district in the Kaliyuga 1451, Śâlivâhana-Śaka 710,[1] in the reign of "Himasitala-Mahârâja." It was then a forest, which they cleared and cultivated. In his time a schism arose between the Jainas and the Bauddhas. Akalaṅkadêva overcame the Bauddhas. Some of the Bauddhas were intended to be put to death in large stone oil-mills; but, instead of that, were embarked on ships and sent to Ceylon."[2] The manuscript subsequently treats of "revenue matters in the time of the Honourable Company" (!). These two accounts and verses 20 to 23 of the Mallishêṇa epitaph are clearly borrowed from the same source. I would, however, entirely ignore king Himaśîtala of Kâñchîpura for historical purposes as long as no contemporaneous epigraphical records, but only legends, are available as proofs of his existence.

18. **Pushpasêna,** appears to have been a contemporary of **Akalaṅka** (v. 24), who was referred to in the preceding verses.

19. **Vimalachandra**[3] (v. 25). The author of the inscription quotes a verse (26) which records that this preceptor challenged the **Śaivas, Pâśupatas, Bauddhas, Kâpâlikas,** and **Kâpilas** in a letter which he affixed to the gate of the palace of a king named (or surnamed) **Śatrubhayaṁkara.**

20. **Indranandin** (v. 27).

21. **Paravâdimalla**[4] (v. 28). The author quotes a verse (29) which this preceptor is represented to have uttered in the presence of a king named **Kṛishṇarâja.**

22. **Âryadêva** (v. 30 f.).

23. **Chandrakîrti** (v. 32).

24. **Karmaprakṛiti** (v. 33).

25. **Śrîpâladêva,**[5] surnamed **Traividya** (v. 34).

26. **Matisâgara** (v. 35).

27. **Hêmasêna,** surnamed **Vidyâdhanaṁjaya** (v. 36). A verse (37) by him is quoted, in which he addresses an unnamed king and challenges other disputants.

28. **Dayâpâla [I.],** composed the *Hitarûpasiddhi* (v. 38) and was the disciple of **Matisâgara** and fellow-student of **Vâdirâja** (v. 39). Matisâgara was referred to in verse 35, and Vâdirâja is described in the next verses.

29. **Vâdirâja**[6] (v. 40 f.). The author quotes three verses (42 to 44) of "the poets." The first verse states that Vâdirâja challenged other disputants in the capital of an unnamed **Châḷukya** emperor. The second verse, which refers to "the court of the lord," suggests that the disputation took place in the presence of the emperor himself.

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[1] Śaka-Saṁvat 710 corresponds to Kaliyuga 3889,— a small error of 2438 years. According to Mr. Rice (p. 45 of the Introduction), the Jainas have the traditional date Śaka-Saṁvat 777 for Akalaṅka's victory over the Bauddhas. Dr. Bhandarkar quotes a verse from Jinasêna's *Âdipurâṇa*, in which Akalaṅka is referred to; *Report on Skt. MSS.* 1883-84, p. 423, verse 53. According to Mr. Pathak, the *Âdipurâṇa* was composed between Śaka-Saṁvat 705 and 760; *Journ. Bo. As. Soc.* Vol. XVIII. p. 227.

[2] Taylor's *Catalogue*, Vol. III. p. 436 f.

[3] The same name occurs in the Śvêtâmbara *Paṭṭâvalis*; *Ind. Ant.* Vol. XI. p. 248, No. 35, and p. 253, No. 34.

[4] An undated Tamiḻ inscription at Tirumalai near Pôlûr in the North Arcot district records a gift by a disciple of Paravâdimalla of Tirumalai, who may have been called after that Paravâdimalla who is referred to in our inscription. See *South-Indian Inscriptions*, Vol. I. p. 105.

[5] Śrîpâla is mentioned in Jinasêna's *Âdipurâṇa*; *Journ. Bo. As. Soc.* Vol. XVIII. p. 222.

[6] A Jaina preceptor of this name is mentioned in Nâgavarman's *Kâvyâvalôka*; see p. xxxvii. of Mr. Kittel's *Essay on Kanarese Literature*, prefixed to his edition of Nâgavarman's *Prosody*. The *Êkîbhâvastôtra*, a short Jaina poem by one Vâdirâja, has appeared in the *Kâvyamâlâ*, Part vii. No. 3.

30. **Śrîvijaya**,[1] was worshipped by an unnamed **Gaṅga** king (v. 45). The author quotes a verse (46) which is said to be composed by **Vâdirâja**, and according to which Śrîvijaya was the successor of **Hêmasêna**. Vâdirâja was treated in the immediately preceding verses (40 to 44) and Hêmasêna in verses 36 and 37.

31. **Kamalabhadra** (v. 47 f.).

32. **Dayâpâla** [II.] (v. 49 f.).

33. **Sântidêva**, was worshipped by the **Poysaḷa** king **Vinayâditya** (v. 51). This is the only royal personage in the whole inscription, about the identity of which no doubt remains. Vinayâditya, the first of the Hoysaḷas, ruled about the middle of the 11th century of our era.[2]

34. The next verse (52) introduces a preceptor on whom an unnamed **Pâṇḍya** king conferred the title 'Lord' (*Svâmin*), and who was known in the court of a king **Âhavamalla** under the name **Sabdachaturmukha**. Possibly, this preceptor is identical with **Sântidêva**, to whom the preceding verse refers. If this is really the case, or if, at least, the names of Jaina teachers are enumerated in chronological order in this portion of the inscription, the time of king Âhavamalla in verse 52 would be limited by the date of the Hoysaḷa king Vinayâditya (v. 51) and the date of Mallishêṇa's death (A.D. 1129). Under these conditions, this Âhavamalla may be identified with the Western Châlukya king **Âhavamalla II.** or Sômêśvara I. The Pâṇḍya king with whom the name of the preceptor is associated, was probably not one of the Madhurâ Pâṇḍyas, but one of the Pâṇḍya feudatories of the Western Châlukya kings.[3]

35. **Guṇasêna**, a native of the country near **Śrî-Muḷḷûra** (v. 53).

36. **Ajitasêna**[4] (vv. 54 to 57), bore the surname **Vâdibhasiṁha** (v. 57) or **Vâdibhakaṇṭhîrava** (v. 55). The author quotes three verses (58 to 60) composed by him.

Ajitasêna's disciples were 37. **Sântinâtha**, *alias* **Kavitâkânta**, and 38. **Padmanâbha**, *alias* Vâdikôlâhala (line 174 f.). The author quotes two verses, the first of which (61) praises **Kântasânti**,— *i.e.* Sântinâtha, *alias* Kavitâkânta,— and the second (62) Padmanâbha.

39. **Kumârasêna** [II.] (v. 63).

The remainder of the inscription relates to 40. **Mallishêṇa**, who was also called **Maladhârin**, *i.e.* 'the bearer of dirt,' because, to show his contempt of worldly habits, he had ceased to wash himself (vv. 65 and 67). He was a disciple of **Ajitasêna** (l. 209 f.), who was referred to in verses 54 to 57. The author quotes a verse (71) which Mallishêṇa is said to have uttered while he was starving himself to death in the presence of the whole congregation.

Two lines in the Kanarese language at the bottom of the fourth face of the pillar record the names of the composer and the engraver.

In July 1893, Mr. R. Sewell, I.C.S., Collector of Bellary, discovered a sculptured piece of black granite on the north-west side of the Mahânavami-Dibbe[5] at Kamalâpura near Hampe. The slab bears two fragments of a Sanskṛit and Kanarese inscription, of which Mr. Sewell kindly sent me impressions. The Sanskṛit portion of the inscription refers no less than three times to the death of an ascetic, named **Maladhâridêva**.

[It is curious that the title **Maladhârin** occurs among both sects of Jainas, the Digambaras and Śvêtâmbaras, though it does not appear to date from the time before their separation. At

[1] An author of this name is mentioned in Kêśirâja's *Śabdamaṇidarpaṇa*, p. 4 of Mr. Kittel's edition.

[2] See Dr. Fleet's *Kanarese Dynasties*, p. 65.

[3] See Dr. Fleet's *Kanarese Dynasties*, pp. 51 to 53.

[4] [He may be identical with Ajitasênâchârya, the author of the *Alaṁkârachintâmaṇi* and *Maṇiprakâśikâ* see Mr. Rice's *Skt. MSS. in Mysore and Coorg*, p. 304, No. 2795, and p. 308, No. 2818.— E. H.]

[5] No. 60 on the *Madras Survey Map of Hampe*.

least we have hitherto found the title only within the current millenary. Among the **Śvêtâmbaras** it is borne by several members of the Harshapuriya-gachchha. Later on there appears a separate **Maladhâri-gachchha,** which must be derived from some eminent Śvêtâmbara, named Maladhârin; *e.g.* two representatives of this *gachchha*, Guṇatilaka and Kshamâsundara, are quoted in Samayasundara's *Sâmâchârî-śataka*. The earliest mention of a Maladhârin would be found among the **Digambaras,** if the date Śaka-Saṁvat 975 for Maladhâri-Hêmachandra (Mr. Rice's *Inscriptions at Śravaṇa-Beḷgoḷa*, No. 55, pp. 49, 50, 141, and p. 37 of the Introduction) is correct. In the eleventh century of the Śaka era, several Digambaras of the name Maladhâridêva appear to have lived at Śravaṇa-Beḷgoḷa. One is mentioned in the Hampe inscription discovered by Mr. Sewell; and Mr. Rice's book refers to one who was a pupil of Divâkaranandi and preceptor of Śubhachandradêva (Śaka-Saṁvat 1041; *l c.* No. 139, pp. 110 and 185), another in Śaka-Saṁvat 1099 (No. 42, pp. 13 and 123) who was a pupil of Dâmanandin (Śaka-Saṁvat 1040 ?), and a third in Śaka-Saṁvat 1045 (No. 43, pp. 17 and 124).

[There is a Digambara author called **Mallishêṇâchârya,** three of whose works are named in Mr. Rice's *Skt. MSS. in Mysore and Coorg*,— the *Nâgakumâra-kâvya* (p. 302), the *Prâbhṛitakatraya-vyâkhyâna* (p. 310), and the *Mantravâda* (p. 316). This author might be considered distinct from the Mallishêṇa of the inscription, which does not refer to any literary products of the latter. An *argumentum ex silentio* is, however, out of place here; for Mallinâtha, the composer of the inscription, appears to have been a professional panegyrist, who knew little of the ecclesiastical tradition and might have easily overlooked eventual works of Mallishêṇa on theological matters.]

[I have derived the above information on Maladhârin and Mallishêṇa from Dr. Klatt's *Jaina-Onomasticon,* a book which contains an enormous amount of references, but requires thorough revision and condensation before it can be presented to the public. Only a specimen of the work was especially prepared for the press and printed in the *Transactions of the Berlin Academy* for 1892 (14 pages, 4°).— E.L.]

TEXT.[1]

A.—North Face.

1 श्रीमन्नाथकुलेन्दुरिंद्रपरिषद्वंद्यश्रुतश्रीसु-
2 धाधाराधौतजगत्तमोपहमह:पिण्डप्रकाण्डं
3 महत् । यस्मान्निर्म्मळधर्म्मवार्द्धिविपुळश्रीर्व्वर्द्धमा-
4 [ना] सतां भर्त्तुर्भ्भव्यचकोरचक्रमवतु श्रीवर्द्धमानो जिन: ॥ [१*] जीया-
5 दर्थ्ययुतेन्द्रभूति[वि]दिताभिख्यो गणी गौतमस्वा[मी] सप्तमर्द्ध-
6 र्द्धिभिस्त्रिजगतीमापादयन् पादयो: । यद्बोधांबुधिमे-
7 त्य वीरहिमव[त्कुल्ली]ळ[कण्ठा]द्बुधांभोदात्ता भुवनं पुनाति वच-
8 नस्वच्छन्दमन्दाकिनी ॥ [२*] तीर्त्थेशद[र्श्शन]भवन्नयदृक्षहस्तविश्वस्व-
9 बोधवपुषश्श्रुतकेवलींद्रा: । [नि]र्भ्भिंदतां [2]विबुधवृन्दशिरोभिवं-
10 द्या स्फूर्ज्जद्वच:कुळिशत: कुमताद्रिमुद्रा: ॥ [३*] वर्ण्य: कथन्नु म-
11 हिमा भण भद्रबाहोर्म्मोहोरुमल्लमदमर्द्दनवृत्तबाहो: ।

[1] From inked estampages prepared by Mr. H. Krishna Sastri.

[2] Read विबुधवृन्द.

12 [illegible] स चंद्र[गु]प्तश्शुश्रूष्यते स्म सुचिरं

13 वनदेवताभिः ॥ [४*] वंद्यो विभुर्भ्भु[वि] न [कै]रिह कौण्डकुन्दः कुन्दप्रभा-

14 प्रणयिकीर्त्तिविभूषिताशः । य[स्य]ारुचारणकरांबुजचंचरी-

15 कश्चक्रे श्रुतस्य भरते प्रयत[ः] प्र[ति]ष्ठाम् ॥ [५*] वंद्यो भस्मकभस्मसात्कृ-

16 तिपटुः पद्मावतीदेवतादत्तोदात्तपद[ः*] स्वमंत्रवचनव्याहूतचंद्र-

17 प्रभः । आचार्य्यस्स समन्तभद्रगणभृद्येनेह काले कलौ जैनं वर्त्म स-

18 मन्तभद्रमभवद्भद्रं[1] समन्ताद्भुहुः [६*] ◎ चूर्ण्णि ◎ यस्यवंविधा वा-

19 दारंभसंरंभविजृंभिताभिव्यक्तयस्सूक्तयः ◎ वृत्त ◎ पूर्व्वं

20 पाटलिपुत्रमध्यनगरे भेरी मया ताडिता पश्चान्माळवसिन्धुठ-

21 क्कविषये कांचीपुरे वैदिशे [।*] प्राप्तोहं करहाटकं बहुभटं

22 [विद्यो]त्कटं संकटं वादार्थी विचराम्यहन्नरपते शार्द्दूलविक्रीडितं ॥ [७*]

23 अवटुतटमटति झटिति स्फुटपटुवाचाटधूर्ज्जटेरपि जिह्वा [।*] वादिनी[2] स-

24 मन्तभद्रे स्थितवति तव सदसि भूप कास्थान्येषां ॥ [८*] योसौ घाति-
मल-

25 द्विषद्बलशिलास्तंभावलीखण्डनध्यानासिः पटुरर्हतो भगवतस्सो-

26 स्य प्रसा[दी]कृतः । छात्रस्यापि ससिंहनन्दिमुनिना नो चेत् क[थं] वा शि-

27 लास्तंभो राज्यरमाग[मा]ध्वपरिघस्तेनासि[ख]ण्डो[3] घनः ॥ [९*] वक्रग्रीव-

28 महामुनेर्द्दशशतग्रीवोप्यहीन्द्रो य[थ]ाजातं स्तोतुमळं वचोबळ-

29 मसौ किं भग्नवाग्मिव्रजं[4] । योसौ शासन[दे]वताबहुमतो ह्रीवक्रवादि-

30 ग्रहग्रीवोस्मिन्नथशब्दवाच्यमवदन्मासान् [स]मासेन षट् ॥ [१०*] न व स्तो-

31 त्रं तव प्रसरति कवींद्राः कथमपि प्रणामं वज्रा[दौ] रचयत प-

32 रमंदिनि मुनौ [।*] नवस्तोत्रं येन व्यरचि सकळार्हत्प्रवचनप्रपंचा-

33 न्तर्भ्भावप्रवणवर[स]न्दर्भसुभगं ॥ [११*] महिमा स पात्रकेसरिगुरोः परं

34 भवति यस्य भक्त्यासीत् । पद्मावती सहाया त्रिलक्षणकदर्थनं कर्त्तुं ॥
[१२*] सु-

35 [मतिदेव]ममुं स्तुत [ये]न वस्सुमति[स]प्तकमाप्ततया कृतं । परिहृ-

36 [illegible]र्थिनां सुमतिकोटिविवर्त्ति भवार्त्तिहृत् ॥ [१३*] उदेत्य सम्य-
ग्दिशि

37 दक्षिणस्यां कुमारसेनो मुनिरस्त[म]ापत् [।*] तत्रैव चित्रं जगदेकभानो-

38 [illegible] तस्य तथा प्रकाशः ॥ [१४*] धर्म्मार्त्थकामपरिनिर्वृतिचारुचिन्तस्चि-

[1] [The MS. reads °द्रकम°.— F. K.]

[2] Read वादिनि.

[3] [The MS. does read खड्गी.— F. K.]

[4] Read वाग्मिव्रजम्.

39 न्तामणि: प्रतिनिकेतमकारि येन [।*] स स्तूयते सरससौख्यभुजा सु-
40 जातश्चिंतामणिर्मुनिवृषा न कथञ्चनेन ॥ [१५*] चूडामणि: कवीनां चू-
41 डामणिना[म]सेव्यकाव्यकवि: [।*] श्रीवर्द्धदेव एव हि क्रतपुण्य: कीर्त्ति-
42 माहर्त्तुं [१६*] ◎ चूर्ण्णि ◎ य एवमुपश्लोकितो दण्डिना ◎ जह्नो: कन्यां जटा[ग्रे]-
43 णां बभार परमेश्वर: [।*] श्रीवर्द्धदेव संधत्से जिह्वाग्रेण सरस्वतीं ॥ [१७*] पुष्पा-
44 स्त्रस्य जयो गणस्य चरणम्[1] भूभृच्छिखाघट्टनम् पञ्चामस्तु महेश्व-
45 रस्तदपि न प्राप्तुं तुडामी[श्व]र: [।*] यस्याखण्डकडावतोष्टविडसद्दिक्पा-
46 लमौलिस्खलत्कीर्त्तिस्वस्सरितो [महे]श्वर इह स्तुत्यस्स कैस्स्यान्मुनि: ॥ [१८*]
47 यस्सकलजिन्महावादान् [जिगाया]न्यानथामितान् [।*] ब्रह्मरक्षोर्च्चितस्सोर्च्यो
48 महेश्वरमुनीश्वर: ॥ [१९*] तारा येन विनिर्ज्जिता घटकुटीगूडावतारा[2] समं
49 बौध्दैर्य्यो[3] घृतपी[ठपी]डितकुदृग्देवात्तसेवांजलि: [।*] प्रायश्चित्तमिवांघ्रि-
50 वारिजरज[:*]स्नानं च यस्याचरत्[4] दोषाणां सुगतस्स कस्य विषयो देवा-
51 कडंक: क्रती [२०*] ◎ चूर्ण्णि ◎ यस्येदमात्मनोनन्य[स]ामान्यनिरवद्य-विद्याविभ-
52 वोपवर्ण्णनमाकर्ण्यते ◎ राजन् साहसतुंग सन्ति बहवश्श्वेतातपत्रा नृ-
53 पा: किन्तु त्वत्सदृशा रणे विजयिनस्त्यागोन्न[त]ा दुर्ल्लभ[ा]: [।*] [त]द्वत्सन्ति बु-
54 धा न स[न्ति] कवयो वादीश्वरा वाग्मिनो नानाशास्त्र[वि]चा[रचंचु]रधिय:[5]
55 काले कलौ मद्विधा: ◎ [२१*] नमो मल्लिषेणमलधा[रिदेवा]य ◎

B.—West Face.

56 ◎ राजन् सर्व्वारिदर्प्पप्र[वि]दलनपटुस्त्वं यथात्र प्रसिध्द-[6]
57 स्तद्वत् ख्यातोहमस्याम् भुवि [नि]खिलमदोत्पाटन: पण्डितानां [।*]
58 नो चेदेषोहमेते तव सदसि सदा सन्ति सन्तो महान्तो वक्तुं य-
59 स्यास्ति शक्तिस्स वदतु विदिताशेषशास्त्रो यदि स्यात् ॥ [२२*] नाहंकार-
60 वशीक्रतेन मनसा न द्वेषिणा केवलं नैरात्म्यं प्रतिपद्य नश्यति जने का-
61 रुण्यबुध्ध्या[7] मया [।*] राज्ञ: श्रीहिमशीतलस्य सदसि प्रायो

[1] Read भरणं.— [The MS. also reads चरणं.— F. K.]

[2] Read गूढावतारा.

[3] Read बौद्धैर्यो.— [The MS. does read घृतपीठ.— F. K.]

[4] Read °चरद्दोषाणां.

[5] [The MS. does read चञ्चुर.—F. K.]

[6] Read प्रसिद्ध°.

[7] Read बुद्ध्या.

62 विदग्धात्मनो बौद्धौघान् सकलान् विजित्य सुगतः पादेन विस्फो-
63 टितः ॥ [२३*] श्रीपु[ष्प]सेनमुनिरेव पदम्महिम्नो देवस्स यस्य स-
64 मभूत्सभवान् सधर्म्मा [।*] श्रीविभ्रमस्य भवनन्ननु पद्ममेव पु-
65 ष्पेषु मित्रमिह यस्य सहस्रधामा ॥ [२४*] विमलचंद्रमु-
66 नींद्रगुरोर्गुरु प्रशमिताखिलवादिमदं पदं । यदि यथा-
67 वदवैष्यत पण्डितैर्ननु तदा[न्व]वदिष्यत वाग्विभोः [२५*] ◎ चूर्णि ◎
68 तथा हि । यस्यायमापादितपरवादिहृदयशोकः पत्रालं-
69 बनश्लोकः ◎ पत्रं शत्रुभयंकरोरुभवनद्वारे सदा संचरन्नानारा-
70 [1]जकरीन्द्रवृंदतुरग[व्रा]ताकुले स्थापितं । शैवान् पाशुपतां-
71 स्तथागतसुतान् कापालिकान् कापिला[नु]द्दिश्योद्धतचेतसो विमल-
72 चंद्राशांबरेणादरात् ॥ [२६*] दुरि[त]ग्रहनिग्रहाद्भयं य[दि] वो
73 [2]भू[रि]नरेंद्रवन्दितं [।*] ननु तेन हि भव्यदेहिनो [3]भज[त]श्रीसु-
74 निमिंद्रनन्दिनं ॥ [२७*] घटवादघटाकोटिकोवि[द]: कों विदां प्रवाक् । परवा-
75 दिमल्लदेवो देव एव न संशयः । [२८*] ◎ चूर्णि । ◎ ये[ने]य-
मात्मना-
76 मधेयनिरुक्तिरुक्ता नाम पृष्टवन्तं कृष्णर[ाजं] प्रति ॥ ◎
77 गृहीतपक्षादितरः परस्यात्तद्वादिनस्ते परवादिनस्स्युः ।
78 तेषां हि मल्लः परवादिमल्लस्तन्नाम मन्नाम वदन्ति सन्तः ॥ [२९*] आ-
79 चा[र्य्य]वर्य्यो यतिरार्य्यदेवो रा[द्ध]ान्तकर्त्ता [ध्रि]यतां
80 स मूर्ध्नि [।*] यस्स्वर्ग्गयानोत्सवसीम्नि कायोत्सर्ग्गस्थितः
81 कायमुदुत्ससर्ज्ज ॥ [३०*]. श्रवणकृततृणोसौ संयमं
82 स्नातुकामैः शयनविहितवेलासुप्तलुप्तावधानः [।*] श्रु-
83 तिमरभसवृत्यो[न्मृ]ज्य[4] पिच्छेन शिष्ये किल मृदुपरि-
84 वृत्या[5] दत्ततत्कीटव[र्त्मा] ॥ [३१*] विश्वं [य]श्श्रुतबिन्दुनावरुरुधे
85 भावं कुशाग्रीयया [6]बुध्येवातिमहीयसा प्रवच-
86 सा बद्धं गणाधीश्वरैः [।*] शिष्यान् प्रत्यनुकंपया [कृ]शमतीनै-
87 दंयुगीनान् सुगीस्तं [व]ाचार्च्चत चंद्रकीर्त्तिगणिनं चंद्राभकीर्त्तिं बु-
88 धाः ॥ [३२*] [7]सध्धर्म्मकर्म्मप्रकृतिं प्रणामाद्य[स्योग्र]कर्म्मप्रकृति-

[1] Read करीन्द्रवृन्द.

[2] [The MS. reads भूति.— F. K.]

[3] Read भजत श्री°.

[4] Read वृत्त्योन्मृज्य.

[5] Read °वृत्त्या.

[6] Read बुद्ध्येवा°.—[This is the reading of the MS.— F. K.]

[7] Read सद्धर्म.

89 प्रमोच्चः । [त]त्रास्मि कर्म्मप्रकृतिम[मा]मौ भट्टारकं दृष्टक-
90 तान्तपारं ॥ [३३*] अपि स्ववा[ग्व्य]स्तसमस्तविद्यस्त्रैविद्यशब्देप्यनु-
91 मन्यमानः [।*] श्रीपालदेवः प्रतिपालनीयस्सतां यत-
92 स्तत्वविवेचनी धीः ॥ [३४*] तीर्थं श्रीमतिसागरो गुरुरिलाचक्रं च[क्रा]-
93 र स्फुरज्ज्योतिःपीततमऽपयःप्रविततिः पूतं प्र-
94 भूताशयः [।*] यस्माद्भूरिपरार्द्ध्यपावनगुणश्रीवर्द्धमा-
95 नोल्लसद्रत्नोत्पत्तिरिलातलाधिपशिरश्शृंगारका-
96 रिण्यभूत् ॥ [३५*] यत्राभियोक्तरि लघुर्ल्लघुधामसो-
97 मसौम्याङ्गभृत् स [च] भवत्यपि भूतिभूमिः [।*] विद्या-
98 धनंजयपदं विशदं दधानो [जि]ष्णुः[1] स एव हि महा-
99 मुनिहेमसेनः [३६*] ◎ चूर्ण्णि ◎ यस्यायमवनिपति-
100 परिषदि निग्रहमहीनिपातभीतिदुस्थदुर्ग्गर्व्वपर्व्व-
101 [2]तारूडप्रतिवादिलोकः प्रतिज्ञाश्लोकः ◎ तर्क्के व्याकरणे
102 कृतश्रमतया धीमत्तयाप्युद्धतो मध्यस्थेषु म-
103 नीषिषु क्षितिभृतामग्रे मया स्पर्द्धया [।*] यः कश्चित् प्रति-
104 वक्ति तस्य विदुषोवाग्मेयभंगं[3] परं कुर्व्वेवश्यमिति प्रतीहि नृ-
105 पते हे हैमसेनम्मतं ॥ [३७*] हितैषिणां यस्य नृणामुदा-
106 त्तवाचा निबद्धा हितरूपसिद्धिः [।*] वंद्यो दयापालमु-
107 निः स वाचा सिद्धस्सताम्मूर्द्धनि यः प्रभावैः ॥ [३८*]
108 यस्य श्रीमतिसागरो गुरुरसौ चंचद्यशश्चंद्र-
109 [भू]: श्रीमान्यस्य स वादिराजगणभृत् सब्रह्मचारी वि-
110 भोः [।*] एकोतीव कृती स एव हि दयापालव्रती यन्मनस्या-
111 स्तामन्यपरिग्रहग्रहकथा स्वे विग्रहे विग्रहः ॥ [३९*] त्रैलोक्य-
112 दीपिका वाणी द्वाभ्यामेवोदगादिह [।*] जिनराजत एकस्मादेक-
113 स्माद्वादिराजतः ॥ [४०*] आरूढांऽबरमिंदुबिंबरचितौत्सु-
114 क्यं सदा यद्यशश्छत्रं वाक्चमरीजराजिरुचयोभ्यर्ण्णं
115 च यत्कर्ण्णयोः [।*] सेव्यः सिंहसमर्च्यपीठविभवः
116 सर्व्वप्रवादिप्रजादत्तोच्चैर्ज्जयकारसारमहिमा श्री-
117 वादिराजो विदां [४१*] ◎ चूर्ण्णि ◎ यदीयगुणगोचरोयं
118 वचनविलासप्रसरः कवीनां ◎ [न]मोर्हते ◎

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[1] The MS. does read जिष्णुः; see *Vienna Or. J.* Vol. VII. p. 249 f.

[2] Read °रूढ.

[3] The MS. reads वाग्मेय; see *Vienna Or. J.* Vol. VII. p. 250.

C.—South Face.

119 ◎ श्रीमच्चालुक्यचक्रेश्वरजय-
120 कटके वाग्वधूजन्मभूमौ
121 निष्काण्डडिण्डिमः पर्य्यटति पटुरटो वादिराजस्य जिष्णोः [।*] जह्युद्यद्वा-
122 ददर्प्पो जहिहि गमकतागर्व्वभूमा जहाहि व्याहारेर्ष्यो
123 [ज]ह्वीहि स्फुटमृदुम[धु]रश्रव्यकाव्यावलेपः ॥ [४२*] पाताळे व्याळ-
124 राजो वसति सुविदितं [य]स्य जिह्वासहस्रं निर्ग्गन्ता स्वर्ग्गतोसौ न
125 भवति धिषणो वज्रभृद्यस्य शिष्यः [।*] जीवेतान्तावदेतौ निळयबळवशा-
126 द्वादिनः केव नान्ये गर्व्वं निर्म्मुच्य सर्व्वं जयिनमिनसभे वादिराजं नम-
न्ति ॥ [४३*]
127 वाग्देवीं सुचिरप्रयोगसुदृडप्रेमाणमप्यादरादादत्ते[1] मम पा-
128 र्श्वतोयमधुना श्रीवादिराजो मुनिः [।*] भो भो[:*] पश्यत पश्यतैष
यिमि-[2]
129 नां किं धर्म्मं इत्युच्चकैरब्रह्मण्यपराः पुरातनमुनेर्व्वाग्वृ-
130 त्तयः पांतु वः ॥ [४४*] गंगावनीश्वरशिरोमणिबद्धसन्ध्यारागोल्लसच्च-
131 रणचारुनखेन्दुलक्ष्मीः [।*] श्रीशब्दपूर्व्वविजयान्तविनूतनामा धी-
132 मानमानुषगुणोस्ततमःप्रमांशुः [४५*] ◎ चूर्ण्णि ◎ स्तुतौ हि सभ-
133 वानेष श्रीवादिराजदेवेन ◎ यद्विद्यातपसोः प्रशस्त[मु]भ[यं] श्रीहे[मसे]-
134 ने मुनौ प्रागासीत्सुचिराभियोगबलतो नीतं परामुन्नतिं [।*] प्रा-
135 यः श्रीविजये तदेतदखिलं तत्पीठिकायां स्थिते संक्रान्तं कथमन्यथान-
136 तिचिराद्विद्येदृ[गी]दृक्तपः ॥ [४६*] विद्योदयोस्ति न मदोस्ति तपोस्ति
भास्वन्नो-
137 ग्रत्वमस्ति विभुतास्ति न चास्ति मानः [।*] यस्य [श्र]ये कमळभद्रमनीश्व-
138 रन्तं यः ख्यातिमापदिह शाम्यदघैर्ग्गुणौघैः ॥ [४७*] स्मरणमात्रपवि-
139 त्रतमम्मनो भवति यस्य सतामिह तीर्त्थिनां [।*] तमतिनिर्म्मळ-
140 मात्मविशुद्धये कमळभद्रसरो[वर]माश्रये ॥ [४८*] सर्व्वांगैर्य्यमिहालिलिं-
141 ग सुमहाभागं कलौ भारती भास्व[न्तं] गुणरत्नभूषणगणैरप्यग्रि-
142 मं योगिनां [।*] तं सन्त स्तुवतामलंकृतदयापालाभिधानं महा-
143 सूरिं भूरिधियोत्र पण्डितपदं यत्रैव युक्तं स्मृताः ॥ [४९*] विजि-
144 तमदनदर्प्पः श्रीदयापालदेवो विदितसकळशास्त्रो निर्ज्जिताशेषवा-

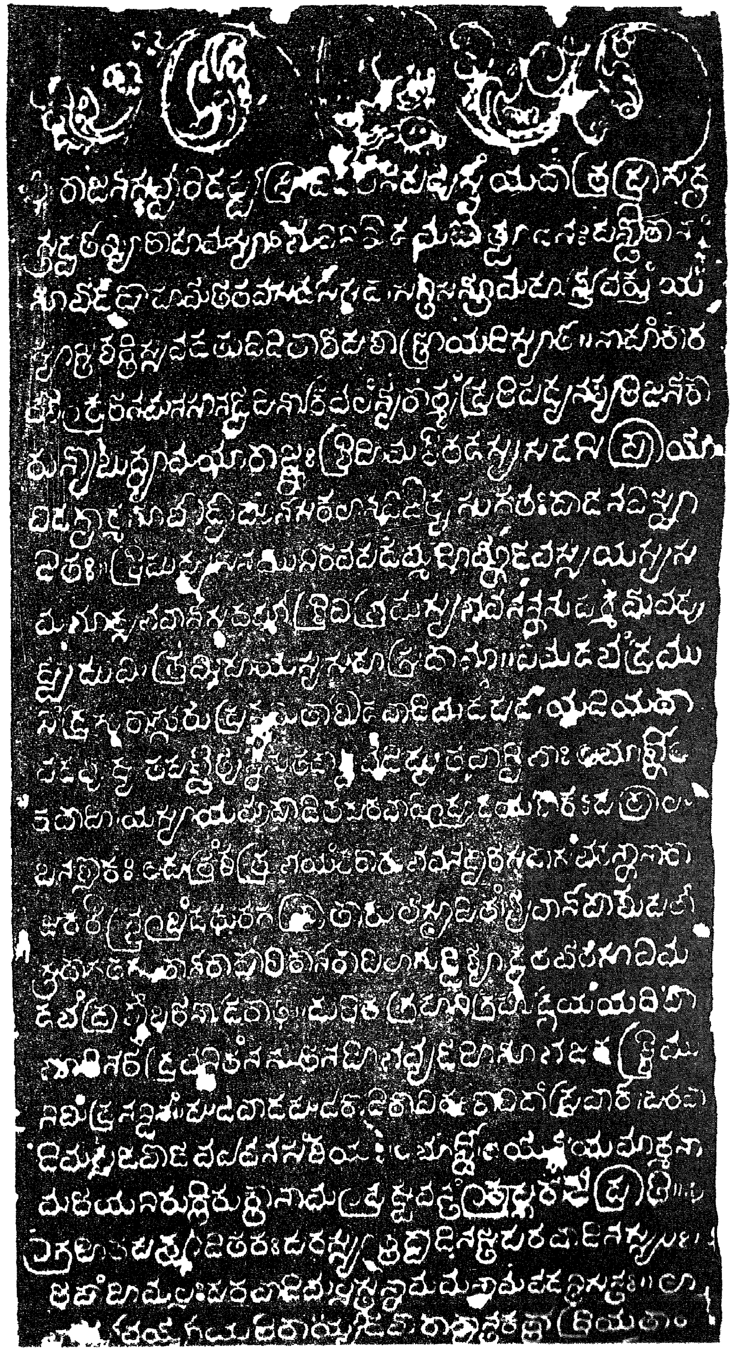
[1] Read सुदृढप्रेमाणमत्या°.

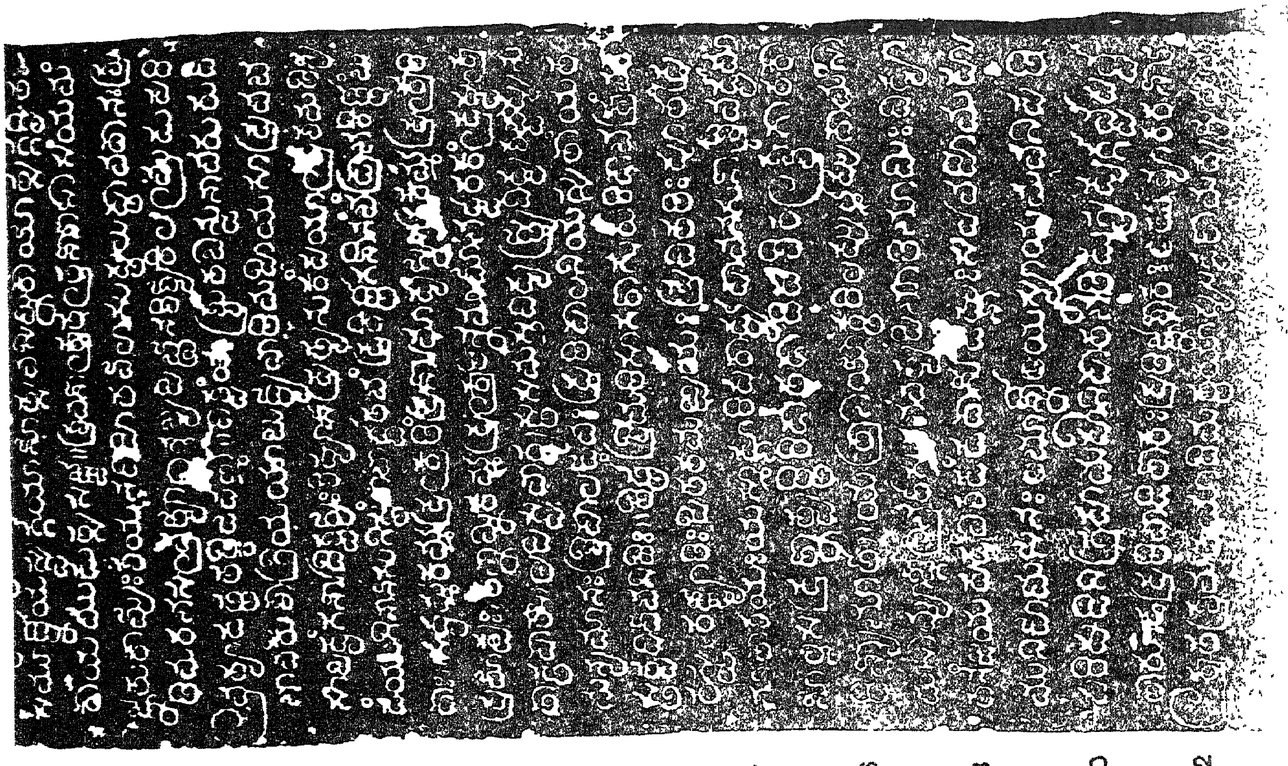
[2] Read यमिनां.— [The MS. also reads यिमिनां.— F. K.]

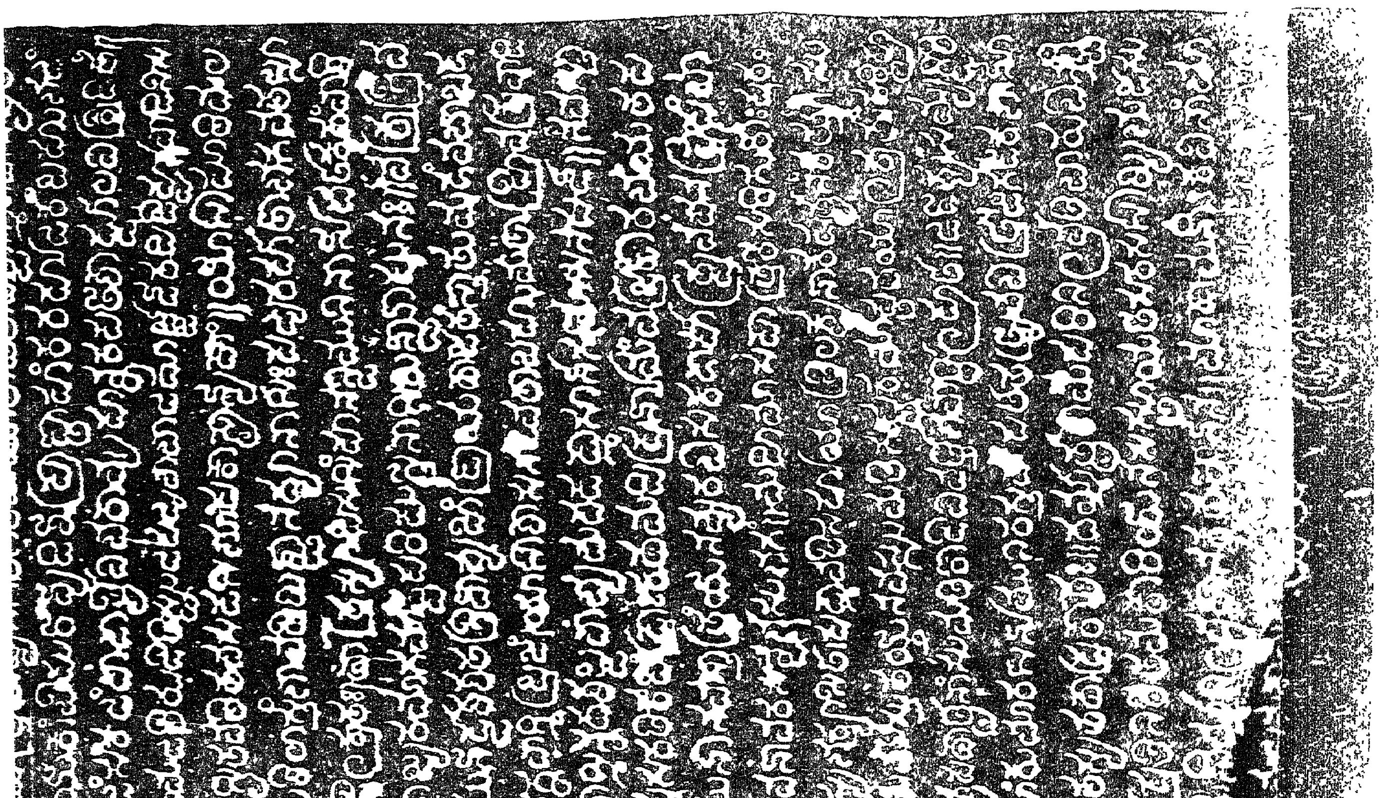
North Face.



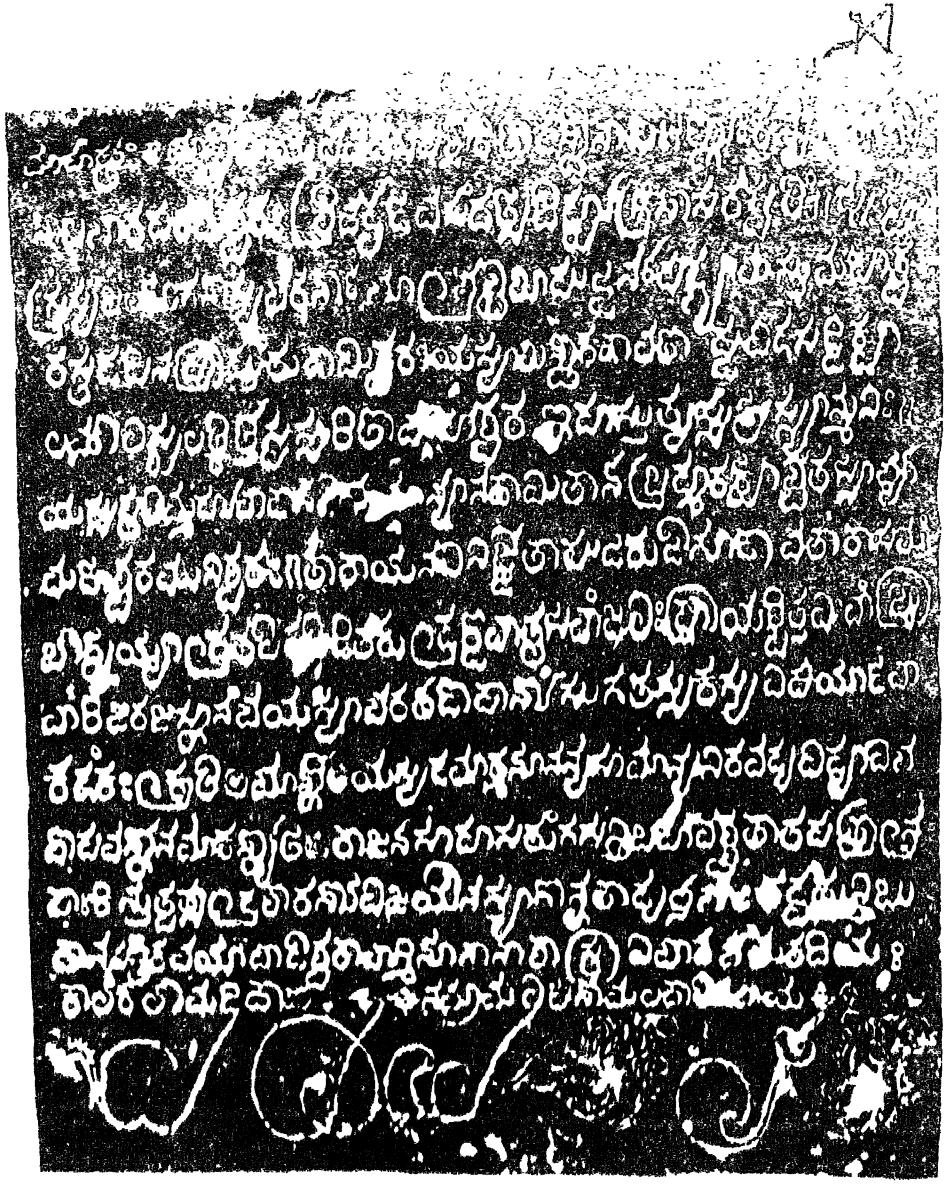
West Face.



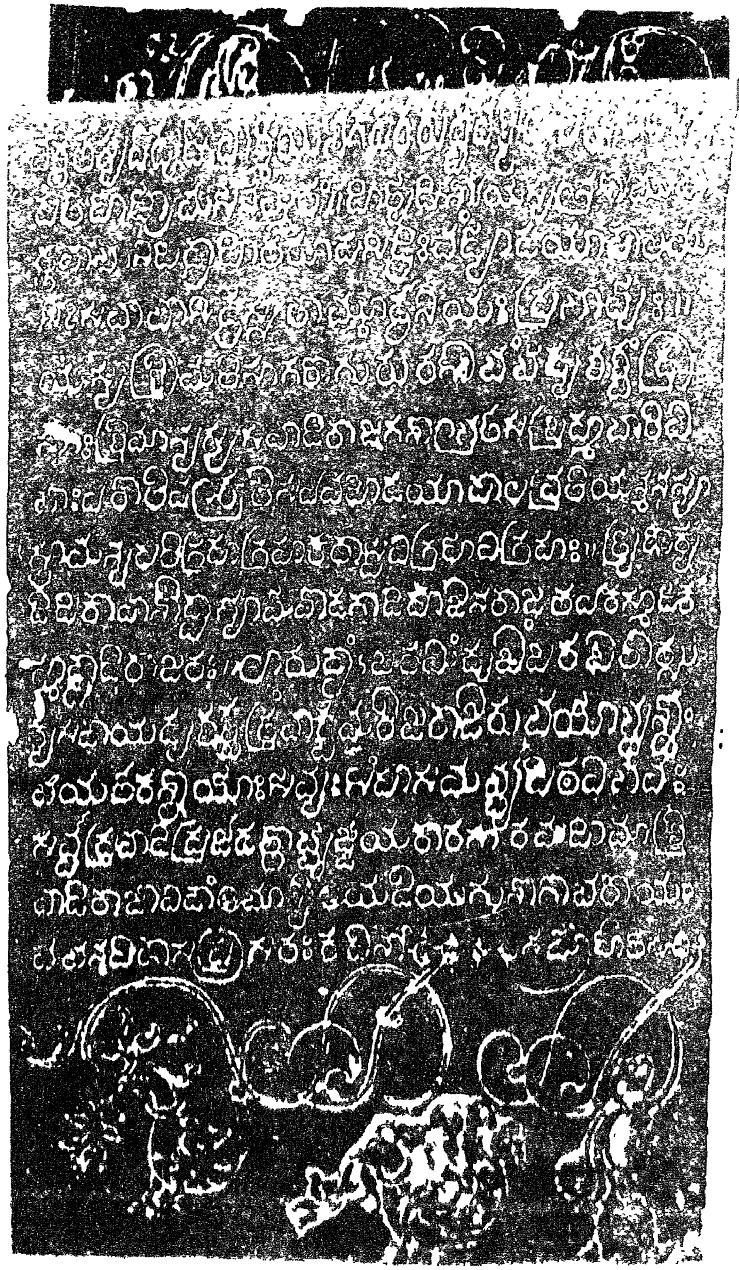




West Face.



42 44 46 48 50 52 54 1



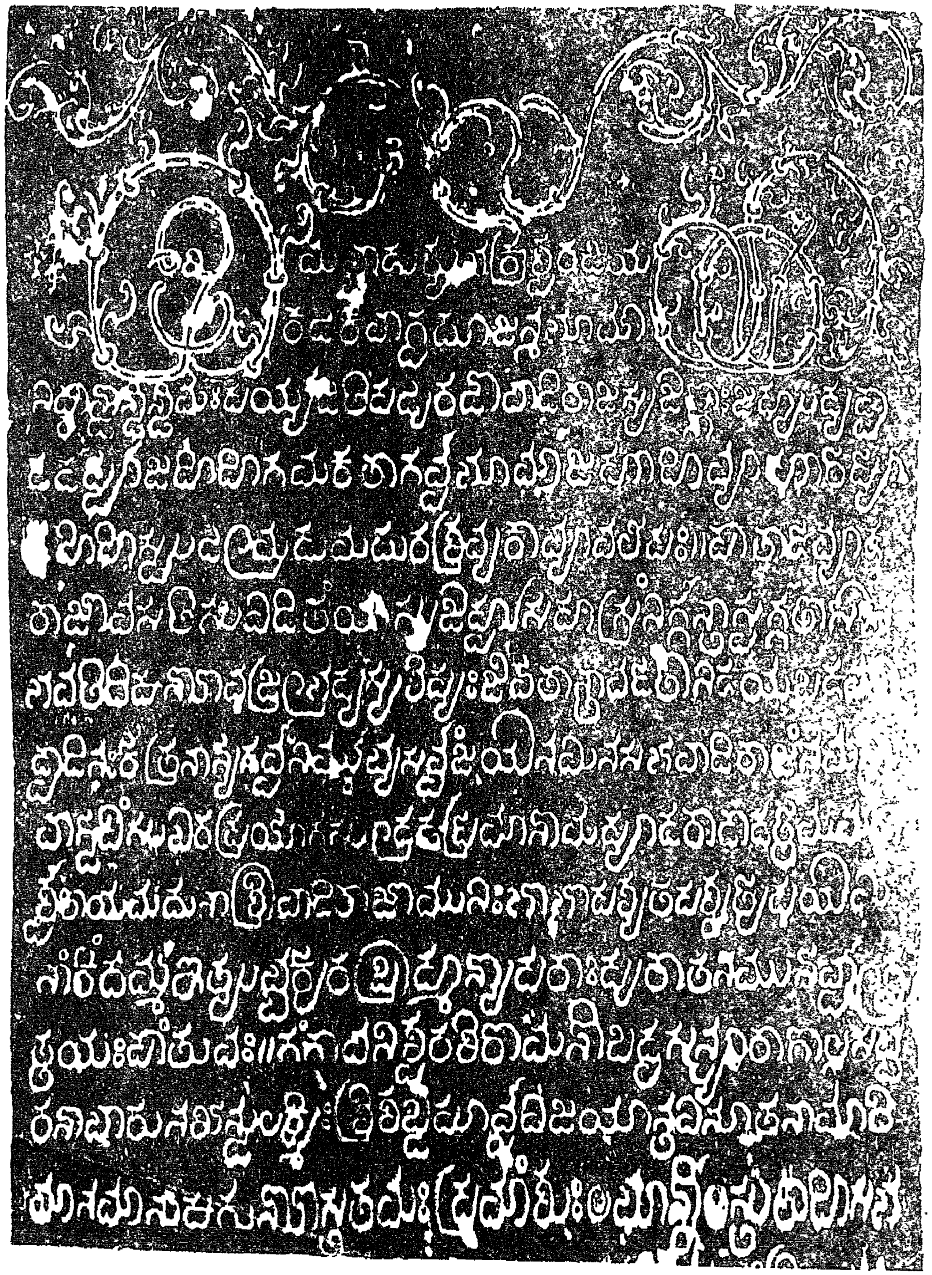
104 106 108 110 112 114 116 118

E. HULTZSCH.

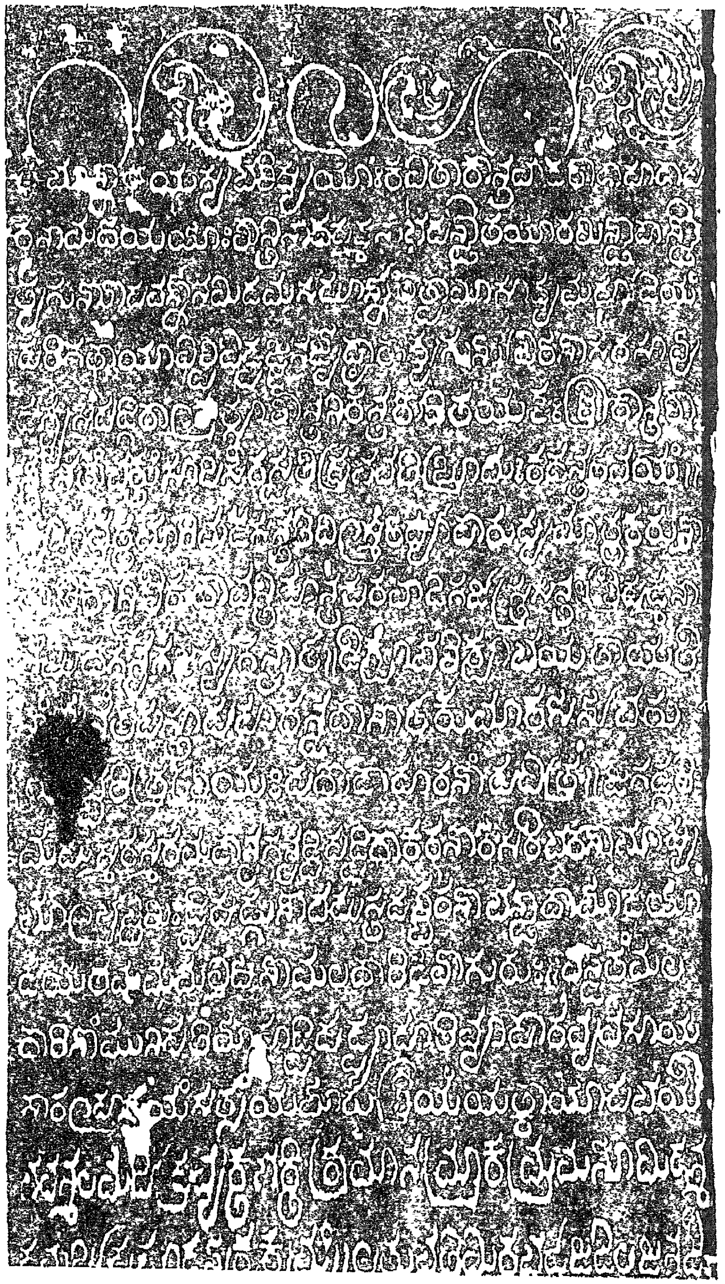
SCALE 24

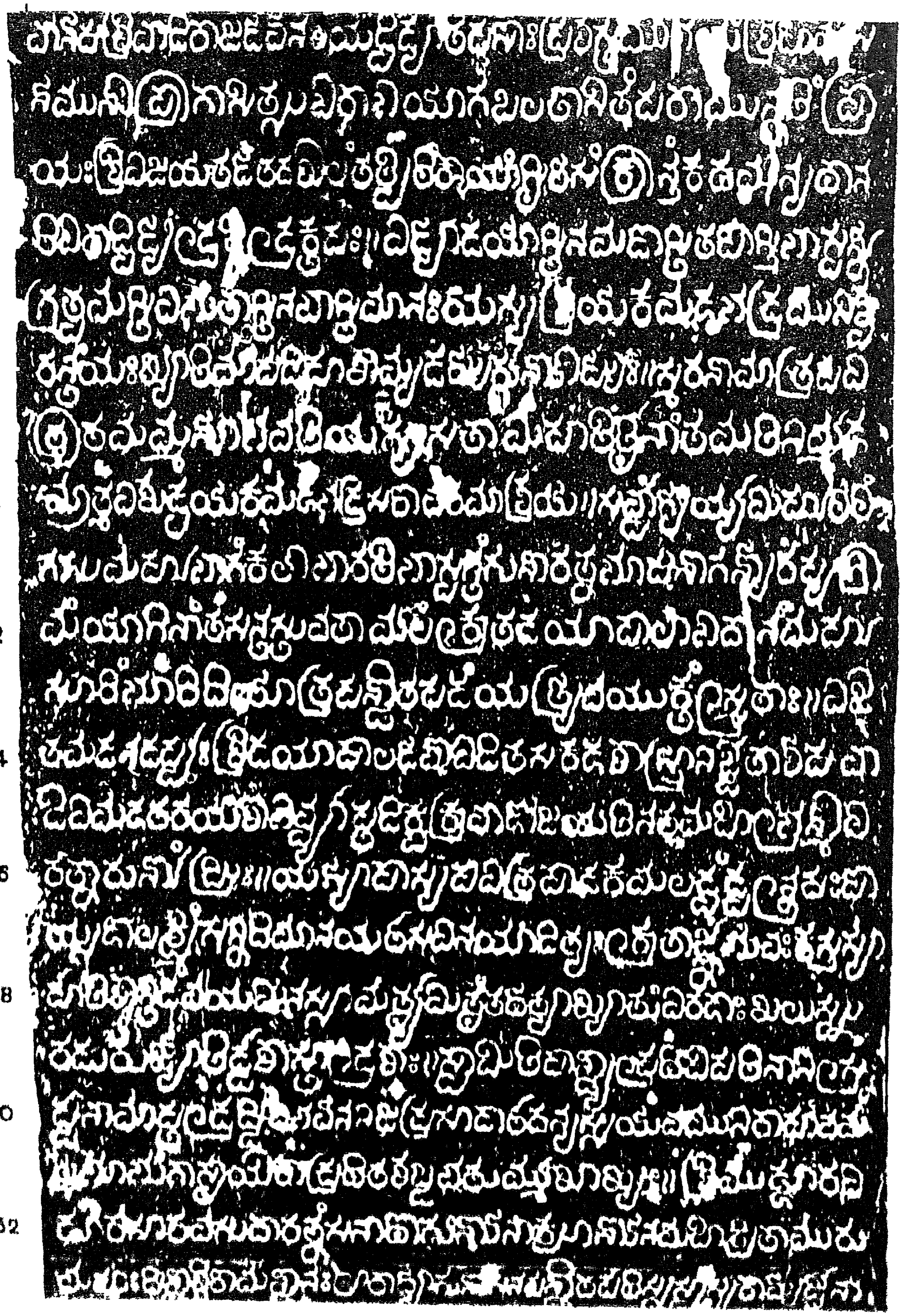
W. GRIGGS, PHOTO-LITH.

South Face.

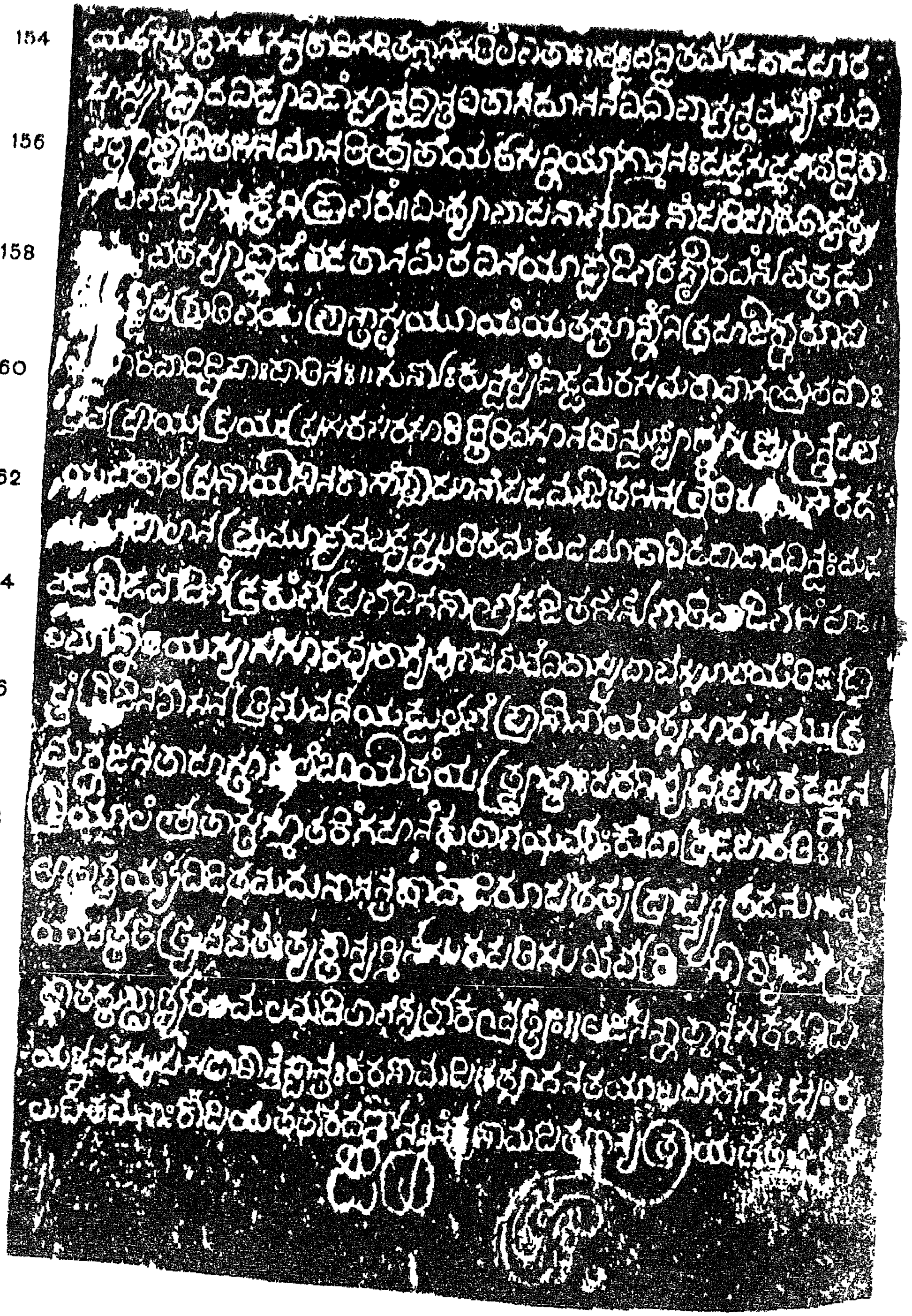


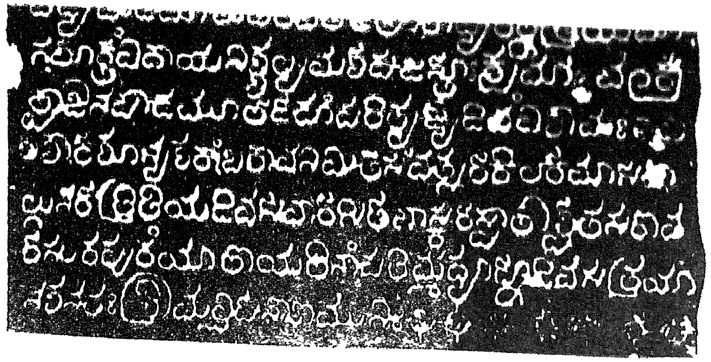
East Face.

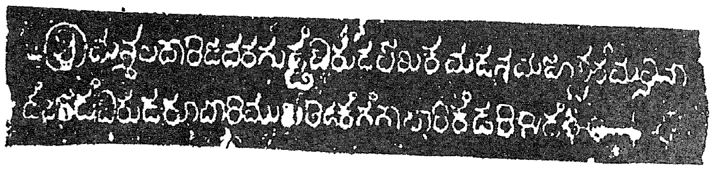



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145 दी [।*] विमळतरयशोभिर्व्व्याप्तदिक्चक्रवाळो जयति नतमहीभृन्मौलि-
146 रत्नारुणांघ्रिः ॥ [५०*] यस्योपास्य पवित्रपादकमलद्वंद्वन्नृपः पो-
147 य्सळो लक्ष्मीं[1] सन्निधिमानयत् स विनयादित्यः कृताज्ञा भुवः [।*] कस्तस्या-
148 र्हति शान्तिदेवयमिनस्सामर्त्थ्यमित्थं तथेत्याख्यातुं विरळाः खलु स्फु-
149 रदुरुज्योतिर्द्दशास्तादृशाः ॥ [५१*] स्वामीति पाण्ड्यपृथिवीपतिना निसृ-
150 ष्टनामाप्तदृष्टि[वि]भवेन निजप्रसादात् [।*] धन्यस्स येव[2] मुनिराहवम-
151 ल्लभूभुगास्थायिकाप्रथितशब्दचतुर्म्मुखाख्यः ॥ [५२*] श्रीमुळ्ळूरवि-
152 डूरसारवसुधारत्नं सनाथो गुणेनाचूणेन महोच्छितामुरु-
153 म[ह]ःपिण्डश्शिरोमण्डनः [।*] आराध्यो गु[णसे]नपण्डितपतिस्स स्वास्थ्य-कामैर्ज्जना
154 यत्सूक्तागग[द]गन्धतोपि[3] गळितग्लानीं[4] गतिं लंभिताः ॥ [५३*] वन्दे वन्दि-तमादरादहर-
155 हस्स्याद्वादविद्याविदां स्वान्तध्वान्तवितानधूननविधौ भास्वन्तमन्यं भुवि [।*]
156 भ[क्त्य]ा त्वाजितसेनमानतिकृतां यत्सन्नियोगात्मनःपद्मं सद्म भवेद्विका-
157 स[वि]भवस्यो[न्मु]क्तनिद्राभरं ॥ [५४*] मिथ्याभाषणभूषणं परिहरेतौध्वत्य-[5]
158 [मुन्मुं]चत[6] स्याद्वादं वदतानमेत विनयाद्वादीभकण्ठीरवं [।*] नो चेत्तद्गु-
159 [7][रुग]र्ज्जितश्रुतिभ[य]भ्रान्ता स्थ यूयं यतस्तूर्णं निग्रहजीर्णकूप-
160 [कुह]रे वादिद्विपाः पातिनः ॥ [५५*] गुणाः कुन्दस्पंदोड्डमरसमरा वा-गमृतवाः
161 [प्ल]वप्रायप्रेयःप्रसरसरसा कीर्त्तिरिव सा [।*] नखेन्दुज्यो[त्स्ना]ंघ्रेर्न्नृपच-
162 यचकोरप्रणयिनी न कासां श्लाघानां पदमजितसेनव्रति[पतिः] ॥ [५६*] सकळ-
163 [भुवन]पालानम्रमूर्द्धावबद्धस्फुरितमकुटचूडालीडपादारविन्दः[8] [।*] मद-
164 वदखिळवादीभेंद्रकुंभप्रभेदी गणभृदजितसेनो भाति वादीभसिंहः ॥ [५७*]
165 ◎ चूर्णि ◎ यस्य संसारवैराग्यवैभवमेवंविधास्स्ववाचस्सूचयंति ◎ प्रा-
166 प्तं [श्री]जिनशासनं त्रिभुवने यद्दुर्ल्लभं प्राणिनां यत्संसारसमुद्र-
167 मग्नजनताहस्ता[व]लंबायितं [।*] यत्प्राप्ताः परनि[र्व्यपे]क्षसकळज्ञान-

[1] Read लक्ष्मीसंनिधि°. [2] Read एव.
[3] The MS. does read सूक्तागद; see *Vienna Or. J.* Vol. VII. p. 250.
[4] Read °ग्लानिं. [5] Read °तौद्धत्य°.
[6] The MS. does read °मुन्मुञ्चत; see *Vienna Or. J.* Vol. VII. p. 251.
[7] The MS. does read °रुगर्जित; see *Vienna Or. J.* Vol. VII. p. 251.
[8] Read °लीढपादा°.

168 श्रियालंकृतास्तस्मात् किं गहनं कुतो भयवशः का वात्र देहे रतिः ॥
[५८*]

169 आ[त्मै]श्वर्यं विदितमधुनानन्तबोध[ा]दिरूपं तत्संप्राप्त्यै तदनु[स]म-

170 [यं] वर्त्ततेत्रैव चेतः [।*] त्यक्तान्यस्मि[न् सु]रपतिसुखे चक्रिसौख्ये [च] तृ-

171 ष्णा तत्तुच्छार्थैर[ल]मलमधीर्लोभनैर्ल्लौकवृत्तैः ॥ [५९*] अजानन्नात्मानं सक-
ल[वि]ष-

172 यज्ञानवपुषं सदा शान्तं स्वान्तःकरणमपि [त]त्साधनतया [।*] व्य[ही]राग-
द्वेषैः क-

173 लुषितमनाः कोपि यततां कथञ्ज्ञानन्नैनं [च्च]णमपि त[तो]न्यत्र यतते ◎
[६०*]

D.—East Face.

174 ◎ चूर्णि ◎ यस्य च शिष्ययोः कविताकान्तवादिकोलाहलाप-

175 रनामधेययोः शान्तिनाथपद्मनाभपण्डितयोरखण्डपाण्डि-

176 त्यगुणोपवर्णनमिदमसंपूर्णं ◎ त्वामासाध्य[1] महाधियं

177 परिगता या विश्वविद्वज्जनज्येष्ठाराध्यगुणा चिरेण सरसा वै-

178 दग्ध्यसंपन्गिरा[म् ।*] कांत्स्नाशान्तनिरन्तरोदितयशः श्रीकान्तशा-

179 न्ते न तां वक्तुं सापि सरस्वती प्रभवति ब्रूमः कथन्तत्[2] वयं ॥ [६१*]

180 [व्य]ावृत्तभूरिमदसन्तति विस्मृतेर्ष्यापारुष्यमात्तकरुणा-

181 रति कान्दिशीकं [।*] धावन्ति हन्त परवादिगजास्त्रसन्तः श्रीपद्मना-

182 भबुधगन्धगजस्य गन्धात् ॥ [६२*] दीक्षा च शिक्षा च यतो यती-

183 नां जैनं तपस्तापहरन्दधानात् [।*] कुमारसेनोवतु

184 यच्चरित्रं श्रेयःपथोदाहरणं पवित्रं ॥ [६३*] जगद्भरि-

185 मघस्मरस्मरमदान्धगन्धद्विपद्विधाकरणकेसरी चरणभूष्य-

186 भूभृच्छिखः [।*] द्विषड्गुणवपुस्तपश्चरणचण्डधामोदयो

187 दयेत मम मल्लिषेणमलधारिदेवो गुरुः ॥ [६४*] वन्दे तं मल-

188 धारिणं मुनिपतिं मोहद्विषद्ग्राहतिव्यापारव्यवसाय-

189 सारहृ[द]यं सत्संयमैकश्रियं [।*] यत्कायोपचयो-

190 भवन्मलमपि प्रव्यक्तभक्तिक्रमानस्माकम्मनोमिलन्म-

191 लमपिप्रद्दालनैकच्चमं ॥ [६५*] अतुच्छतिमिरच्छटाजटिलजन्मजी-

192 र्ण्णाटवीदवानलतुलाजुषां पृथुतपःप्रभावत्विषां [।*] पदं

193 [प]दपयोरुहभ्रमितभव्यभृंगावलिर्म्ममोल्लसतु म-

[1] Read °द्य.— [The MS. also reads °साध्य.— F. K.]

[2] Read कथं तद्वयम्.

194 ल्लिषेण[मु]निराट्मनोमन्दिरे ॥ [६६*] नैर्म्मल्याय मलाविलांग-
195 मखिलत्रैलोक्यराज्यश्रियै नैष्किंचन्यमतुच्छताप-
196 हृदये[1] न्यच्चकृताग्रन्तपः [।*] यस्यासौ गुणरत्नरोह-
197 णगिरिश्श्रीमल्लिषेणो गुरुर्व्वंद्यो येन विचित्रचारुचरि-
198 तैर्द्धात्री पवित्रीकृता ॥ [६७*] यस्मिंनप्रतिमा क्षमाभिरम-
199 ते यस्मिंदया निर्द्दयाश्लेषो[2] यत्र समत्वधीः प्रणयिनी
200 यत्रास्पृहा सस्पृहा [।*] कामन्निर्वृतिकामुकस्स्वय-
201 मथाप्यग्रेसरो योगिनामाश्चर्य्याय कथन्न नाम च-
202 रितैः श्रीमल्लिषेणो मुनिः ॥ [६८*] यः पूज्यः [3]पृथुवीतले
203 यमनिशं सन्त स्तुवन्त्यादरात्[4] येनानंगधनुर्ज्जितं मुनि-
204 जना यस्मै नमस्कुर्व्वंते [।*] यस्मादागमनिर्ण्णयो यम-
205 भृतां यस्यास्ति [जी]वे दया यस्मिन्[5] श्री[म]लधारिणि ब्र-[6]
206 तिपतौ धर्म्मोस्ति तस्मै नमः ॥ [६९*] धवलसरसतीर्त्थे सैष स-[7]
207 न्यासधन्यां परिणतिमनुतिष्ठंनन्दिमांनिष्ठितात्मा [।*] व्य-
208 सृजदनिजमंगं भंगमंगोद्भवस्य ग्रथितुमिव समू-
209 लं भावयन् भावना[भि]ः [७०*] ◎ चूर्ण्णि ◎ तेन श्रीमदजितसे-
210 नपण्डितदेवदिव्यश्रीपादकमलमधुकरीभूतभा-
211 वेन महानुभावेन जैनागमप्रसिद्धसल्लेखना[वि]-
212 धिविसृज्यमानदेहेन समाधिविधिविलोक[नो]चित-
213 करणकुतूहलमिलितसकलसंघसन्तोषनिमित्त-
214 मात्मांतःकरणपरिणतिप्रकाशनाय निरवद्यं
215 पद्यमिदमाशु विरचितं ◎ आराध्य रत्नत्रयमा-
216 गमोक्तं विधाय निश्शल्यमशेषजन्तोः [।*] क्षमां च कृ-
217 त्वा जिनपादमूले देहं परित्यज्य दिवं विशाम: [७१*] ◎
218 ◎ शाके शून्यशरांबरावनिमिते संवत्सरे कीलके मासे [फ]ा-
219 ल्गुनके [8]त्रितीयदिवसे वारेसिते भास्करे [।*] स्वातौ श्वेतसरोव-
220 रे. सुरपुरं यातो यतीनां पतिर्म्मध्याह्ने दिवसत्रया-
221 नशनतः श्रीमल्लिषेणो मुनिः [७२*] ◎

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[1] Read हृतये.— [The MS. also reads हृदये.— F. K.]
[2] Read °श्लेषा.
[3] Read पृथिवी.
[4] Read स्तुवन्त्यादराद्येना°.
[5] Read यस्मिञ्छ्री°.
[6] Read व्रति°.
[7] Read संन्यास.
[8] Read तृतीय.

E.—At the Bottom of the East Face.

222 ◎ श्रीमन्मलधारिदेवर गुड्डं बिरुदलेखकमदनमहेश्वरं मल्लिना-
223 [थं] ब[रे]दं । बिरुदरूवारिमु[ख]तिळकं गंगाचारि कंडरिसिदं ◎

TRANSLATION.

(Verse 1.) Let him be propitious to the flock of the good (*bhavya*),[1] as of *chakôras*,[2] the moon of the glorious **Nâtha** race,[3] the blessed **Jina Vardhamâna**, who is to be worshipped by the court of Indra; (*who is*) a great (*and*) excellent cluster of light which dispels darkness (*and*) purifies the world by the streams of nectar (*which consist of*) the glory of knowledge; (*and*) through whom, the protector of the good, the great splendour of the ocean of pure religion (*dharma*) is increasing ![4]

(V. 2.) Let **Gautamasvâmin**, the head of a school (*gaṇin*), be victorious, whose well-known (*other*) name **Indrabhûti** (*i.e.* he who resembles Indra in power) was full of significance, as, by means of the seven supernatural powers (*maharddhi*),[5] he placed the three worlds at (*his*) feet ! The unimpeded Mandâkinî (Gaṅgâ) of words, (*having risen*) from the throat of **Vîra**, as from the slope of the snowy mountain,[6] having entered the ocean of his (*viz.* Gautama's) intellect, (*and*) being absorbed by the wise, as by clouds, purifies the world.

(V. 3.) Let the **Śrutakêvalins**, whose knowledge is confident (*as it possesses*) a thousand kinds of argumentation,[7] derived from the doctrine of the founder of the religion (*Tîrthêśa*), (*and*) who are worshipped by the heads of a host of wise men, expose the secrets of false doctrines by (*their*) thundering words,— just as Indra, whose body is safe (*as it possesses*) a thousand eyes, produced at the sight of (Gautama) the lord of saints,[8] (*and*) who is worshipped by the heads of the host of gods, cut the attributes (*i.e.* the wings) of the mountains by (*his*) roaring thunderbolt!

(V. 4.) Say, how can the greatness be described of **Bhadrabâhu**, whose arms were engaged in subduing the pride of the great wrestler, delusion ? Through the merit acquired by being his disciple, the well-known **Chandragupta** was served for a very long time by the nymphs of the forest.[9]

(V. 5.) By whom on this earth is he not worthy to be worshipped, the pious lord **Kauṇḍakunda**, who adorned (*all*) the quarters by (*his*) fame which possessed the splendour of

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[1] *i.e.* of the Jainas. See Mr. Rice's *Inscriptions at Śravaṇa-Beḷgoḷa*, pp. 59 and 63 of the Introduction.

[2] These birds are supposed to subsist on moon-beams.

[3] The expression *Nâtha-kul-êndu* corresponds to *Nâya-kula-chanda*, 'the moon of the Nâya race,' in the *Kalpasûtra*, paragraph 110.— [I have not yet met with Nâtha as Mahâvîra's family name. The Śvêtâmbaras use the form Jñâta, and the Digambaras Jñâtṛi, at least in the name of the sixth Aṅga : *Jñâtṛidharmakathâ*, 'the sermon of Jñâtṛi.'— E. L.]

[4] The influence of the moon on the tide is alluded to.

[5] [The Śvêtâmbaras distinguish more than seven *ṛiddhis* ; compare the *Aupapâtikasûtra*, paragraph 24, and Hêmachandra's remarks on his *Yôgaśâstra*, i. 9.— E. L.]

[6] *Kutkila*, 'a mountain,' is given as a Sanskṛit word in Sanderson's *Canarese Dictionary*. The *Trikâṇḍaśêsha* has the form *kukila*.

[7] [Seven kinds of argumentation (*naya*) are enumerated in the *Indische Studien*, Vol. XVII. p. 39 (=*Ind. Ant.* Vol. XXI. p. 308 f. where *nâê* is a misprint for *naê*). Professor Weber's translation of *naya*, 'method of conception, exegesis,' meets only those cases in which, as usual, the *nayas* are brought to bear on the canonical books. In the present verse, however, they refer to mooted problems of a general kind, in which the Śrutakêvalins defeat the followers of other religions by means of their 'kinds of argumentation.'— E. L.]— See also Dr. Bhandarkar's *Report on Skt. MSS.* 1883-84, p. 95 f.

[8] This is an allusion to the story of Ahalyâ.

[9] The same legend is alluded to in Mr. Rice's inscription No. 40.

the jasmine, (*and*) who, a bee on the beautiful lotus-hands of magicians,[1] firmly established sacred knowledge in India (**Bharata**)?

(V. 6.) Worthy of worship is he who was skilled in reducing to ashes morbid appetite;[2] on whom an exalted position was conferred by the goddess **Padmâvatî**; who summoned (*the Arhat*) **Chandraprabha** by the words of his spells; the head of a school, the teacher **Samantabhadra**, by whom in this Kali age the **Jaina** path was suddenly made *samantabhadra*, (*i.e.*) prosperous on all sides.

(Line 18.) NOTE (*chûrṇi*).— The following fine words (*sûkti*) manifest his display of eagerness to commence disputations :—

METRE (*vṛitta*).— (V. 7.) "At first the drum was beaten by me within the city of **Pâṭaliputra**,[3] afterwards in the country of **Mâlava**, **Sindhu**, and **Ṭhakka**, at **Kâñchîpura**, (*and*) at **Vaidiśa**. I have (*now*) reached **Karahâṭaka**, which is full of soldiers, rich in learning, (*and*) crowded (*with people*). Desirous of disputation, O king! I exhibit the sporting of a tiger.

(V. 8.) "While **Samantabhadra** stands disputing in thy court, O king! even the tongue of Dhûrjaṭi (Śiva), who talks distinctly and skilfully, quickly wanders (*back*) into (*its*) hole. What hope (*of success is there*) for other (*opponents*)?"

(V. 9.) The sharp sword of the meditation on the blessed **Arhat**, which breaks, as a line of stone pillars, the hostile army of destructive sins,[4] was conferred as a boon on him,[5] though he was a (*mere*) disciple. Otherwise, how could he, together with the sage **Siṁhanandin**, have broken by (*his*) sword[6] the solid stone pillar, which barred the road to the acquisition of the fortune of the kingdom?

(V. 10.) Could the king of serpents, though he possesses ten hundred throats, adequately praise the power of speech, which overcame the crowd of orators, of the great sage **Vakragrîva**, who, respected by the **Śâsanadêvatâ**, while the necks of the devils, (*viz.* all) the disputants in this (*world*), were bent with shame, briefly discussed the meaning of the word *atha*[7] during six months.

(V. 11.) O lords of poets! your praises will not reach him in spite of all trouble; make a profound obeisance to the sage **Nandin** whose (*name*) begins with **Vajra** (*i.e.* Vajranandin), who composed the *Navastôtra*, which is pleasant as an excellent composition, containing the variety of the doctrines of all the **Arhats**!

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[1] [*Chârana* probably means here 'a Jaina monk endowed with magical powers.' In this sense the word occurs occasionally as an abbreviation of *vidyâ-chârana*. I cannot vouch for the correctness of this translation as I do not know if the tradition of the Digambaras connects Kundakunda with a professor of legerdemain like Khapuṭâchârya.— E. L.]

[2] The learned Brahmasûri Śâstrî informs me that the meaning of the word *bhasmaka* is thus explained in Vâdîbhasiṁha's *Kshatrachûḍâmaṇi* :— भस्मकाख्यो महारोगो भुक्तं यो भस्मयेत्त्वणात्. Compare Mr. Rice's Introduction, p. 61.

[3] मध्यनगरे appears to stand for नगरमध्ये.

[4] Brahmasûri Śâstrî gave me the following explanation of the expression *ghâti-mala* :— आत्मनो ज्ञानगुणं हन्तीति घाति तदेव मलं पापम्. The four *ghâtîni karmâṇi* are specified in Dr. Bhandarkar's *Report on Skt. MSS.* 1883-84, p. 93, note 1.

[5] At first sight this pronoun would appear to refer to Samantabhadra, whose name was mentioned in the preceding verse. But, as noticed by Mr. Rice, it is more probable that the pronoun points to the mythical Gaṅga king Koṅgaṇi; see p. 186 above.

[6] The only possible way in which I can explain the second half of this difficult verse, is to assume that असिखण्ड is meant for असिखण्डित.

[7] अथ is generally the first word of Sanskrit books..

(V. 12.) Great is the might of the preceptor **Pâtrakêsarin,** on account of whose devotion (*the goddess*) **Padmâvatî** became (*his*) helpmate in disproving (*the theory of*) the three qualities.[1]

(V. 13.) Praise that **Su[matidêva],** who, out of affection for you, composed the *Sumati-saptaka*, which displays crores of wise thoughts (*and*) removes the pain of worldly existence to those who avoid the wrong path and desire the path of truth !

(V. 14.) O wonder ![2] Having brightly risen in the **southern region,** the sage **Kumârasêna** set (*i.e.* died) in the same (*region*), (*and*) the splendour (*of the fame*) of this unique sun of the world remains the same (*after his death*).

(V. 15.) How could not men, experiencing sweet pleasure, praise that noble chief of sages, **Chintâmaṇi,** who composed (*for use*) in every house the *Chintâmaṇi*, which contains fine thoughts on virtue, wealth, pleasure, and salvation ?

(V. 16.) Only **Śrîvarddhadêva,** (*who was*) the crest-jewel of poets (*and*) the author of a poem, called *Chûḷâmaṇi*, which is worthy of study, has performed (*sufficient*) pious deeds (*in former births*) for earning fame.

(Line 42.) NOTE.— He was thus praised in verse by **Daṇḍin** :—

(V. 17.) " Paramêśvara (Śiva) bore Jahnu's daughter (Gaṅgâ) on the top of (*his*) matted hair. Thou, O **Śrîvarddhadêva!** bearest Sarasvatî (*the goddess of speech*) on the tip of (*thy*) tongue."

(V. 18.) Granted that, (*like the sage* Mahêśvara, *the god* Mahêśvara) has overcome Cupid, supports a troop (of demigods, *alias* disciples), (*and*) touches with (*his*) feet the crests of mountains (*alias*, of kings). But who in this (*world*) can (*sufficiently*) praise that sage **Mahêśvara,** whose standard (*the god*) Mahêśvara is not able to reach, as he knew all arts (*kalâ*), (while Śiva wears only the crescent (*kalâ*) of the moon on his head), (*and*) as the celestial river (Gaṅgâ) of his fame flowed over the glittering diadems of the eight regents of the points of the compass, (*while from* Śiva's *head the* Gaṅgâ *descends on earth*) ?

(V. 19.) Worthy of worship is that lord of sages, **Mahêśvara,** who was victorious in seventy great disputations and in innumerable others, (*and*) who was worshipped (*even*) by the Brahmarakshas.[3]

(V. 20.) Within whose reach is that pious saint[4] **Akalaṅka,** by whom (*the Buddhist goddess*) **Târâ** that had secretly descended into a pot[5] as dwelling-place, was overcome together with the **Bauddhas;** before whom the gods of the heretics,— who were burdened with (*his*) chair (*which they*) carried (*on their shoulders*),— folded the hands for worship ; and in the dust of whose lotus-feet **Sugata** (*i.e.* Buddha) performed an ablution,[6] in order to atone, as it were, for (*his*) sins ?

(Line 51.) NOTE.— The following is reported to be his own description of the unrivalled power of his blameless learning :—

(V. 21.) " O king **Sâhasatuṅga!** There are many kings with white parasols ; but (*kings*) who are as victorious in war, (*and*) as distinguished by liberality, as thou, are hard

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[1] Brahmasûri Śâstrî informs me that the three qualities (*lakshaṇa*) of existing matter (*sat*) are *utpâda*, *vyaya* and *dhrauvya* ; compare Dr. Bhandarkar's *Report on Skt. MSS.* 1883-84, p. 95. According to Mr. Pathak (*Journ. Bo. As. Soc.* Vol. XVIII. p. 232), the *trilakshaṇa-hêtu* is discussed and refuted in Pâtrakêsarin's *Ashṭasahasrî* and *Pramâṇaparîkshâ*.

[2] The "wonder" consists in Kumârasêna's rising, setting, and remaining in the South, whereby he differed from the sun, which rises in the East and sets in the West.

[3] [By *brahmarakshas* I understand 'Brâhmaṇas defeated in disputations.'— E. L.]

[4] Here and in verse 24 the word *dêva* appears to have this meaning.

[5] The legend of the pot is narrated in one of the Mackenzie manuscripts (Taylor's *Catalogue*, Vol. III. p. 424), and in certain Jaina works (*Inscriptions at Śravaṇa-Beḷgoḷa*, p. 45 f. of the Introduction).

[6] According to verse 23, Akalaṅka kicked Buddha's image with his foot.

to find. Thus, there are (*many*) scholars in the Kali age; (*but*) none (*among them*) are such poets, such masters among disputants, so eloquent, (*and*) of minds equally skilled by the study of various sciences, as I."

(Line 55.) Obeisance to **Mallishêṇa-Maladhâridêva**![1]

(V. 22.) "As thou, O king! art known here (*on earth*) to be skilled in subduing the arrogance of all enemies, so am I famed on this earth as the destroyer of the whole pride of scholars. If not, here I am, (*and*) here in thy court good (*and*) great men are always present. Whose is the power to speak, let him dispute (*with me*), if he should know all sciences!

(V. 23.) "(*It was*) not because (*my*) mind was influenced by self-conceit (*or*) merely filled with hatred, (*but*) because (*I*) felt pity for those people who, having embraced Atheism, were perishing, that, in the court of the glorious king **Himaśîtala**, I overcame all the crowds of **Bauddhas**, most of whom had a shrewd mind, and broke (*the image of*) **Sugata** with (*my*) foot."

(V. 24.) The only abode of greatness (*is*) that holy sage, the saint **Pushpasêna**, whose colleague was that holy one.[2] (*Is*) not among flowers the lotus, whose friend is the sun, the only site in this (*world*) of the sports of (*the goddess*) Śrî?

(V. 25.) If scholars were able to understand properly the difficult style, which subdued the pride of all disputants, of the preceptor **Vimalachandra**, the king of sages, would (*they*) not then be able to explain (*the style*) of (Bṛihaspati) the lord of speech?

(Line 67.) NOTE.— For, the following verse, which caused pain to the hearts of opponents, (*records that*) he hung up a letter (*in public*):[3]—

(V. 26.) "To the gate of the spacious palace of **Śatrubhayaṁkara**, which is constantly thronged with passing troops of horses and numbers of mighty elephants of various kings, the high-minded **Âśâmbara** (*i.e.* Digambara) **Vimalachandra** eagerly affixed a letter (*addressed*) to the **Śaivas**, the **Pâśupatas**, the sons of **Tathâgata** (*i.e.* Buddha), the **Kâpâlikas**, (*and*) the **Kâpilas**."

(V. 27.) O good men! if you are afraid of being overcome by the devil of sin, then serve the holy sage **Indranandin**, who was worshipped by many kings!

(V. 28.) Who (*was*) skilled in crores of chains of arguments?[4] Doubtlessly the eloquent **Paravâdimalladêva**, the king of scholars,[5] alone.

(Line 75.) NOTE.— He addressed the following etymological interpretation of his own name to **Kṛishṇarâja**, who had asked for (*his*) name:—

(V. 29.) "That (*view*) which is different from the accepted view, is 'the other' (*para*); those who profess this, are 'the professors of the other (*view*)' (*paravâdinaḥ*); he who wrestles with these, (*is*) 'the wrestler with the professors of the other (*view*)' (**Paravâdimalla**): This name good men declare (*to be*) my name."

(V. 30.) Let him be carried on the head (*i.e.* worship him), the ascetic **Âryadêva**, the best of teachers, the establisher of the (Jaina) doctrine (*râddhânta*), who, being engaged in (*the*

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[1] These words have no connection with the context and are merely introduced in order to fill up the vacant pace at the end of the last line of the north face of the pillar.

[2] The word सभवान्, by which Akalaṅka (verse 20) appears to be meant here, occurs again in line 132 f 'rofessor Kielhorn informs me that, according to the *Mahâbhâshya* on Pâṇini, v. 3, 14, it is used like अत्रभवान् nd तत्रभवान्.

[3] [As here *âlambana*, the verb *lambayati* denotes the 'hanging up in public' of a half-*ślôka* in the story f Brahmadatta; Professor Jacobi's *Ausgewählte Erzählungen in Mâhârâshṭrî*, p. 18, lines 21 and 24, and p. 140 f the Glossary, where the word is erroneously translated by 'spreading.'— E. L.]

[4] Literally, 'in statements about the pot' (*ghaṭa*), which is one of the favourite examples of the Naiyâyikas, ad evidently of the Jainas as well; see Dr. Bhandarkar's *Report on Skt. MSS.* 1883-84, p. 95.

[5] With *vidâṁ dêvaḥ* compare *paṇḍita-dêva* in line 210.

observance of) abandoning the body,[1] abandoned the body for ever at the end of the festival of (*his*) going to heaven!

(V. 31.) It is reported that, if those who wanted to test (*his*) self-restraint, placed a straw on his ear, (*even*) when his attention was dormant and absent at the hour appointed for sleeping, he slowly wiped the ear with the peacock's tail, made way for that (*imaginary*) insect by gently turning round, and lay down (*again*).

(V. 32.) O wise men! Worship aloud that head of a school (*gaṇin*), **Chandrakîrti,** whose fame resembled the moon in splendour, whose speech was sweet, (*and*) who, out of compassion towards the weak-minded disciples of this age, by means of (*his*) intellect alone, which was as sharp as the *kuśa* (grass), condensed into a minimum of doctrine[2] the whole meaning (*of the books*) which the chief disciples[3] had composed with too great verbosity!

(V. 33.) We worship the lord called **Karmaprakṛiti,**[4] who had completely mastered the (Jaina) doctrine (*kṛitânta*), who was disposed to deeds of pure merit, (*and*) by obeisance to whom emancipation from the (*eight*) terrible kinds of deeds[5] (*is obtained*).

(V. 34.) To be worshipped is **Śrîpâladêva,** from whom the good (*receive*) the knowledge which discerns the truth, (*and*) who was content with the simple title **Traividya** (*i.e.* versed in the three Vêdas), though he had by his own mouth explained all sciences.

(V. 35.) The high-minded preceptor, the holy **Matisâgara** (*i.e.* the ocean of wisdom), — from whom were produced shining pearls that were increasing in splendour, (*viz.*) many excellent pure virtues, which became ornaments of the heads of the rulers of the earth, (*and*) in whom the mass of the water of darkness (*or ignorance*) was drunk up by the glittering light (*of knowledge, or of the submarine fire*),— made the circle of the earth a pure holy place.

(V. 36.) Alone victorious (*is*) that great sage **Hêmasêna,** bearing the pure title **Vidyâdhanaṁjaya,**[6] at whose attack even (Śiva) the abode of ashes, who wears the lovely crescent of the beautifully shining moon, becomes powerless.

(Line 99.) NOTE.— The following verse, (*which contains*) a vow (*made*) by him in the king's court, caused the opponents, who, like children, had ascended the mountain of false pride, to become unsteady with the fear of falling to the ground through defeat:—

(V. 37.) "Whoever, inflated by (*his*) practice in logic (*and*) grammar and by (*his*) wisdom, competes with me in disputation before learned umpires in the presence of kings, on that

[1] A definition of the observance of *kâyôtsarga* is given in Dr. Bhandarkar's *Report on Skt. MSS.* 1883-84, p. 98, note 3.

[2] *Śrutabindu* may be the name of a work by Chandrakîrti.— [According to Dr. Klatt's *Jaina-Onomasticon*, Professor Peterson's *Report on Skt. MSS.* 1883, Appendix, p. 32 f. notices two works by Chandrakîrtigaṇi, the second of which bears the title *Siddhântôddhâra*, 'extracts from the canonical books,' and may be identical with the *Śrutabindu*, though it appears to belong to the Śvêtâmbara literature.— E. L.]

[3] [The Gaṇâdhîśvaras are the same as the Gaṇadharas or pupils of Mahâvîra. For to these the tradition attributes the authorship of the canonical scriptures which, according to the present verse, were condensed in the *Śrutabindu.*— E. L.]

[4] The metre appears to be responsible for the irregular use of the locative *nâmni* instead of the instrumental *nâmnâ*.— [An ancient work, named *Karmaprakṛiti*, is already quoted by Śîlâṅka, unless he means *Prajñâpanâ*, chapter xxiii. which is also entitled *Karmaprakṛiti*; but the author's name appears to be Śivaśarman. There may have been other compendiums with the same title. The following reference to the *Karmaprakṛiti* occurs in Jinasêna's *Harivaṁśapurâṇa*, chapter lxvi. verse 30:— दधार कर्मप्रकृतिं श्रुतिं च यो जिताक्षवृत्तिर्जयसेनसद्गुरुः. — E. L.]— Karmaprakṛiti may have been the name of both a book and its author, just as Chintâmaṇi in verse 15.

[5] [The eight kinds of *karman* are enumerated, *e.g.*, in Dr. Bhandarkar's *Report on Skt. MSS.* 1883-84, p. 93, note, and p. 97, note.— E. L.]

[6] This surname is explained in the relative sentence which follows it. As Arjuna, also called Dhanaṁjaya, fought with Śiva, who was disguised as a Kirâta, Hêmasêna defeated the Śaivas in disputation through his superior knowledge (*vidyâ*).

scholar I shall inevitably inflict a thorough defeat, which cannot be measured (*i.e.* described) by words. Know, O king! that such is the belief of **Hêmasêna**!"

(V. 38.) To be praised aloud is that sage **Dayâpâla**, whose *Hitarûpasiddhi* was composed in noble style for men desirous of (*their own*) welfare, (*and*) who, celebrated for (*his*) power, (*was carried*) on the head (*i.e.* worshipped) by the good.

(V. 39.) The only exceedingly virtuous person is the ascetic **Dayâpâla**, the lord whose preceptor was the holy **Matisâgara**, the producer of a moon of glittering fame;[1] whose fellow-student was the holy **Vâdirâja**, the head of a school; (*and*) in whose mind (*dwelt*) hatred of his own body;— we need hardly mention that (*he*) called the wives of others devils.[2]

(V. 40.) A speech which illumined the three worlds (*trailôkyadîpikâ*), has issued only from two persons on this (*earth*);[3] one (*was*) the king of Jinas (**Jinarâja**), the other, **Vâdirâja**.

(V. 41.) To be served by the wise is the holy **Vâdirâja**, whose fame, like a (*royal*) parasol, constantly covered the sky (*and*) desired (*to outshine*) the disc of the moon; near whose ears glittered masses of speeches, like rows of tails of female *chamaras*;[4] the might of whose chair was to be worshipped (*even*) by lions;[5] (*and*) at the greatness of whose excellence loud cheers were uttered by all the disputants, as by subjects.

(Line 117.) NOTE.— To his virtues refers the following play of words of the poets:—

(Line 118.) Obeisance to the **Arhat**![6]

(V. 42.) "In the victorious capital of the glorious **Châlukya** emperor (*chakrêśvara*), (*which is*) the birth-place of the goddess of Speech, the sharp-sounding drum of the victorious **Vâdirâja** suddenly[7] roams about. (*The drum sounds*) "*jahi*" (*i.e.* strike!), (*as though*) its pride in disputation were rising; (*it sounds*) "*jahîhi*" (*i.e.* give up!), (*as though*) it were filled with the conceit of being convincing; (*it sounds*) "*jahâhi*" (*i.e.* give up!), (*as though*) it were envious of the speech (*of others*); (*and it sounds*) "*jahîhi*" (*i.e.* give up!), (*as though*) it boasted of clear, soft, sweet and pleasant poetry!

(V. 43.) "The king of serpents, whose thousand tongues are well-known, lives in the lower world; (*and*) Dhishaṇa (Bṛihaspati), whose pupil is (Indra) the bearer of the thunderbolt, will not leave heaven. Let these two live on account of the strength (*i.e.* the inaccessibility) of their abode! What other disputants in this court of the lord[8] do not abandon all conceit and bow to the victorious **Vâdirâja**?

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[1] Matisâgara means 'the ocean of wisdom,' and the moon is supposed to have been produced from the ocean. Compare verse 35.

[2] I had originally taken *âstâm* as 3rd du. imperf. of *as* and as predicate of both *kathâ* and *vigrahaḥ*. Professor Kielhorn pointed out to me that it is better to take it as the 3rd sing. imper. of *âs*.

[3] In the case of Vâdirâja this may imply that he was the author of a book entitled *Trailôkyadîpikâ*. A Jaina geographical work of this name is referred to by Wilson, *Mackenzie Collection*, p. 169.— [A Digambara work entitled *Trailôkyadîpikâ* has Indravâmadêva for its author. But the same title occurs elsewhere, also among the Śvêtâmbaras. The author's name, as given in the inscription, *viz.* Vâdirâja, is a frequent epithet which makes any final identification impossible.— E. L.]

[4] This verse institutes a comparison between a king and Vâdirâja, whose name means 'the king of disputants.' The subjects of the king are represented by the disputants, and his parasol by Vâdirâja's fame. For the king's *chauris* the author discovered an equivalent in Vâdirâja's speeches, which, like the former, were near the ears, because they proceeded from the mouth, and which resembled the former in whiteness, because they exposed the teeth. As *châmarîja* for *châmara*, *vâgja* appears to be used for *vâṅmaya*.

[5] This alludes to the lion-throne (*siṁhâsana*) of kings.

[6] Compare page 201 above, note 1.

[7] *Nishkhaṇḍam* is the same as the usual *akhaṇḍê*.

[8] This appears to refer to the Châlukya emperor mentioned in the last verse. Professor Kielhorn pointed out to me that *inasabha* is a neuter according to the *Kâśikâ* on Pâṇini, ii., 423.

(V. 44.) "Let them protect you, these loud shouts for help[1] of the ancient sage (*i.e.* Brahmâ):—'Now this holy sage **Vâdirâja** eagerly takes away from my side the goddess of Speech, whose affection (*has become*) very strong through (*his*) long familiarity (*with her*). Ah! Ah! Look! Look! Is this the way of ascetics?'"

(V. 45.) Wise, endowed with superhuman qualities, (*and*) dispelling darkness (*or ignorance*) by the rays of true knowledge (*was*) he whose famous name commenced with the word Śrî and ended with **Vijaya.** The splendour of his fine moon-like toe-nails mingled with the dawn-like redness produced by the jewels on the head of the **Gaṅga** king.

(Line 132.) NOTE.—For, this holy one was praised by the holy **Vâdirâjadêva** (*as follows*):—

(V. 46.) "All that double excellence of learning and penance, which, before, in the holy sage **Hêmasêna** had been brought to the highest pitch through very long application, must have devolved on **Śrîvijaya** when he occupied his chair. How else (*could he acquire*) such learning (*and*) such penance in a short time?"

(V. 47.) I worship that lord of sages, **Kamalabhadra,** who obtained fame on this (*earth*) by floods of sin-destroying virtues, (*and*) who possessed proficiency in learning (*but*) no conceit, brilliant penance (*but*) no fierceness, might (*but*) no pride.

(V. 48.) I resort to him, in order to purify myself,—the extremely pure **Kamalabhadra,** (*who resembles*) an excellent lake, by the mere thought of which the mind of (*all*) good pilgrims (*or disciples*) on this (*earth*) becomes perfectly pure.

(V. 49.) Let (*all those*) good men who are considered as learned on this (*earth*), praise that great scholar (*sûri*), who adorned (*i.e.* appropriately bore) the name **Dayâpâla,** to whom alone the title of *Paṇḍita* was suitable, the extremely fortunate one who, though the foremost of ascetics,[2] was resplendent with numerous ornaments of jewels, (*viz.*) virtues, (*and*) was embraced in this Kali (*age*) by the goddess of Speech with all (*her*) parts!

(V. 50.) Victorious is the holy **Dayâpâladêva,** who subdued the pride of Cupid, who knew all sciences, who conquered all disputants, whose extremely pure fame pervaded the circle of (*all*) quarters, (*and*) whose feet were reddened by the jewels in the diadems of bowing kings.

(V. 51.) Who is able to describe as "such and such" the ability of that ascetic Śântidêva, having worshipped whose pair of pure lotus-feet, the well-known **Poysaḷa king Vinayâditya** brought to the presence of the goddess of (*his*) kingdom (*other*) countries, which fulfilled (*his*) commands? Rare indeed are (*men*) who possess such brilliant and great splendour.

(V. 52.) Fortunate is that sage, on whom the **Pâṇḍya** king, who had received a wealth of knowledge through his favour,[3] conferred the title "Lord" (*Svâmin*), (*and*) whose name **Śabdachaturmukha** was celebrated in the court of king **Âhavamalla.**

(V. 53.) To be worshipped by those who desire (*their own*) welfare, is that lord of *Paṇḍitas,* **Guṇasêna,** the jewel of the beryl[4] (*producing*) country near **Śrî-Muḷḷûra,**[5]

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[1] I had originally translated the adjective *abrahmaṇya-parâḥ* by 'impious.' Professor Kielhorn pointed out to me that it refers to the exclamation '*abrahmaṇyam!*'

[2] A similar *virôdhâbhâsa* occurs in verse 68, and gives rise to a joke at the expense of Brahmâ in verse 44.

[3] *i.e.* who was converted to the Jaina religion.

[4] *Vidûrasâra* is synonymous with *vaiḍûrya* (or *vaidûrya*) and *viḍûraja* (or *vidûraja*). The only locality in Southern India, where beryls are found, is Padiyûr or Pattiyâli in the Dhârâpuram tâlukâ of the Coimbatore district; see *Ind. Ant.* Vol. V. p. 237 ff.

[5] There is a village named Mullûr in the Uḍipi tâlukâ of the South Canara district; Mr. Sewell's *Lists of Antiquities,* Vol. I. p. 232.

endowed with faultless[1] excellence, a mass of great splendour, the ornament of the heads of kings, through the mere smell of the medicine of whose good words, men were made to attain the condition which is devoid of decay.

(V. 54.) I worship thee, O **Ajitasêna**! who art another sun on earth in dispelling the mass of darkness in the heart, who art eagerly worshipped day by day by those who know the science of Scepticism (*Syâdvâda*), (*and*) through whose contact the lotus of the mind of those who devoutly bow (*before thee*), shakes off the burden of sleep (*and*) becomes the abode of wide expansion (*or knowledge*).

(V. 55.) Avoid the ornament of false speech! Give up haughtiness! Profess Scepticism (*Syâdvâda*)! Modestly bow before **Vâdîbhakaṇṭhîrava**![2] If not, you will be perplexed by fear at the hearing of the loud roar of him, by whom the elephants, (*viz.*) the disputants, are quickly precipitated into the pit of the ruined well of refutation.

(V. 56.) Of which praise is he not worthy, the lord of ascetics, **Ajitasêna**? (*His*) virtues successfully rival the glitter of the jasmine; (*his*) voice wafts nectar; (*his*) fame appears to be as charming in gracefully floating, as the *plava* (duck); (*and*) the splendour of the moon-like nails of (*his*) feet is desired by a crowd of kings, as by *chakôra* (birds).

(V. 57.) Resplendent is **Ajitasêna**, (*alias*) **Vâdîbhasiṁha**,[3] the head of a school (*gaṇabhṛit*), who split the temples of all the *mast* mighty elephants, (*viz.*) the disputants, (*and*) whose lotus-feet were kissed by the tops of the glittering diadems, worn on the bowing heads of all kings.

(Line 165.) NOTE.— The following words of his own indicate the intensity of his indifference to the world:—

(V. 58.) "(*I*) have entered the holy religion of **Jina** (*Jina-śâsana*), which is difficult to be obtained by (*all*) living beings in the three worlds, which resembles a support for the hands of men who are immersed in the ocean of the world, (*and*) the adherents of which are adorned by the glory of complete knowledge that is regardless of other (*knowledge*). Therefore, what is difficult (*for me*)? Of what (*should I be*) afraid? Or, what pleasure (*have I*) in this body?

(V. 59.) "Now (*I*) know that the sovereignty of the soul has the form of infinite knowledge, *etc.* In order to obtain that (*sovereignty*), this (*my*) mind is intent on this (*knowledge*) alone in accordance with the doctrine. (*I have*) given up the desire for other happiness, (*viz.*) that of a lord of gods, and that of an emperor. Therefore, enough, enough of the ways of the world, the purpose of which is idle, (*and*) which attract the ignorant!

(V. 60.) "Let one strive (*in vain*), whose mind is polluted by external love and hatred, (*and*) who does not know that the soul has for its body the knowledge of all objects, (*and*) that his own mind (*must be*) constantly tranquil, in order to become the instrument of that (*knowledge*)! How (*could*) one who knows this (*soul*), even for a moment strive for anything but that (*knowledge*)?"

(Line 174.) NOTE.— The following description of the eminence of the vast scholarship of his two disciples, the *Paṇḍitas* **Sântinâtha** and **Padmanâbha**, whose other names were **Kavitâkânta** and **Vâdikôlâhala** (*respectively*), is (*still*) incomplete:—

(V. 61.) "O holy **Kântaśânti**, whose fame rose without interval in all directions! Even Sarasvatî is not able to describe that lovely abundance of skill in speech, which (*men*)

[1] [The word *kshûṇa*, 'fault, defect,' is peculiar to the Jaina Sanskṛit. Its etymology is obscure. The Prâkṛit form *khûṇa* occurs in Professor Jacobi's *Ausgewählte Erzählungen in Mâhârâshṭrî*, p. 105 of the Glossary.— E. L.]

[2] *i.e.* 'the lion to the elephants, (*viz.*) the disputants.' This was a *biruda* of Ajitasêna; see verse 57.

[3] See the preceding note.

experienced at last on approaching thee whose intellect was great, (*and*) the eminence of which was to be worshipped by the best of all scholars. Therefore, how (*can*) we describe (*it*)?

(V. 62.) "Having lost the abundance of their great pride, having forgotten the fierceness of their envy, uttering pitiable cries, (*and*) not knowing to which direction to turn,—the elephants, (*viz.*) the opponents in disputations, ah! run away trembling at the (*very*) smell of the *mast* elephant, (*viz.*) the holy scholar **Padmanâbha**."[1]

(V. 63.) Let him protect (*us*), **Kumârasêna**, who possessed **Jaina** penance which removes pain, from whom ascetics (*received*) both initiation and instruction, (*and*) whose pure life (*was*) an example of the path to bliss!

(V. 64.) Let him have mercy on me, the preceptor **Mallishêṇa-Maladhâridêva**, the lion who split in two the *mast* elephant, blind with fury, (*viz.*) Cupid, the destroyer of the dignity of people; by whose feet the crests of kings were to be adorned; (*and*) whose practice of the austerities which consist of twice six (*i.e.* twelve) kinds,[2] (*was as brilliant*) as the rising of the sun![3]

(V. 65.) I worship that lord of sages, **Maladhârin**, whose heart was firmly resolved to be engaged in beating the enemy, delusion, (*and*) who was exceedingly resplendent with true self-restraint. Even the dirt which had collected on his body, (*was*) alone able to wash off the soot of the ugly impurity, which had gathered in the minds of those who bowed (*before him*) in the manner of manifest devotion.[4]

(V. 66.) Let him sport in the dwelling of my mind, the king of sages, **Mallishêṇa**, whose lotus-feet attracted a crowd of good men, (*as*) a bevy of bees, (*and who was*) the abode of the splendour of the power of great penance, which resembled a fire for burning the ancient forest of mundane existence, filled with a mass of deep darkness!

(V. 67.) Worthy to be worshipped is that Rôhaṇa mountain of gem-like virtues,[5] the holy preceptor **Mallishêṇa**, whose body was covered with dirt in order to remove the impurity (*of sin*), who was poor in order (*to obtain*) the glory of the kingdom of all the three worlds, (*who practised*) penance which surpassed fire (*in heat*), in order to remove the great pain (*of human life*), (*and*) who purified the earth by (*his*) wonderfully beautiful conduct.

(V. 68.) How should he not (*create*) wonder on account of (*his*) conduct, the holy sage **Mallishêṇa**, in whom unequalled forbearance delights, whom mercy violently embraces, whom impartiality loves, whom freedom from covetousness covets, (*and*) who, though himself a lover of final emancipation, yet (*is*) the foremost of ascetics?[6]

(V. 69.) Obeisance to that holy lord of ascetics, **Maladhârin**, who is worthy to be worshipped on earth, whom the good incessantly praise with eagerness, by whom Cupid's bow was conquered, to whom sages pay homage, from whom ascetics (*obtain*) decisions (*on doubtful points*) in the **Âgamas**, who has mercy on living beings, (*and*) in whom resides the religion (*dharma*)!

(V. 70.) At the *tîrtha* of **Dhavalasarasa**, he, striving at ripeness which was blessed by renunciation, full of joy, with firm mind, (*and*) exercising (*his body*) in the (*five*) methods (of

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[1] This verse illustrates Padmanâbha's surname Vâdikôlâhala, *i.e.* 'the tumult of disputants.'

[2] [The twice six kinds of austerities are the six external (*bâhira-tapas*) and the six internal (*abhyantara-tapas*). Regarding their names and the whole classification of *tapas*, see the *Aupapâtikasûtra*, paragraph 30.—E. L.]

[3] In comparing the twelve kinds of austerities to the sun, the author alludes to one of the names of the latter, *viz.* Dvâdaśâtman.

[4] This sentiment is suggested by the name of Maladhârin, which means 'the bearer of dirt.'

[5] The Rôhaṇa mountain (Adam's Peak) is celebrated for its mines of precious stones.

[6] See page 204 above, note 2.

kâyôtsarga), abandoned (*his*) unstable body,[1] in order to produce, as it were, the complete destruction of (Cupid) who springs from the body.

(Line 209.) NOTE.— When this noble disciple of[2] the holy **Ajitasêna**, the king of *Paṇḍitas*, was about to abandon his body by the rite of *sallêkhanâ*, which is celebrated in the **Âgamas** of the **Jainas**, he quickly composed the following faultless verse (*padya*), in order to illustrate the ripeness of his own mind, (*and*) in order to give delight to the whole Congregation (*Saṁgha*) that had assembled with the desire of witnessing the rite of *samâdhi*, and of performing (*the services*) usual (*on such occasions*) :—

(V. 71.) "Having obtained the triad of jewels,[3] proclaimed in the **Âgamas**, having reached freedom from pain,[4] and having practised forbearance with all beings, we abandon the body at the feet of **Jina** and go to heaven."

(V. 72.) In the **Śâka** (*year*) measured by the sky (0), the arrows (5), the sky (0), and the earth (1), (*i.e.* **1050**), in the (*cyclic*) year **Kilaka**, in the month of Phâlgunaka, on the third day, in the dark (*fortnight*), on a Sunday,[5] under (*the nakshatra*) Svâti, at noon, at **Śvêtasarôvara,**— the holy sage **Mallishêṇa**, the lord of ascetics, went to the city of the gods in consequence of three days' fasting.

(Line 222.) (*The above*) was written by **Mallinâtha**, (*who was*) a lay-disciple[6] of the holy **Maladhâridêva**, (*and who surpassed all*) writers of eulogies,[7] just as Mahêśvara (*burnt*) Cupid. (*It*) was engraved by **Gaṅgâchâri**, the head-ornament of engravers[8] of eulogies.

No. 27.— KOLHAPUR INSCRIPTION OF THE SILAHARA VIJAYADITYA; SAKA-SAMVAT 1065.

BY F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

This inscription is on a stone in front of the Jaina temple near the Śukravâra gate of the city of **Kôlhâpur**, in the Kôlhâpur State, Bombay Presidency. An imperfect account of its contents, with a kind of facsimile of the text, will be found in Major Graham's *Statistical Report*

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[1] [The words (*aṅgam*) *bhâvayan bhâvanâbhiḥ* correspond to the stereotyped expression *appâṇaṁ bhâvaṇâhiṁ bhâvêmâṇê* (*âtmânaṁ bhâvanâbhir bhâvayan*), and the words *vyasṛijad aṅgam* are a paraphrase of *kâyôtsargam akarôt*, 'he practised the *kâyôtsarga*,' in the observance of which five methods (*bhâvanâ*) are distinguished. The following two verses contain the names of the five *bhâvanâs* or *tulanâs*, and the places in which the five subdivisions of the second *bhâvanâ* are practised :—

tavêṇa 1 sattêṇa 2 suttêṇa 3 êgattêṇa 4 balêṇa ya 5 |
tulaṇâ pañchahâ vuttâ Jiṇakappaṁ paḍivajjaô ||
paḍhamâ uvassayammî, bîyâ bâhi, taïyâ chaükkammi |
sunnaharammi chaütthî, aha pañchamiyâ masâṇammi ||

"The *tulanâ* (or *bhâvanâ*) of one who follows the Jina-kalpa, is declared (*to be*) fivefold, *viz.* 1. *tapasâ*, 2. *sattvêna*, 3. *sûtrêṇa*, 4. *êkatvêna*, and 5. *balêna*.

"The first (*sattva-bhâvanâ*) (*is practised*) in a convent or other residence (*upâśraya*), the second, outside (*bahiḥ*), the third, on a *chauk* (*chatushka*), the fourth, in a solitary house (*śûnya-ghara*), and the fifth, on a cemetery (*śmaśâna*)."— E. L.]

[2] Literally, 'he whose mind had become a bee at the divine lotus-feet of.'

[3] The three *ratnas* are *jñâna*, *darśana*, and *châritra* or *dharma*; see Dr. Bhandarkar's *Report on Skt. MSS* 1883-84, p. 100.

[4] निःशल्य appears to be incorrectly used in the sense of निःशल्यत्व.

[5] The words वारेसिते भास्करे appear to stand for असितपक्षे भास्करवारे.

[6] On *guḍḍa*, 'a disciple,' see *Ind. Ant.* Vol. XVIII. p. 36, note 4, and Mr. Rice's *Inscriptions at Śravaṇa Beḷgoḷa*, pp. 35 and 40 of the Introduction.

[7] The word *biruda* appears to be used in the sense of *praśasti*.

[8] *Rûvâri* is probably a *tadbhava* of *rûpakârin*; compare *pûjâri* for *pûjâkârin*.

of the Principality of Kolhapoor, p. 358. I now edit the inscription from an excellent impression, supplied to me by Dr. Fleet.

The inscription contains 31 lines of writing which covers a space of about 2′ 3″ broad by 2′ 1″ high, and is in a perfect state of preservation. Above the writing are some sculptures: in the centre, a seated Jaina figure facing full front, on its proper right a cow with a calf, and on the left a crooked sword or dagger; and above these, on the right the moon, and on the left the sun.— The average size of the letters is about ½″.— The characters are Old-Kanarese — The language, up to the middle of l. 28, is Sanskṛit; the remaining lines consist of a verse in Old-Kanarese. The Sanskṛit portion is in prose, excepting that lines 1-3 contain two verses in the Anushṭubh metre. In respect of orthography, I need only state that the rules of *saṁdhi* have been frequently disregarded, and that the sign of the *upadhmânîya* (which does not differ from the sign for *ṛ*) has been employed in *arhataḥ=Purudêvasya*, at the commencement of l. 3. As regards the language of the Sanskrit part, l. 18 contains the word *haḍapavaḷa* (denoting perhaps a dependent) which is not Sanskṛit, and a few other terms which are not Sanskrit occur in the list of *birudas* in lines 10-12.

The inscription records a grant of land by the *Mahâmaṇḍalêśvara* Vijayâdityadêva of the Śilâhâra family.[1] Opening with two verses[2] which glorify the Jaina faith, it gives in lines 3-15 the following genealogy and description of the donor :— In the Śilâhâra Kshatriya lineage was a prince Jatiga, who had four sons, Goṅkala, Gûvala, Kîrtirâja, and Chandrâditya. Of these, the prince Goṅkala had a son named Mârasiṁha. His sons were Gûvala, Gaṅgadêva, Ballâḷadêva, Bhôjadêva, and Gaṇḍarâdityadêva. And Gaṇḍarâdityadêva's son was the *Mahâmaṇḍalêśvara*, who had attained the five *mahâśabdas*, the illustrious Vijayâdityadêva, distinguished by such titles as 'the supreme lord of the excellent city of Tagara, the illustrious Śilâhâra prince, surpassing by his innate charms the lord of the gods, begotten in the lineage of Jîmûtavâhana, famous for his heroism, having a golden Garuḍa in his ensign, a god of love to maidens, the breaker of the pride of hostile rulers of districts, *maruvaṅka-sarpa*,[3] *ayyana-siṅga*, prominent in all excellent qualities, terrific to hostile rulers of districts, to those whom he hates what the lion is to elephants, *iḍuvarâditya*, a Vikramâditya of the Kali age, in beauty of form Nârâyaṇa, by his policy surpassing Chârâyaṇa,[4] a conqueror of mountain fortresses, a vituperator of his adversaries, *śanivâra-siddhi*,[5] whose mind is given solely to what is right, who has obtained the favour of a boon from the goddess Mahâlakshmî, and who by nature owns the fragrancy of musk.'

According to lines 15-26, this Vijayâdityadêva, ruling in comfort at his residence of Vaḷavâḍa,— on the occasion of a lunar eclipse on Monday, the full-moon *tithi* of the month Mâgha of the Dundubhi year, when 1065 Śaka years had elapsed,— granted a field, which by the measure of the Kûṇḍi[6] country measured one quarter of a *nivartana*, and a dwelling-house measuring 12 *hastas*, both belonging to the village of Hâvina-Hêṛilage in the

[1] See Dr. Fleet's *Dynasties of the Kanarese Districts*, p. 98 ff.; Dr. Bhandarkar's *Early History of the Dekkan*, p. 92 ff.; and Dr. Bhagvanlal Indraji in *Jour. Bo. As. Soc.* Vol. XIII. p. 15.

[2] The first of these verses occurs frequently at the commencement of Jaina inscriptions; the second speaks of the Jaina doctrine as the doctrine of the Arhat Purudêva, a name which I have not met with elsewhere.

[3] According to Dr. Fleet, either 'as venomous as a snake in its place of shelter,' or 'as venomous as a snake to any one who intrudes on its place of shelter;' see *Archæological Survey of Western India*, *Cave-Temple Inscriptions*, p. 103, note.

[4] I do not know of any Chârâyaṇa who was famous for his politic conduct. The name has been used here simply because it rhymes best with Nârâyaṇa. An inscription in which the same arrangement of the *birudas* has been carried to excess, will be found in Mr. Rice's *Inscriptions at Śravaṇa-Beḷgoḷa*, pp. 36-37 (No. 53).

[5] This has been translated by 'he whose desires (or wishes) are accomplished on Saturdays;' see *Ind. Ant.* Vol. II. p. 303; *Jour. Bo. As. Soc.* Vol. XIII. p. 6; Mr. Rice, *loc. cit.* p. 91. A deity called Śanivârasiddhidêva is mentioned several times in a fragmentary inscription at Kôlhâpur of Śaka-Saṁvat 1161.

[6] See *Ind. Ant.* Vol. XIV. p. 16, l. 4; Vol. XVI. p. 20; Vol. XIX. p. 244.

district of **Âjiragekholla,** for the eightfold worship[1] of Pârśvanâthadêva at a shrine which had been established at the said village by a certain Vâsudêva, a dependent (? *haḍapavaḷa*) of the *Sâmanta* Kâmadêva and disciple of Mâghanandisiddhântadêva, the head of the Pustaka *gachchha* of the Dêśîya *gaṇa* of the Mûḷa *saṁgha* and priest of the Jaina temple of the holy Rûpanârâyaṇa at **Kshullakapura,** and for the purposes of keeping the shrine in proper repair and of providing food for the ascetics of the shrine,— having washed the feet of Mâṇikyanandipaṇḍita (apparently the superintendent of the shrine) who was another disciple of Mâghanandisiddhântadêva, and exempting the grant from all taxes and molestations. Lines 27-28 contain the usual appeal to future rulers to respect this donation as if it were one of their own. And the inscription ends with the verse[2] (in Old-Kanarese) :—

'The lord Jina, himself the abode of the sentiment of quietism, (*is*) his god; the austere Mâghanandin, the *saiddhântika*, the *yôgin*, himself the abode of the virtue of unweariedness, (*is* or *was*) his preceptor; the lord Kâmadêva, the *Sâmanta*, (*is*) his ruler (*or* master) ;— this (*is*) the excellence,— this (*is*) the religious merit,— this (*is*) the advancement of Vâsudêva !'

As regards **the date** of this grant, the year Dundubhi is Śaka-Saṁvat 1065 as a *current* (not, as stated erroneously in the text, as an expired) year; and for Śaka-Saṁvat 1065 current the given day corresponds to **Monday, the 1st February, A.D. 1143,** when there was a total **lunar eclipse** 17 h. 23 m. after mean sunrise, which of course was **visible in India.**

Of **the localities** mentioned, **Vaḷavâḍa,** the place of residence of Vijayâdityadêva, had been suggested by Sir W. Elliot to be probably the modern Wâḷwa, about sixteen miles to the south of Kôlhâpur ; but Dr. Fleet now suggests that it may be in reality the village of Wâḷwa (Vâḷavêṁ) on the Kṛishṇâ, about twenty-four miles north by east from Kôlhâpur, which gave the name to the Wâḷwa tâlukâ of the Sâtârâ district. The village of **Hâvina-Hêṛilage** and the place **Âjirage, which gave** the name to the district in which the village was situated, I am unable to identify.[3] **Lastly, Kshullakapura** clearly is another name of the town of Kôlhâpur (or Kollâpura) itself, where, as we know from an inscription at Têrdâḷ and from another inscription at Śravaṇa-Belgoḷa, there was a temple of the holy Rûpanârâyaṇa, the priest of which was the same Mâghanandisiddhântadêva who is mentioned in this inscription as well as in the next.[4]

TEXT.[5]

1 [6] Śrîmat=parama-gaṁbhîra-syâdvâd-âmôgha-lâṁchhanaṁ [|*] jîyâ[t=*] trailôkya-nâthasya śâsanaṁ Jina-śâsanaṁ || ◎ || ◎

2 Svasti śrîr=jjayaś=ch=âbhyudayaś=cha || [6] Jayaty=amaḷa-nânârttha-pratipatti-pradarśakaṁ [|*] arhata-

3 ḥ=Purudêvasya śâsanaṁ môha-śâsanaṁ || Svasti [|*] Śrî-Śilâhâra-mahâkshatriy-ânvayê vitra-

4 st-âśêsha-ripu-pratatir=Jjatigô nâma narêṁdrô=bhût | tasya sûnavô Goṁkalô Gûvalaḥ

5 Kîrttirâjaś=Chandrâdityaś=ch=êti chatvâraḥ | tatra Goṁkala-bhûtaḷapatêr=Mmârasiṁhô nâma nandanaḥ | tasya tanujâḥ[7] Gûvalô

6 Gaṁgadêvaḥ Ballâḷadêvaḥ Bhôjadêvaḥ Gaṇḍarâdityadê[va]ś=ch=êti paṁcha | têshu dhârmmika-Dharmmajasya vairi-kâ-

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[1] See *Ind. Ant.* Vol. XIV. p. 24, note 27. [2] I owe the translation of this verse to Dr. Fleet.

[3] Major Graham has suggested that the village may probably be the 'Heirleh' of the maps, about eight miles north-east of the city of Kôlhâpur. I myself have felt inclined to identify Âjirage with Ajurikâ (the modern Ajare), where Sômadêva wrote his *Śabdârṇavachandrikâ* ; see *Ind. Ant.* Vol. X. pp. 75-76.

[4] See *Ind. Ant.* Vol. XIV. p. 18, l. 48 ; and Mr. Rice's *Inscriptions at Śravaṇa-*Belgoḷa, pp. 9-10 (No. 40), where we find the *Sâmanta* Kâmadêva of the present inscription mentioned as a lay-disciple of Mâghanandin.

[5] From an impression, supplied to me by Dr. Fleet. [6] Metre : Ślôka (Anushṭubh).

[7] Here and in other places below, the rules of *saṁdhi* have not been observed.

7 ntâ-vaidhavya-dîkshâ-gurôḥ sakaḷa-darśana-chakshushaḥ śrîmad-**Gaṇḍarâdityadêvasya** priya-tanayaḥ |[1]

8 svasti samadhigatapaṁchamahâśabda-mahâmaṇḍaḷêśvaraḥ | **Tagara-puravar**-âdhîśvaraḥ | śrî-Śiḷâ-

9 **hâra**-narêndraḥ nija-viḷâsa-vijita-dêvêndraḥ Jîmûtavâhan-ânvaya-prasûtaḥ. | **śauryya**-vikhyâtaḥ |

10 suvarṇṇa-garuḍa-dhvajaḥ yuvatîjana-Makaradhvajaḥ nirddaḷita-ripu-maṇḍali**ka**-darppaḥ | maṟuvaṁka-sarppaḥ |

11 ayyana-siṁgaḥ | sakaḷa-guṇa-tuṁgaḥ | ripu-maṇḍaḷî(ḷi)ka-bhairavaḥ | vidvish**ṭa**-gaja-kaṇṭhîravaḥ |

12 iḍuvarâdityaḥ | kaliyuga-Vikramâdityaḥ | rûpa-Nârâyaṇaḥ | nîti-vijita-**Châ**-

13 râyaṇaḥ | giri-durgga-laṁghanaḥ | vihita-virôdhi-vaṁghanaḥ | śanivâ**ra**-siddhiḥ | dharmm-aika-buddhiḥ | Mahâ-

14 lakshmîdêvî-labdha-varaprasâdaḥ | sahaja-kastûrik-âmôdaḥ | êvamâdi-nâmâva**ḷî**-

15 virâjamâna-śrîmad-**Vijayâdityadêvaḥ** | **Vaḷavâḍa**-sthira-śibirê sukha-saṁka**thâ**-vinôdêna râjyaṁ ku-

16 rvvâṇaḥ | **Śaka-varshêshu paṁchashashṭy-uttara-sahasra-pramitêshv=atîtêshu pravarttamâna-Duṁ-**

17 **dubhi-saṁvatsara-Mâgha-mâsa-paurṇṇamâsyâṁ Sôma-vârê** | **sômagrahaṇa-parvva-nimi-**

18 **ttam=Âjiragekholl-**ânugata-**Hâvina-Hêṟilage-**grâmê | sâmanta-Kâmadêvasya **haḍapa-**

19 vaḷêna śrî-Mûlasaṁgha-Dêśîyagaṇa-Pustakagachchh-âdhipatêḥ **Kshullakapura-**śrî-Rûpanârâyaṇa-ji-

20 nâlay-âchâryyasya śrîman-Mâghanandisiddhântadêvasya priya-chchhâ[t*]trêṇa | **sakaḷa**-guṇaratna-pâtrêṇa |

21 Jina-padapadma-bhṛiṁgêṇa | viprakula-samuttuṁga-raṁgêṇa | svîkṛi**ta**-sadbhâvêna | Vâsudêvêna |

22 kâritâyâḥ vasatêḥ śrî-Pârśvanâthadêvasy=âshṭavidh-ârchchan-ârtthaṁ | **tach**-chaityâlaya-khaṇḍa-

23 sphuṭita-jîrṇṇ-ôddhâr-ârtthaṁ | tatratya-yatînâṁm=âhâra-dân-ârtthaṁ[2] cha | tatr=aiva grâmê

24 **Kûṇḍi**-daṇḍêna nivarttana-chaturttha-bhâga-pramitaṁ kshêtraṁ | dvâdaśa-has**ta**-sammitaṁ gṛiha-nivêśanaṁ

25 cha | tan=Mâghanandisiddhântadêva-śishyâṇâṁ Mâṇikyanandipaṇḍitadêvânâṁ | pâdau prakshâlya dhârâ-pû-

26 rvvakaṁ sarvva-namasyaṁ sarvva-bâdhâ-parihâram=â-chandr-ârkka-târaṁ sa-śâsana**ṁ** dattavân ||

27 Tad=âgâmibhi-|r=asmad-vaṁśyai-|r=anyaiś=cha | râjabhi-|r=âtma-sukha-puṇya-yaśa**s**-santati-vṛiddhim=abhilipsubhiḥ |[3] sva-

28 datti-nirvviśêshaṁ pratipâdanîyam=iti || Sânta-rasakke[4] tâne neley=**âda**

29 Jina-prabhu tanna [5]daiva-|m=aśrânta-guṇakke tâne neley=âda tapôni**dhi** Mâghanandi-saiddhântika-

30 yôgi tanna guru |[6] tann=adhipaṁ vibhu Kâmadêva-sâmaṁtan=id=uttamatvam=**idu**

31 puṇyam=id=unnati Vâsudêvana ||

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[1] This sign of punctuation and all the others which occur in lines 8-25 are superfluous, because the words from *têshu* in l. 6 up to *dattavân* in l. 26 form a single sentence. The word *svasti* at the commencement of l. 8 is put in parenthetically to mark, as it were, the proper beginning of the grant.

[2] Read *-yatînâm=âhâra-*.

[3] All the signs of punctuation in this line are superfluous.

[4] Metre: Utpalamâlikâ.

[5] Read *daivam=*.

[6] This sign of punctuation is superfluous.

No. 28.— BAMANI INSCRIPTION OF THE SILAHARA VIJAYADITYA; SAKA SAMVAT 1073.

By F. Kielhorn, Ph.D., C.I.E.; Göttingen.

This inscription is on a stone which stands by the door of a Jaina temple at the village of **Bâmaṇi,** five miles south-west of Kâgal, the chief town of the Kâgal State in the Kôlhâpur Territory. An account of its contents and a kind of transcript of the text are given in Major Graham's *Statistical Report of the Principality of Kolhapoor*, p. 381. I edit it now from a good impression, supplied to me by Dr. Fleet.

The inscription contains 44 lines of writing which covers a space of about 2′ 10½″ high by 1′ 4″ broad. At the end of each of the lines 1-3 and 13 one *akshara*, which in each case can be easily supplied, is effaced, and one or two *aksharas*, which cannot be restored, are broken away at the end of each of the lines 14 and 15; otherwise the writing is well preserved. At the top of the stone are some sculptures: immediately above the writing, in the centre, a seated Jaina figure, facing full front, cross-legged, with the hands joined in the lap, and surmounted by a serpent coiled up behind and displaying seven hoods; to the proper left of this figure, a crooked sword or dagger and a cow with a calf; and above these, again, on the right the sun, and on the left the moon.—The average size of the letters is about ⅜″.— The characters are Old-Kanarese.— The language is Sanskṛit, excepting part of line 43 and line 44 which are in Old-Kanarese. The main part of the text is in prose, but nine verses occur in lines 1-2, 26-31, and 34-43. As regards orthography, the sign of the *upadhmânîya* (which is like the sign for *ṛ*) has been employed before the word *Purudêvasya* in l. 1, and before *patyâ* in l. 16 and *pitrâ* in l. 17; and instead of the conjunct *ddh* we find *dhdh* in the words *sidhdhi* in l. 10 and *udhdhâra* in l. 19.

This inscription records another grant of land by the *Mahâmaṇḍalêśvara* **Vijayâdityadêva** of the **Śilâhâra** family. Opening with a verse glorifying the Jaina faith, which is already known to us from lines 2-3 of the preceding inscription, it gives in lines 2-10 the genealogy and description of the donor as they are given by that other inscription, only omitting the names of six of his more distant relatives (Kîrtirâja, Chandrâditya, Gûvala II., Gaṅgadêva, Ballâḷadêva and Bhôjadêva) and nine of his less important *birudas*.[1] Lines 11-34 then record that **Vijayâdityadêva**, ruling at his residence of **Vaḷavâḍa**, at the request of his maternal uncle, the *Sâmanta* Lakshmaṇa, and for the spiritual benefit of his family,[2] — **on the occasion of a lunar eclipse on Friday, the full-moon tithi of the month Bhâdrapada of the Pramôda year, when 1073 Saka years had elapsed,**— granted a field which by the measure of the **Kûṇḍi** country measured one quarter of a *nivartana*, a flower-garden measuring 30 *stambhas*, and a dwelling-house measuring 12 *hastas*, all belonging to the village of **Maḍa[l]ûra** in the district of . . **navu[ka]gegoḷḷa,** for the eightfold worship of Pârśvanâthadêva at a shrine which had been established at the village by Chôdhore-Kâmagâvuṇḍa[3] (the son of Saṇagamayya and Chaṁ[dha]- . . vvâ, husband of Punnakabbâ, and father of Jentagâvuṇḍa and Hemmagâvuṇḍa), and for the purposes of keeping the shrine in proper repair and of providing food for the ascetics of the shrine,— having washed the feet of Arhanandisiddhântadêva (probably the superintendent of the shrine), a disciple of Mâghanandisiddhântadêva who, in addition to what is stated of him in the preceding inscription, is described here as a pupil of Kulachandramuni and as 'a sun of the

[1] The *biruda* which in the preceding inscription is spelt *maṛuvaṁka-sarppaḥ*, is here in l. 7 spelt *maṛuvakka-sarppaḥ*.

[2] Literally (in l. 24) 'in order that it might be a gift of his family.'

[3] The first part of this name is not clear to me. In l. 16 of a fragmentary inscription at Kôlhâpur of Śaka-Saṁvat 1161 I find the name *Chaudhurî-Kâmagâuṇḍa*. [*Gâvuṇḍa* is the same as the Kanarese *gauḍa*, 'the headman of a village.'— E. H.]

Kundakunda lineage';[1] and exempting the grant from all taxes and molestations. **Lines** 34-41 contain five imprecatory verses; these are followed in lines 42-43 by another well known verse in praise of the Jaina doctrine; and lines 43-44 add, in Old-Kanarese, that this inscription was engraved by Gôvyôja, the son of the goldsmith Bammyôja,[2] and lay-disciple[3] of Abhinandadêva.

As regards the date of this grant, the year Pramôda is Śaka-Saṁvat 1073, here too as a *current* (not, as stated erroneously in the text, as an expired) year; and for Śaka-Saṁvat 1073 current the given day corresponds to **Friday, the 8th September, A.D. 1150,** when there was a total lunar eclipse 20 h. 6 m. after mean sunrise, which of course was visible in India.

Of the localities mentioned, in addition to those which have already been spoken of in the preceding inscription, I am unable to identify the village of **Maḍa[l]ûra**; and I can only hesitatingly suggest that the concluding part of the mutilated name of the district, . . **ṇavu[ka]gegoḷḷa,** may perhaps survive in the name of the town of Kâgal, in the neighbourhood of which the inscription is still preserved.

TEXT.[4]

1 Svasti || [5]Jayaty=amaḷa-nânârttha-pratipatti-pradarśakaṁ | arhataḥ=**Pur[u]dê[va]**-[6]
2 sya śâsanaṁ môha-śâsanaṁ || Śrî-**Śiḷâhâra**-vaṁśê **Jatigô** nâma [kshi]-
3 tîśas=saṁjâtas=tat-putrau **Goṁkala-Gûvalau** | tatra **Goṁkalasya** sû[nu]-
4 r=**Mmârasiṁhadêvas**=tad-apatyaṁ **Gaṇḍarâdityadêvas**=tasya nandanaḥ |[7] samadhiga-
5 tapaṁchamahâśabda-mahâmaṇḍa[lê]śvaraḥ | **Tagara**-pura-
6 var-âdhîśvaraḥ | śrî-**Śiḷâhâra**-vaṁśa-sa(na)rêndraḥ | **Jîmûtavâhan**-â-
7 nvaya-prasûtaḥ | suvarṇṇa-garuḍa-dhvajaḥ | maṟuvakka-sarppaḥ | ayyana-siṁ-
8 gaḥ | ripu-maṇḍalika-bhairavaḥ | vidvishṭa-[ga]ja-kaṇṭhîravaḥ | iḍuvarâdityaḥ |
9 kaliyuga-Vikramâdityaḥ | rûpa-Nârâyaṇaḥ | giri-durgga-laṁghanaḥ | śa-
10 nivâra-sidhdhi(ddhi)ḥ | śrî-Mahâlakshmî-labdha-varaprasâda ityâdi-nâmâvaḷi-virâjamânaḥ |
11 śrîmad-**Vijayâdityadêvaḥ** | **Vaḷavâḍa**-sthira-śibirê sukha-saṁkathâ-vi-
12 nôdêna vijaya-râjyaṁ kurvvan | **Śaka-varshêshu trisaptaty-uttara-saha-**
13 **sra-pramitêshv=atîtêshu**[8] **aṁkatô=pi 1073 pravarttamâna-Pramôda-saṁva[tsa]**-[9]
14 **ra-Bhâdrapada-paurṇṇamâsî-Śukravârê sômagrahaṇa-parvva-nimitta[ṁ]** . .[10]
15 ṇavu[ka]gegoḷḷ-ânugata-**Maḍa[l]ûra**-grâmê Saṇagamayya-Chaṁ[dha] . .[11]
16 vvayôḥ putrêṇa | Punnakabbâyâḥ=patyâ Jentagâvuṇḍa-Hemma-
17 gâvuṇḍayôḥ=pitrâ Chôdhore-Kâmagâvuṇḍêna kâritâyâḥ |
18 śrî-Pârśvanâtha-vasatêr=ddêvânâm=ashṭavi[dh]-ârchchana-nimittaṁ[12] | vasatêḥ kha-
19 ṇḍa-sphuṭita-jîrṇṇ-ôdhdhâ(ddhâ)r-ârtthaṁ | tatrasthita-yatînâm=âhâ-
20 ra-dân-ârtthaṁ cha tasminn=êva grâmê **Kûṁḍidêśa-daṇḍêna** niva-
21 rttana-chaturttha-bhâga-pramita-kshêtraṁ | tên=aiva daṇḍêna triṁ-

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[1] See Mr. Rice's *Inscriptions at Śravaṇa-Belgoḷa*, p. 9.

[2] [The second portion of these two names is the Kanarese *ôja*, 'a stone-cutter' (Sanderson). The two first components appear to be *Gôpî* and *Brâhmî*.— E. H.]

[3] On *guḍḍa* see *Ind. Ant.* Vol. XII. p. 99 ff. and page 207 above, note 6.

[4] From an impression, supplied to me by Dr. Fleet.

[5] Metre: Ślôka (Anushṭubh).

[6] The *aksharas* in brackets at the end of lines 1-3 are almost entirely effaced.

[7] This sign of punctuation and all the others in lines 5-25 are superfluous.

[8] Here and in other places which it is unnecessary to point out separately, the rules of *saṁdhi* have not been observed.

[9] This *akshara* is effaced.

[10] Here two *aksharas* are broken away.

[11] Here one or two *aksharas* are broken away.

[12] Originally °*chohaṇa*-, was engraved.

22 śat-stambha-pramâṇa-pushpavâṭîṁ | dvâdaśa-hasta-pramâṇa-
23 gṛiha-nivêśanaṁ cha sa râjâ nija-mâtuḷa-Lakshmaṇa-sâmanta-vijñâ-
24 panêna tasy=aiva gotra-dân-ârtthaṁ śrî-Mûlasaṁgha-Dêśîyaga-
25 ṇa-Pustakagachchha-**Kshullakapura**-śrî-Rûpanârâyaṇa-chaityâla-
26 yasy=âchâryyaḥ || [1]Śrî-Mâghanandisiddhântadêvô viśva-mahî-
27 stutaḥ | Kuḷachaṁdramunêḥ śishyaḥ Kundakund-ânvay-âṁ-
28 śumân || Api cha || [2]Rôdô-maṇḍalam=aṅga kiṁ sva-vapushâ[3]
29 vyâpnôti Śakra-dvipaḥ kiṁ kshîr-âṁbudhir=âvṛiṇôti bhuvanaṁ Gaṁg-âṁbu
30 kiṁ vêshṭatê | styânô=yaṁ priya-susthiraḥ samaruchat=kiṁ sâṁdra-chaṁdr-âta-
31 pô yat-kîrtty=êttham=abhûd=vitarkkaṇam=asau śrî-Mâghanandî jayêt || Ta-
32 n-munîṁdrasy=âṁtêvâsinâm=Arhanandisiddhântadêvânâṁ pâdau
33 prakshâlya dhârâ-pûrvvakaṁ sarvva-namasyaṁ sarvva-bâdhâ-parihâram=â-chaṁ-
34 dr-ârkka-târaṁ sa-śâ[sa*]naṁ dattavân || ◎ || Sva-dattâṁ[4] para-dattâṁ vâ yô harêta vasu-
35 ndharâṁ | shashṭiṁ varsha-sahasrâṇi vishṭhâyâṁ jâyatê krimiḥ || Na vishaṁ visham=i-
36 ty=âhur=ddêvasvaṁ visham=uchyatê | visham=êkâkinaṁ hanti dêvasvaṁ pu-
37 tra-pautrakaṁ || Api cha || Sa-vatsâṁ kapiḷâṁ śastryâ hatv=âsyâ
38 mâṁsa-śôṇitê | Gaṁgâyâṁ sô=tti yô gṛihṇâty=amûṁ dharmm-ôrvvarâṁ
39 naraḥ || [5]Tat-pâtaka-phalên=âsau yâvach=chandra-divâkaraṁ | tâvad=ghôrataraṁ duḥkha-
40 m=aśnutê narak-âvanau || Anyách=cha || ◎ || Mâtus=sârddra-kapâḷêna sô=tti mâ-
41 taṁga-vêśmasu [|*] śva-mâṁsaṁ bhikshayâ labdhaṁ gayê(?)[6] yô dharmmabhû-haraḥ || ◎ ||
42 [7]Bhadram=astu Jina-śâsanâya ||[8] saṁpadyatâṁ pratividhâna-hêtavê | anya-
43 vâdi-madahasti-mastaka-sphâṭanâya ghaṭanê paṭîyasê || ◎ || Akkasâle Baṁ-
44 mmyôjana putra |[8] Abhinaṁdadêvara guḍḍa Gôvyôjana khaḍaraṇe || ◎ ◎ ◎

No. 29.— KOLHAPUR INSCRIPTION OF THE SILAHARA BHOJA II.; SAKA-SAMVAT 1112-1115.

By F. Kielhorn, Ph.D., C.I.E.; Göttingen.

The stone which contains this inscription, was found built into the wall of the house of Aṇṇâchârya Paṇḍit, in the enclosure of the temple of Ambâbâî, and is now deposited in the town-hall, of the city of **Kôlhâpur**. An account of the contents of the inscription and a kind of facsimile of the text are given in Major Graham's *Statistical Report of the Principality of Kolhapoor*, p. 398. I now edit it from a good impression, supplied to me by Dr. Fleet.

The inscription contains 23 lines of writing which covers a space of about 2′ 3½″ broad by 2′ 2½″ high. Down to line 14 the writing is on the whole well preserved, but the lower lines

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[1] Metre : Ślôka (Anushṭubh). [2] Metre : Śârdûlavikrîḍita.

[3] Originally -*vapnushâ* was engraved.

[4] Metre : Ślôka (Anushṭubh); and of the next four verses.

[5] The *akshara ta* of *pâtaka* was originally omitted, and is engraved above the line.

[6] The second *akshara* (*yê*) is slightly damaged, but I have no doubt that the actual reading of the original is *gayê*. I am unable to explain this word.

[7] Metre : Rathôddhatâ. [8] These two signs of punctuation are superfluous.

have suffered considerably, from exposure to the weather or other causes, so that in several places it is impossible to make out the exact wording of the text.[1] At the top of the stone are some sculptures : immediately above the writing, on the proper right a cow with a calf, and on the left a crooked sword or dagger ; and above these, again, on the right the moon, and on the left the sun.— The average size of the letters is about ⅞".— The characters are Nâgarî.— The language is Sanskrit; and the whole inscription is in prose. Both the style and the language are very simple; but this record contains several words which apparently are not Sanskrit, and the exact meaning of which I do not understand. In respect of orthography, it need only be stated that the rules of *saṁdhi* are frequently disregarded.

The inscription divides itself into three parts. The first part, from line 1 to the beginning of line 13, records that the *Mahâmaṇḍalêśvara* Vîra-Bhôjadêva, ruling at his residence of the fort of Pranâlaka,— on the occasion of the sun's entrance upon his northern course, on Tuesday, the twelfth lunar day of the dark half of Pushya (or Pausha) of the Sâdhâraṇa year, when 1112 years had elapsed since the time of the Śaka king,— granted a *śâlikhalla*[2] field, which by the Eḍenâḍa measure measured 550 *vapyakas*,[3] and in connection with it a dwelling-house measuring 12 *hastâs*, and connected with this again a *khaḍavalaka*,[4] all belonging to, and the field lying on the eastern side of, the village of Kopparavâḍa in Eḍenâḍa, to the four Brâhmaṇas Âdityabhaṭṭa, Lakshmîdharabhaṭṭa, Prabhâkaraghaisâsa of Karahâṭa,[5] and Vâsiyaṇaghaisâsa, who were settled at a *maṭha* (*i.e.* a temple or other religious establishment) founded by the *Nâyaka* Lôkaṇa,— for performing the fivefold worship of the god Umâmahêśvara, a form of Amritêśvara (Śiva), and for the purposes of feeding the Brâhmaṇas dwelling at the *maṭha*, of offering eatables three times a day to the goddess Mahâlakshmî, and of keeping the *maṭha* in proper repair. And the inscription adds that the land so granted lay to the east of a *karada*[6] field which was to the east of the road from Tîravâḍabîḍa to the fort of Pannâle, to the north of the edge of an empty tank marked by a field-deity, to the west of a *karañja*[7] field (or wood), and to the south of two other fields belonging to Dêsilêya and Cheṇḍikêya (?).

On the *Mahâmaṇḍalêśvara* Vîra-Bhôjadêva, otherwise known to us as Bhôja II. of the Śilâhâra family, it will suffice to refer the reader to Dr. Fleet's *Dynasties of the Kanarese Districts*, p. 105, and Dr. Bhandarkar's *Early History of the Dekkan*, p. 95. The date of this grant of his corresponds, for Śaka-Saṁvat 1112 expired which was the Jovian year Sâdhâraṇa, to Tuesday, the 25th December, A.D. 1190, when the uttarâyaṇa-saṁkrânti took place 14 h. 2 m. after mean sunrise, during the 12th *tithi* of the dark half of Pausha which ended 19 h. 7 m. after mean sunrise of the same day.— Of the localities mentioned, Pranâlaka-durga or Pannâle-durga, the residence of Vîra-Bhôjadêva, is the well-known fort of Pannâla (or Panhâla), about 11 miles north-west of Kôlhâpur. The village of Kopparavâḍa I am unable to identify with confidence. The district of Eḍenâḍa, to which that village belonged, is mentioned also in a copper-plate grant of the Śilâhâra Gaṇḍarâdityadêva[8] of Śaka-Saṁvat 1032, and in an unpublished stone inscription of Śaka-Saṁvat 1161; and the former of these inscriptions states

[1] From the rough facsimile in Major Graham's *Report* it would appear that, when the inscription was first brought to public notice, it was in a better state of preservation than it is now.

[2] *Śâli* is 'rice,' and *khalla* denotes, in addition to other things, 'a canal, cut, trench, deep hole,' *etc.*; but the meaning of the whole term I do not know.

[3] This measure I have not found elsewhere. [Perhaps the word is connected with *vâpa*, on which see *Ep. Ind.* Vol. I. p. 161, note 19.—E. H.]

[4] This word occurs several times (in the phrase *griham=êkaṁ khaḍavalakaṁ cha*) in an inscription of Śaka-Saṁvat 1161.

[5] Dr. Bhandarkar, *Early History of the Dekkan*, p. 95, joins the word *Karahâṭaka* of the text with the two names preceding it. On the names ending in *ghaisâsa* see *ibid.* and *Ind. Ant.* Vol. XIV. p. 74.

[6] The only meaning of this word known to me is 'tax-paying.'

[7] This is the name of a plant or tree.

[8] See *Jour. Bo. As. Soc.* Vol. XIII. p. 3.

that Tîravâḍa in Eḍenâḍa, which most probably is the **Tîravâḍabîḍa** of this inscription,[1] was the residence of Gaṇḍarâdityadêva.

The second part of our inscription (lines 13-19) records that,— **on Friday, the first of the bright half of Âśvija (or Âśvina) of the Paridhâvin year, when 1114 years had elapsed since the time of the Śaka king,**— the *Nâyaka* Kâliyaṇa, a son of the above-mentioned *Nâyaka* Lôkaṇa, gave to the same four Brâhmaṇas some land and other property at the *agrahâra* village of **Pauva**, situated in **Tâḷuragekholla**, for the purpose of feeding the Brâhmaṇas at a *sattra* or alms-house established by [his mother Pômâkauvâ ?]. The property so granted is described as 'one largest (*uttama*) *nivarttana* (and) one smallest (*kanishṭha*) *nivarttana*, making thus half a *vritti* (of land); connected with it, half of a first-rate (*uttama*) house and one middle-sized (*madhyama*) house, and a *khaḍavalaka* connected with them;' and, so far as I can make out from the text, this property had originally belonged to one Lakhumaṇaghaisâsa,[2] who had sold it to the traders of the village, of whom it was afterwards purchased by Kâliyaṇa.

The date of this donation does not work out satisfactorily; for the first of the bright half of Âśvina of Śaka-Saṁvat 1114, which was the year Paridhâvin, corresponds to the 9th September,[3] A.D. 1192, which was a Wednesday, not a Friday. **The localities** I am unable to identify.

Finally, our inscription (in lines 19-23) records that, **on Friday, the fifth lunar day of the bright half of Phâlguna of the Pramâdin year,** the same *Nâyaka* Kâliyaṇa gave to the same four Brâhmaṇas some land, which he had purchased of Mâyiṁkauvâ, the daughter's daughter of Sômêśvarabhaṭṭa, a student of the Sâmavêda, for the purpose of feeding the pupils at a school[4] established for the study of the Vêdas.

The year Pramâdin of **this date** should be Śaka-Saṁvat 1115 expired, and for this year the given date corresponds to **Friday, the 28th February, A.D. 1194,** when the 5th *tithi* of the bright half ended 21 h. 44 m. after mean sunrise.

TEXT.[5]

1 Svasti [|*] Śrîman-mahâmaṇḍalêśvarô **Vîra-Bhôjadêvaḥ**[6] **Praṇâlaka-**durgga-śibirê sukha-saṁkathâ-vinôdê-

2 na râjyaṁ kurvâṇaḥ **Śakanripa-kâlâd=ârabhya varshêshu dvâdaśôttara-śatâdhika-sahasrêshu** nivṛittêshu **varttamâna-Sâ-**

3 **dhâraṇa-saṁvatsar-ântarggata-Pushya-bahula-dvâdaśyâṁ Bhauma-vârê bhânôr=uttarâyaṇa-saṁkramaṇa-parvvaṇi** nija-râjy-â-

4 bhivṛiddhayê sahavâsi-Lôkaṇa-nâyakêna kâritasya maṭhasya[7] Amṛitêśvaramûrty-Umâmahêśvaradêvasya paṁchôpachâ-

5 ra-pûj-ârthaṁ sahavâsi-brâhmaṇa-bhôjan-ârthaṁ śrî-Mahâlakshmi(kshmî)dêvyâs=trikâla-naivêdya-pari[ch]âl-ârthaṁ[8] tan-maṭha-khaṁḍa-sphuṭi-

6 ta-jîrṇṇ-ôddhâr-ârthaṁ [9]**Eḍenâḍ-âṁntarggata-Kopparavâḍa-**grâma-sîm-âbhyaṁntarê[10] pûrvva-digbhâgê **Tîravâḍabîḍât Pannâle-**durgga-gâmi-

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[1] A place 'Bir' or 'Beed' lies 7½ miles south-west of Kôlhâpur; and, in case this were the Tîravâḍabîḍa of our inscription, I would identify Kopparavâḍa with the village 'Kopurda' of the maps, which is about 2 miles north by west of 'Bir.'

[2] The word *khaddiya*[*ṁ* ?], which in line 16 precedes this name, I do not understand.

[3] The first *tithi* of the bright half ended about 11 h. 12 m. after mean sunrise of this day.

[4] The original, in line 21, has the word [*khô* ?]*ḍakâ* which I do not understand.

[5] From an impression, supplied to me by Dr. Fleet.

[6] Originally °*dêvô* was engraved.

[7] Here and in other places below, the rules of *saṁdhi* have not been observed.

[8] It is difficult to say whether the last but one word of this compound should be read *parichâla* or *parivâla*. I take it to be *parichâla*, employed in the sense of *parichâra*, i.e. *pûjâ*; compare the use of the word *pûjâ* in l. 5.

[9] Read -*ântarggata*.

[10] Read -*âbhyantarê*.

7 nô mârggât pûrvvataḥ karada-kshê[tram][1] tat-pûrvvataḥ |[2] kshêtrapâladêvên=ôpalakshitâyâḥ rikta-taṭâka-pâlyâḥ uttarataḥ

8 [3][karam]ja-mâlât=paśchimataḥ |[4] Dêsilêya-Chemḍikêya-vritti-kshêtra-[5][karam]ja-kshetrayôr=ddakshiṇataḥ |[6] êvam chatuḥ-sîm-âbhyantarê E-

9 [7][de]nâda-damḍa-mânêna vapyakânâm pamchâśad-adhikam pamcha-śatam śâlikhalla-kshêtram tat-pratibaddham tad-grâm-âbhyantarê dvâdaśa-

10 [ha]sta-pramâṇam nivêśanam tat-pratibaddham khaḍavalakam cha ||[8] êtat=sarvvam tan-maṭha-nivishṭa-sahavâsy-Âdityabha-

11 ṭṭa-Lakshmîdharabhaṭṭa-Karahâṭaka-Prabhâkaraghaisâsa-Vâsiyaṇaghaisâs-êty=êvam nivishṭa-brâhmaṇa-chatushṭaya-hastê śâ-

12 sana-sahitam dhârâ-pûrvvakam sarvva-namasyam sarvva-bâdhâ-parihâram sarvv-âya-viśuddham râjakîyânâm=anamguliprêkshaṇîya-[9]

13 m=â-chamdr-ârkka-sthiram dattavân || Anyach=cha || Śakanṛipa-kâlâd=ârabhya varshêshu chaturddaśôttara-śatâdhika-sahasrêshu nivṛittê-

14 shu varttamâna-Paridhâvi-samvatsar-âmtarggata-Âśvija-śuddha-pratipadi Śukra-vârê tasy=aiva sahavâsi-Lôkaṇa-nâya-

15 kasya putraḥ Kâliyaṇa-nâyakaḥ [sva?][10] . . [ḥ] . . [kauvâ?] . ḥ sa[trê[11] brâhma]ṇa-bhôjan-ârtham Tâluragekholl-âmntarggata-a-[12]

16 grahâra-Pauvagrâma-sîm-âbhyamntarê[13] pûrva-digbhâgê tad-grâma-[ma]hâjanair=ddâna-krayêna gṛihîta[m?] khaddiya[m?] Lakhumaṇaghai-

17 sâsasya vṛitti-madhyê uttama-nivartta[nam=êkam kanishṭha-ni]varttanam=êka[m êvam=a]rddhâ [vṛi]ttiḥ tat-pratibaddham u[ttama]-gṛihasy=ârddham madhyama-gṛi-

18 ham=êkam tat-pratibaddham khaḍavalakam ê[14] . . . . jana . stâ . [dâ]na-krayêṇa gṛihîtvâ pû[rvvô]kta-nivishṭa-brâhmaṇa-chatu-

19 shṭaya-hastê dhârâ-pûrvvakam sarvva-bâdhâ-pa[rihâram sarvv-âya-vi]śuddham [â-cham]dr-ârkka-sthiram dattavân || Anyach=cha || Pramâdi-samvatsar-ânta-

20 rggata-Phâlguna-śuddha-pamchamyâm Śukra-vârê .[15] . . . . [grâ]ma-sîm-âbhyamntarê[16] pûrvva-digbhâgê chhamdôga-Sômêsvarabhaṭṭasya

21 d[au]hitryâ Mâyimkauvâyâḥ vṛittê[17] . . . . [sa ê]va Kâliyaṇa-nâyakaḥ vêdâdhyayana-[khô?]ḍakâ-

22 chchhâ[t*]tra-bhôjan-ârtham tasyâs=sakâ[śâd=dâna-krayêṇa] gṛihîtvâ pû[rvvôkta-ni]-vishṭa-brâhmaṇa-chatushṭaya-hastê dhârâ-pûrvvakam sarvva-bâ-

23 dhâ-parihâram sarvv-âya-viśuddham=â-chamdr-ârkka-sthiram dattavân || chha ||

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[1] Here a sign of punctuation was originally engraved; but it appears to have been struck out again.

[2] This sign of punctuation is superfluous.

[3] The first *akshara* in these brackets is almost entirely broken away, and of the second it is doubtful whether it should be read *ram* or *rum* or *rê*.

[4] This sign of punctuation is superfluous.

[5] Of the *aksharas* in these brackets, again, only the two consonants *k* and *r* are certain. I believe that originally *kamra* was engraved, and that this has been altered to *karam*.

[6] This sign of punctuation is superfluous.

[7] This *akshara* is quite broken away.

[8] This sign of punctuation is superfluous.

[9] It is just possible that the two *aksharas prêksha* may have been altered to *prakshê* and that the *akshara pa* (giving *prakshêpa*) may have been added between the lines, above the *akshara ṇî*. But *anamguliprêkshaṇîya* also occurs in other inscriptions.

[10] The facsimile in Major Graham's *Report* has: *sva-mâtuḥ Pômâkôvâyâḥ*.

[11] Read *sattrê*.

[12] Read *-ântargat-â-*.

[13] Read *-âbhyantarê*.

[14] The facsimile in Major Graham's *Report* has: *êtat=sarvam tad-grâma-mahâjana-hastât*.

[15] Here the facsimile has: *tasminn=êva agrahâra-Pôva-*.

[16] Read *-âbhyantarê*.

[17] Here the facsimile apparently has *vṛittêr=uttama-bhûmêḥ nivarttanasy=ôttar-ârddham*.

No. 30.— GADAG INSCRIPTION OF THE YADAVA BHILLAMA; SAKA-SAMVAT 1113.

By F. Kielhorn, Ph.D., C.I.E.; Göttingen.

This inscription is on a stone at the temple of Trikûṭêśvara (Śiva) at **Gadag**, the chief town of the Gadag tâlukâ in the Dhârwâr district of the Bombay Presidency. Its existence was indicated, twenty years ago, by Dr. Fleet in the *Indian Antiquary*, Vol. II. p. 298, and I now edit it from an excellent impression, supplied to me by the same scholar.

The inscription contains 21 lines of writing which covers a space of about 1′ 7″ broad by 1′ 11″ high. Excepting that in line 12 three *aksharas* have been intentionally effaced, lines 1-19 are in a fair state of preservation and may be read with confidence throughout; but the greater part of lines 20 and 21 is broken away, and so is the end of the inscription,— probably one or two more lines, of no particular importance. At the top of the stone are, in the centre, a *liṅga* and a priest; to the right, a cow and calf with the sun or moon above them; and to the left, a bull with the moon or sun above it.— The **size of the letters** is between ⅝″ and ¾″.— The **characters** are Nâgarî.— The **language** is Sanskṛit. Speaking generally, lines 1-9 are in verse, and lines 10-20 in prose; and the inscription apparently ended with other (benedictive and imprecatory) verses.— The **orthography** calls for no remarks.

The inscription records a grant of land by the Yâdava king **Bhillamadêva** (of Dêvagiri). Opening with a verse which invokes the protection of 'Kaṁsa's foe' (Vishṇu), it gives in seven verses the following genealogy of the donor:— In Yadu's family there was a king named **Sêvaṇadêva.** His son was the prince **Mallugidêva.** His son, again, was the prince **Amaragaṅga.** After him his younger brother **Karṇadêva** became king. And his son was the king **Bhillamadêva,** an incarnation as it were of Kṛishṇa, who, conquering many countries and acquiring much wealth, rendered the rule of the family of king **Sêvaṇa** (or of the **Sêvaṇa** kings) highly prosperous.— After this, the inscription in another verse (in line 9) states that Bhillamadêva had a minister, named **Jaitasiṁha,** who was endowed with the three constituent elements [1] of regal power, whose prowess was surpassing thought, and who was a very scorpion to rulers of districts.

Lines 10-19 then record that, at the representation of this Jaitasiṁha, His Majesty **Bhillamadêva,** adorned with such titles as 'the refuge of the whole world, the illustrious favourite of the earth, *Mahârâjâdhirâja*, *Paramêśvara*, *Paramabhaṭṭâraka*, the ornament of Yadu's family, born in the holy Vishṇu's lineage,' while his camp of victory was located at **Hêrûrâ,— at a solar eclipse on Sunday, the new-moon tithi of Jyaishṭha of the Virôdhakṛit year, when 1113 years had elapsed of the era of the Śaka king,—** after having washed the feet of the holy chief of ascetics Siddhântichandrabhûshaṇapaṇḍitadêva, also called Satyavâkya, the disciple of Vidyâbharaṇadêva who in turn was a disciple of Sômêśvaradêva, and superintendent (or chief priest) of the shrine of the god Svayaṁbhû-Trikûṭêśvara at **Kratuka,** granted the village of **Hiriya-Handigôla** in the **Beluvola Three-hundred,** free from tolls, taxes and molestation, with every kind of income, with its boundaries as they were known before, not to be pointed at with the finger by the king's officials, and together with the *tribhôga*,[2] making it a *sarva-namasya* grant and dividing it into two parts, one of which, according to line 19, was destined for the god Trikûṭêśvara.— From here the text becomes mutilated or is entirely broken away; and what remains of lines 20 and 21, only shows that the

[1] viz. *prabhutva*, *mantra*, and *utsâha*.

[2] See *Ind. Ant.* Vol. XIX. p. 271; I do not feel sure that the explanation, there given of *tribhôga*, is correct, but am unable to explain the term myself.

inscription ended with an appeal to future rulers to respect this grant, and with one or m the customary benedictive and imprecatory verses.

According to the above, the genealogy, furnished by this record of Bhillama,[1] is this :-

1. Sêvaṇadêva.

2. Mallugidêva, son of 1.

3. Amaragaṅga, son of 2.

4. Karṇadêva, younger brother of 3.

5. Bhillamadêva, son of 4.

Of these princes or kings, **Sêvaṇadêva** clearly is the Sêuṇa or Sêuṇachandra of whc possess two inscriptions of Śaka-Saṁvat 991 ;[2] and **Amaragaṅga** is the Amaragâṅgêya v Hêmâdri's *Vratakhaṇḍa*[3] also is stated to have been born from Mallugi, while in the Hara copper-plates[4] of Siṅghaṇa II. of Śaka-Saṁvat 1160 his name is given before that of Ma his exact relationship to this prince being left undefined. Quite new to us are the na **Karṇadêva** and the statement that he was Bhillama's father. The Paiṭhan copper-plat Râmachandra of Śaka-Saṁvat 1193 only record in a general way that Bhillama came Mallugi; but the Haraḷahaḷḷi plates distinctly assert that Bhillama was born from Mallug this, too, is the conclusion which Professor Bhandarkar has drawn from the account c Yâdava family given by Hêmâdri.— To reconcile these different statements is impossible obliged to choose between them, I would unhesitatingly adopt the account given by the p inscription, because I do not believe that its author could have made a mistake abo name of the father of the sovereign whose grant he was recording.

The name of the minister at whose representation this grant was made, according t text, was **Jaitasiṁha**. He of course is the Jaitrasiṁha who, in line 30 of the Gadag inscri of the Hoysaḷa Vîra-Ballâḷa of Śaka-Saṁvat 1114, is described as the right arm of Bhil and whose defeat by Vîra-Ballâḷa is spoken of in that inscription. With great probabil has been suggested that this Jaitasiṁha or Jaitrasiṁha must be identical with Bhillama and successor, Jaitugi or Jaitrapâla; but it is somewhat strange that our inscription sho silent about the close relationship of both.

The prose part of this inscription has much in common with the corresponding port the inscription of Vîra-Ballâḷa which has just been mentioned. It records a grant ma favour of the same temple, and mentions the same ascetic as the personage whose fe supposed to have been washed by the donor. **The date** of our inscription correspond Śaka-Saṁvat 1113 expired which was the Virôdhakṛit year, to **Sunday, the 23rd June,** 1191, when there was **a solar eclipse** which was **visible in India,** 10 h. 29 m. after mean su and the date of Vîra-Ballâḷa's inscription is Saturday, the 21st November, A.D. 1192. Bet these two dates, therefore, Jaitasiṁha must have been defeated by Vîra-Ballâḷa, and mus country about Gadag have passed from the possession of Bhillama into that of the Ho prince, a circumstance which undoubtedly caused somebody to efface Bhillama's name i 12 of this record.

[1] Compare Dr. Fleet's *Dynasties of the Kanarese Districts*, p. 72, and Dr. Bhandarkar's *Early Histo the Dekkan*, p. 81.

[2] See *Ep. Ind.* Vol. II. p. 224.

[3] See Dr. Bhandarkar, *l.c.* p. 112, v. 35.

[4] See *Jour. Bo. As. Soc.* Vol. XV. p. 386.

[5] See *Ind. Ant.* Vol. XIV. p. 315.

[6] See *ib.* Vol. II. p. 300.

Of the localities mentioned in this inscription, **Kratuka** is Gadag itself, and **Hiriya-Handigôla** probably is the village of 'Hundeegol,' about six miles west by north of Gadag; the place **Hêrûrâ** mentioned in line 12 I am unable to identify.

TEXT.[1]

1 [Ôṁ] | Ôṁ svasti || Avatu[2] sa vaḥ Kaṁsâriḥ kumuda-ruchir=bhâti yat-karê śaṁkhaḥ | kshîrâbdhi-mathana-saṁbhrama-saṁkrântaḥ

2 phêna-puṁja iva || [1 ||*] Asti[3] kshatriya-siṁhasya Yadu-nâmnaḥ kulaṁ bhuvi | lîlâ-krit-âvatârêṇa Hariṇâ

3 yad=alaṁkṛitam || [2 ||*] Tatra **Sêvaṇadêv-âkhyaḥ** prathitaḥ pṛithivî-patiḥ | âsîd=aśêsha-bhûpâla-mauli-lâlita-śâ-

4 sanaḥ || [3 ||*] Tasya **Mallugidêv-âkhyô** babhûva nṛipatiḥ sutaḥ | yasya na pratimallô 'bhûn=nṛipêshu kshiti-maṁḍalê || [4 ||*] Tasy=â-

5 py=**Amaragaṁg-âkhyas**=tanayô 'bhûn=mahîpatiḥ | pratâpa-pâvaka-plushṭa-pratyarthi-nṛipa-kânanaḥ || [5 ||*] Tatas=tad-anujaḥ

6 śrîmân=**Karṇṇadêvô** nṛipô 'bhavat | śaradiṁdu-prabhâ-śubhra-yaśô-dhavalit-âkhilaḥ || [6 ||*] Tasya cha ||

7 Jâtô Vṛiṁdâvana-krîḍâ-kautukî śaṁkha-lâṁchchha(chha)naḥ | râjâ **Bhillamadêv-âkhyaḥ** sutaḥ Kṛi-

8 shṇa iv=âparaḥ || [7 ||*] Âkramya vividhân=dêśân=arjayitvâ dhanaṁ bahu | yêna Sêvaṇa-bhûpâla-

9 kula-râjyaṁ vivarddhitam || [8 ||*] Tasy=âsti **Jaitasiṁh-âkhyaḥ** śakti-traya-samanvitaḥ | atarkya-vikramô maṁ-

10 trî maṁḍalêśvara-vṛiśchikaḥ || [9 ||*] Tasya vijñâpanêna ||[4] têna cha samastabhuvanâśraya-śrîpṛithvîvallabha-mahârâ-

11 jâdhirâja-paramêśvara-paramabhaṭṭâraka-Yadukulatilaka-śrîVishṇuvaṁśôdbhav-êtyâdi-samasta-nâmâ-

12 valî-virâjamânêna śrîmat-pratâpachakravarttin[â] . . .[5] dêvêna **Hêrûrâ**-samâvâsita-vijayaskaṁdhâ-

13 vârêṇa **Śakanṛipakâl-âtîta-saṁvatsara-śatêshu trayôdaś-âdhikêshv=êkâdaśasu varttamâna-Virôdhakṛit-saṁvatsa-**

14 **r-âṁtargata-Jyêshṭh-âmâvâsyâyâm=Âditya-vârê sûrya-grahaṇê** śrîmat-**Kratuka**-Svayaṁbhû-Trikûṭêśvaradêva-sthânâchâ-

15 ryasya Sômêśvaradêva-śishya-Vidyâbharaṇadêva-śishyasya Satyavâky-âpara-nâmadhêyasya śrîmat-parama-

16 tâpasâchârya-Siddhâṁtichaṁdrabhûshaṇapaṁḍitadêvasya pâda-prakshâlanaṁ kṛitvâ **Beluvolatriśat**-âṁtargata-

17 **Hiriya-Haṁdigôla**-nâma-grâmaḥ sa-śulka-kara-bâdhâ-parihâraḥ samast-âdêya-sahitaḥ pûrva-prasiddha-

18 sîmâ-samanvitô râjakîyânâm=anaṁguliprêkshaṇîyas=tribhôga-yuktaḥ sarva-namasyîkṛitya dvêdhâ

19 vibhajya dhârâ-pûrvakaṁ sa-śâsanô dattaḥ || Tatr=aikô bhâgas=tasy=aiva bhagavatas=Trikûṭêśvaradêvasy=â-

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[1] From an impression, supplied to me by Dr. Fleet.

[2] Metre: Âryâ. [3] Metre of verses 2-9: Ślôka (Anushṭubh).

[4] This sign of punctuation is superfluous.

[5] Here about three *aksharas* are intentionally effaced; but these *aksharas* must have been *Bhillama*, and I believe that the traces which remain of them, fully justify this reading.

20 .[1] . . . . dharmas=tad-vaṁśyair=anyaiś=cha bhûmipâlaiḥ pâlanîyaḥ || Uktaṁ cha pâlanê

21 .[2] . . . . [râ*]ja-bhiḥ Sagar-âdibhiḥ | yasya yasya [yadâ] . . . .

No. 31.— PARLA-KIMEDI PLATES OF THE TIME OF VAJRAHASTA.

BY F. KIELHORN, PH.D., C.I.E.; GÖTTINGEN.

These plates were first brought to Dr. Hultzsch's notice by Mr. G. V. Ramamurti of **Parlâ-Kimeḍi**, the chief town of the Parlâ-Kimeḍi Zamîndârî in the Gañjâm district of the Madras Presidency, and were afterwards sent to him for examination by the Collector of Gañjâm. They have now been presented to the **Madras Museum** by Sri Padmanabha Deo, brother of the Zamîndâr of Parlâ-Kimeḍi. I edit the inscription which they contain from excellent impressions, supplied to me by Dr. Hultzsch.

These are **three well preserved copper-plates,** each of which measures 9″ long by from $2\frac{3}{4}''$ to $2\frac{7}{8}''$ broad. About $1\frac{5}{16}''$ from the proper right margin, each plate has a round hole, about $\frac{11}{16}''$ in diameter. The **ring** which passes through these holes had not been cut when the plates were received by Dr. Hultzsch. It is $3\frac{1}{2}''$ in diameter and $\frac{3}{8}''$ thick, and has its ends secured in a slightly oval seal which measures about $1\frac{1}{4}''$ by $1\frac{3}{8}''$ in diameter. This **seal** bears in relief a bull couchant, facing the proper left, with the moon's crescent above it, and placed on a plain pedestal which is supported by a lotus flower. Between this flower and the pedestal is the Nâgarî **legend** *śrî-D[â*]raparaṇô.*— Each of the three plates is inscribed on both sides, but the writing which we now find on the first side of the first plate, and, with the exception of four *aksharas,* all the writing on the second side of the third plate, are apparently later additions, and the inscription proper which these plates contain begins therefore on the second side of the first plate and ends at the top of the second side of the third plate. Of the writing within these limits the average **size of the letters** is about $\frac{1}{4}''$. The **characters,** perhaps the most interesting feature of this inscription, present a curious mixture[3] of the Nâgarî alphabet, as written in Southern India, and of several southern alphabets, properly so called. Speaking generally, of about 730 *aksharas* which the inscription contains, 320 are written in Nâgarî and 410 in southern characters; and the writer has not merely shown his familiarity with several kinds of writing, but has also displayed some skill in the arrangement of the different characters. To show this, it will suffice to draw attention to the manner in which he has written, *e.g.,* the word *paramamâhêśvarô* in l. 7, and the same word in l. 9; *Gaṅgâmalakulatilakô* in l. 8, and *Gaṁgâmalakulatilakaḥ* in l. 9; *sûtradhâra* in l. 3, and the same word in l. 28; *guṇa* and *gaṇa* in lines 10 and 11; *vahubhir* in l. 25, and *bahubhiś* in lines 25-26; *yasya yasya* and *tasya tasya* in l. 26, *etc.* As regards the southern alphabets put under contribution by him, the majority of the characters used is found in the Chêra copper-plates of which a photo-lithograph is published in the *Indian Antiquary,* Vol. V. p. 138; but some of the characters employed also are peculiar to what Dr. Burnell has called the Western Châlukya alphabet of A.D. 608, the Eastern (Kalinga) Châlukya alphabets, and even the Chôḷa-Grantha alphabet. It thus happens that, excepting the letters ṟ (in *Eṟayamarâja* in l. 13), ḷ (in *Chôḷa* in l. 10), ḻ (in *Śêḻuśêḻâgaḍḍî* in l. 18, and *ḻoṁka* in l. 20), and a few others which would not be expected to occur frequently, every letter

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[1] At the commencement of this line, about twelve *aksharas* are almost entirely broken away.
[2] More than half of this line is broken away.
[3] A similar mixture of different alphabets we find in the Chicacole plates of the Gaṅga *Mahârâja* Satyavarman; *Ind. Ant.* Vol. XIV. p. 10.

appears in at least two forms, and that for some we have no less than four (or even more) different forms. To give a few examples, we have two forms for the initial *a*, *e.g.* in *an[ê*]ka*, l. 13, and *asya*, l. 16; for *k*, in *Kaliṅgâ*, l. 2, and *tilakô*, l. 8; for *kh*, in *sukha*, l. 1, and *likhitaṁ*, l. 28; for *g*, in *grâmô*, l. 15, and *grâmasya*, l. 16; for *ch*, in *achala*, l. 2, and *âchâryya*, l. 28; for *ḍ*, in *chûḍâmaṇêr*, l. 3, and *chûḍâmaṇi*, l. 6;— three forms for *dh*, in *dharmasya*, l. 27, *sûtradhârasya*, l. 3, and *adhirâja*, l. 8; for *m*, in *amara*, l. 1, *mahârâja*, l. 8, and *parama*, l. 9; for *v*, in *dêvaḥ*, l. 9, *bhuvana*, l. 3, and *vara*, l. 6; for *s*, in *svasty*, l. 1, *sarva*, l. 1, and *sakala*, l. 10;— four or even more forms for *j*, in *râja*, l. 13, *janita*, l. 5, *râja*, l. 8, *râjô*, l. 11, and *mañjari*, l. 6; for *ṇ*, in *anukâriṇaḥ*, l. 1, *ramaṇîya*, l. 1, *guṇa*, l. 10, *dakshiṇataḥ*, l. 17, and *gaṇa*, l. 11; for *t*, in *vijayavataḥ*, l. 1, *pratishṭhitasya*, l. 2, *tasya*, l. 9, *adhipatiḥ*, l. 10, and *ittham*, l. 12; for *h*, in *Mahêndra*, l. 2, *âhava*, l. 5, *mahârâja*, l. 8, and *parihâraṁ*, l. 15. And equally great is the variety of the signs for the medial vowels, especially in the case of *u*, *û*, *ê*, and *ô*, which are written in four, five, or even six different ways.— The language of the inscription is Sanskrit, and, excepting two benedictive and imprecatory verses in lines 24-26, and another verse giving the name of the *dûtaka* (here called *âjñapti*) in lines 27-28, the whole is in prose.— In respect of orthography I have only to state that the consonant *b* is four times denoted by the sign for *v* (by the Nâgarî sign for this letter in *lavdha*, l. 13, *Kadamva*, l. 22, and *vahubhir*, l. 25, and by a southern sign in *śavdaḥ*, l. 5), and twice by its own proper sign (in *kuṭuṁbinaḥ*, l. 11, and *bahubhiś*, ll. 25-26, where both times the same southern sign has been employed).

The inscription is of the reign of a **Gaṅga king Vajrahasta**, and it begins, similarly to the grants of the Gaṅga *Mahârâjas* Indravarman, Dêvêndravarman, and Satyavarman,[1] just as if it were meant to record a grant by that king himself, thus:—

"Om! Hail! From his victorious residence of **Kaliṅgânagara** which, charming with the delights of all seasons, resembles the town of the immortals,— the devout worshipper of Mahêśvara (Śiva), who meditates on the feet of his parents, the ornament of the spotless family of the **Gaṅgas**, the *Mahârâjâdhirâja Paramêśvara*, the illustrious **Vajrahastadêva**, who is freed from the stains of the Kali age by his obeisance to the two lotus-feet of the holy Gôkarṇasvâmin, the parent of the movable and immovable, the unique architect who has constructed the whole world, (the god) with the moon for his crest-jewel who is installed on the spotless summit of mount **Mahêndra**; who by his onslaught in many battles has roused the shouts of victory; whose blessed feet are tinged with thick clusters of the lustre of the crest-jewels of the circle of all chieftains, bowed down by his prowess; and whose fame is pure like the white water-lily, the jasmine, and the moon, and diffused in all quarters" . . . . Then, instead of recording some command of the king so described, the inscription in lines 9-15 tells us that "in the reign of this (Vajrahastadêva), the devout worshipper of Mahêśvara, the ornament of the spotless family of the Gaṅgas, the regent of five districts (*pañcha-vishaya*), the illustrious **Dâraparâja**, a dear son of the illustrious **Chôḷa-Kâmadirâja** and a home of all excellent qualities, issued the following command to all cultivators or householders (*kuṭumbin*) inhabiting **Laṅkâkôṇa**:— Be it known to you that, on the occasion of giving (our?) daughter (to him) in marriage, we have given the village named **Hossaṇḍi**, exempting it from all taxes, to the ornament of the Naggari-Salnki[2] family, the son of the illustrious **Erayamarâja**, the *Râjaputra* marked with the name of (*i.e.*, probably, named after) the illustrious **Kâmadi**, who has illumined the quarters of the compass with the banner of the renown which he has gained by his victories in many battles."

Lines 16-21 then give an account of the boundaries of the village of **Hossaṇḍi**, which clearly contains the names of a fairly large number of other villages, but which,— owing partly to

[1] See *Ind. Ant.* Vol. XIII. pp. 120, 123. 275; Vol. XIV. p. 11; Vol. XVI. p. 134; and Vol. XVIII. p. 144.

[2] [This appears to be a corruption of the word *Chalukya*.— E. H.]

my inability of identifying any of the localities mentioned,— I do not fully understand. To the east of Hossaṇḍi was **Gûlaḍḍa**, and to the south-east **Kuravâgaḍḍa**, apparently two villages. To the south and south-west were a water-pond and the triangular (?) boundary-line of (the villages ?) **Vapavâṭa**, **Chitragummî**, and **Hommaṇḍî**. To the west lay (the village ?) **Śêḻuśêḻâgaḍḍi**, the **Paluṅga** hill, and two boulders described as *araṁgaṁ-patthara* and *bhaduvalâ-patthara*.[1] On the north-western corner was the **Kaurâ** river and a *suliyâ* (?) rock as far as (the village ?) **Asuravâli**. To the north lay the village of **Nanûṇichaḍḍâ**, and a rock in the middle of a valley ;[2] and to the north-east (the village ?) **Khaṇḍaddâ** as far as **Gulaḍḍâ**, which must be the Gûlaḍḍa previously mentioned.— This account of the boundaries is followed, in lines 21-22, by the statement that the official in charge or headman (? *pâlaka*) of the village, so granted, (at the time) was the illustrious **Ugrakhêdirâja**,[3] born in the Nidusanti clan, and called 'the ornament of the spotless family of the **Kadambas**.'

Lines 23-26 contain the usual admonition not to interfere with this donation, and cite two of the ordinary imprecatory verses, here ascribed to Vyâsa. Line 27 records, in another verse, that the *Âjñapti*[4] (or *dûtaka*) of this grant (*dharma*) was Vachchhapayya of the Kâyastha family, a minister of **Dâraparâja**. And the inscription ends with the statement that it was written by the *Mahâsaṁdhivigrahin* Drôṇâchârya, and engraved by the artizan Naṁkañchyêmâchari.

The inscription contains **no date**, but it would in my opinion, on mere palæographical grounds, have to be assigned to about the 11th century A.D. Now the Vizagapatam copper-plate grants of Anantavarma-Chôḍagaṅgadêva[5] mention five Ganga kings named Vajrahasta; and since the latest of them, **Vajrahastadêva V.**, the grandfather of Anantavarma-Chôḍagaṅga who was anointed king on the 17th February, A.D. 1078, must have ruled about A.D. 1035-1070, it does not seem to me at all improbable that he may be the Vajrahastadêva in whose reign was made the donation which is recorded in our inscription.

Of **the localities** mentioned in this inscription, the town **Kaliṅgânagara** (or Kaliṅganagara)[6] and the mountain **Mahêndra** are often spoken of in other inscriptions of the same family, and well known to us. The other localities referred to I have not been able to identify.

I have already stated that these copper-plates contain some **additional writing**, apparently of a later date, on the first side of the first plate and on the second side of the third plate. On the proper left half of the second side of the third plate there are four lines of incorrect Sanskṛit, in southern Nâgarî characters, which evidently have not been written by the writer of the inscription described above. The exact meaning of these lines I cannot make out, but it would seem to me that they record a donation, by means of a copper-plate grant, of the village **Homaṇḍi** (called Hommaṇḍî in l. 17 of the preceding inscription) by a *Râṇaka* **Udayakhêḍin**. A transcript of the four lines would be as follows :—

Râṇaka-śrî-Udaya(?)khêḍi kêm[â ?]k[ô ?]-
maṇḍi yâ(?)vad(?)vaḍâ grâma Homaṇḍi
pravêsa tâmvra-sâsana(?) dataḥ chatur-â-
ghaṭâ-simâsandhi-prayântaḥ.

Regarding the endorsement of four lines on the first side of the first plate, nothing can be said but that it is not in Sanskṛit and that, in line 3, it refers to **Homaṇḍi**.

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[1] *Patthara* would of course be the Sanskṛit *prastara*, 'a stone, rock.'

[2] [According to Brown's *Telugu Dictionary*, *loṅka* means 'a dell.'— E. H.]

[3] Compare the name *Dharmakhêḍin* in *Ind. Ant.* Vol. XVIII. p. 145, l. 12.

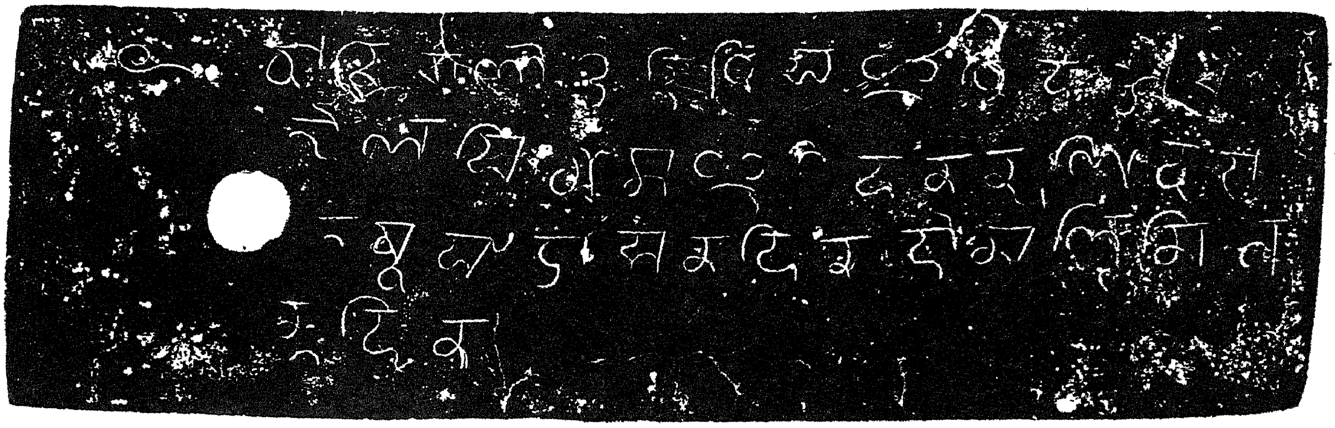
[4] For the employment of this term compare *Ind. Ant.* Vol. VII. p. 17, l. 63 ; XII. p. 93, l. 60 ; XIII. p. 56, l. 25 ; p. 138, l. 28 ; p. 250, l. 35 ; XIV. p. 55, l. 113 ; XIX. p. 433, l. 114 ; XX. p. 17, l. 20 ; p. 106, l. 28 ; p. 471, l. 51.

[5] See *Ind. Ant.* Vol. XVIII. pp. 164, 170-171, and 175.

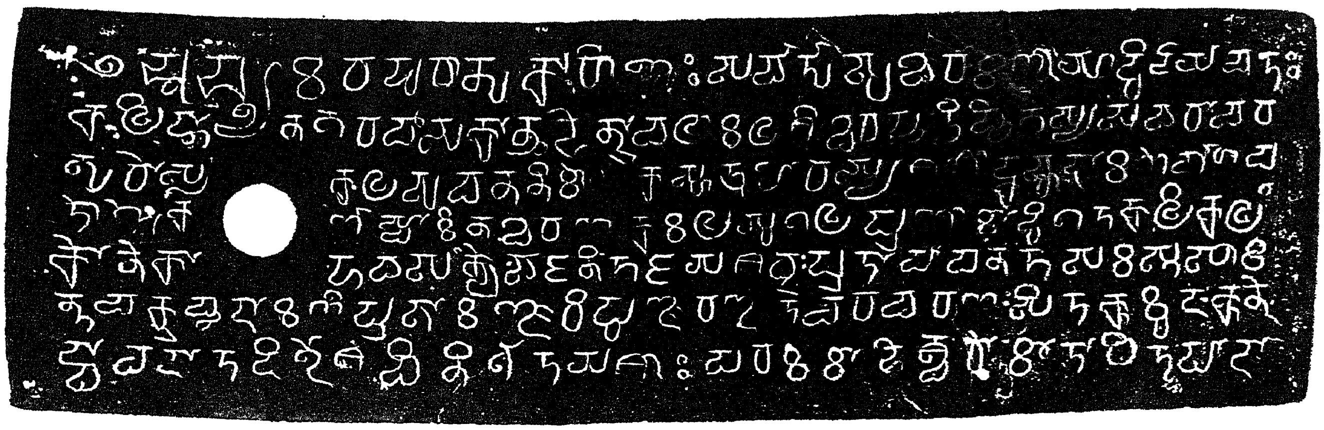
[6] See page 131 above, note 1.

Parla-Kimedi Plates of the Time of Vajrahasta.

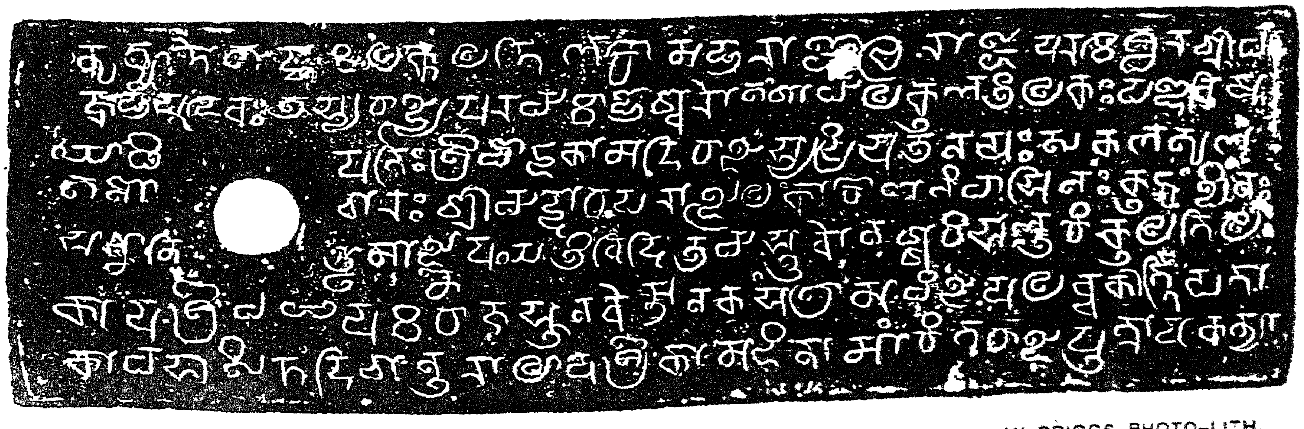
i a.



i b.

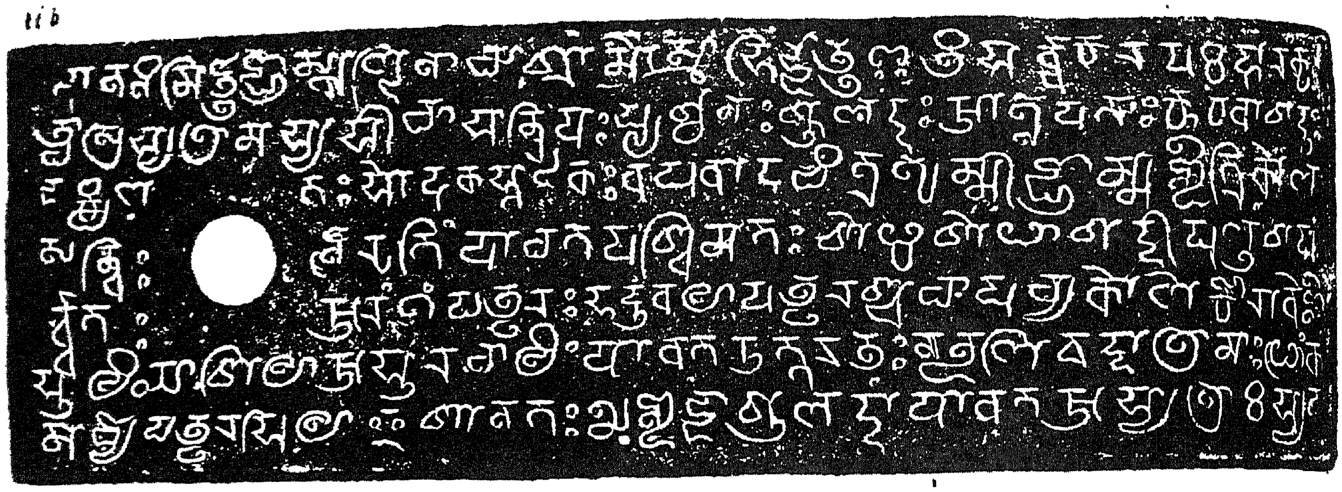


ii a.

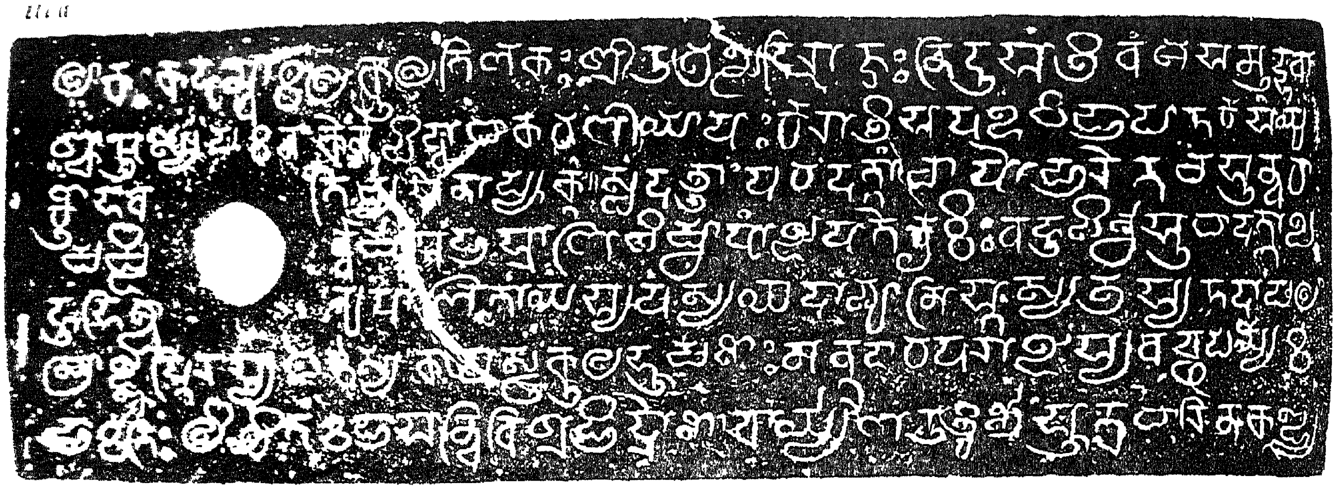


E. HULTZSCH. SCALE ·7. W. GRIGGS, PHOTO-LITH.

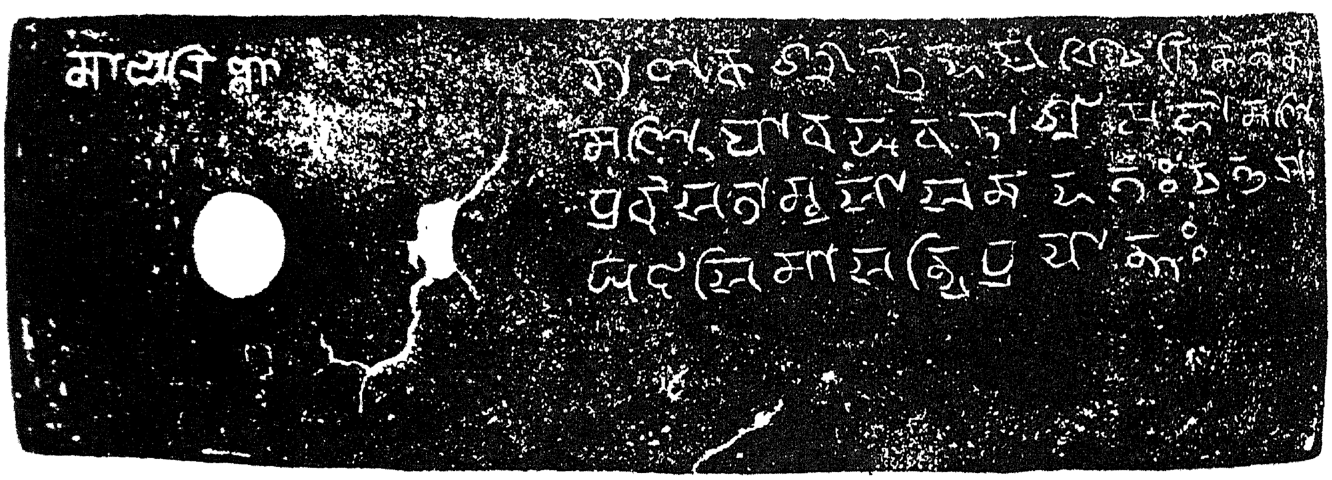
ii b



iii a



iii b



TEXT.[1]

First Plate; Second Side.

1 Ôṁ[2] svasty=Amarapur-ânukâriṇaḥ[3] sarvartu-sukha-ramaṇîyâd=vijayavataḥ
2 Kaliṅgânagara-vâsakân=Mahêndrâchal-âmala-śikhara-pratishṭhitasya sacharâchara-
3 gurôs=sakala-bhuvana-nirmâṇ-aika-sûtradhârasya śaśâṅka-chûḍâmaṇêr=bhagava-
4 tô Gôkarṇasvâminakha(ś=cha)raṇakamala-yugala-praṇâmâd=vigata-kalikalaṁ-
5 kô=nêk-âhava-saṁkshôbha-janita-jayaśavda(bda)ḥ pratâp-âvanata-samasta-sâma-
6 nta-chakra-chûḍâmaṇi-prabhâ-mañjari-puñja-rañj[i]ta-vara-charaṇaḥ[4] sita-kumuda-kund-ê[ṁ*]-
7 dv-â(a)vadâta-digdêśa-vinirgata-yaśâḥ paramamâhêśvarô mâtâpitṛi-pâdâ-

Second Plate; First Side.

8 nudhyâtô Gaṅg-âmala-kula-tilakô mahârâj[â]dhirâja-paramêśvara-śrî-Va-
9 jrahastadêvaḥ[5] tasya râjyê paramamâhêśvarô Gaṁg-âmala-kula-tilakaḥ pañchavisha-
10 y-âdhipatiḥ śrî-Chôḷa-Kâmadirâjasya priya-tanayaḥ sakala-guṇa-
11 gaṇ-âg[â*]raḥ śrîmad-Dâraparâjô Laṁkâkôṇa-nivâsinaḥ kuṭumbinaḥ
12 sarvvân=itthaṁ=âjñâpayati [|*] Viditam=astu vô Naggari-Saluki-kula-tila-
13 kâya [6]śrî-Erayamarâja-sûnavê[7] an[ê*]ka-saṁgrâma-vijaya-landha(bdha)-kîrtti-patâ-
14 k-âvabhâsita-digantarâlâya śrî-Kâmadi-nâm-âṁkita-râjaputrâya kanyâ-

Second Plate; Second Side.

15 dâna-nimittê Hossaṇḍi-nâmâ grâmô=smâbhir=ddatta iti[8] sarvva-kara-pama(ri)hâraṁ kri-
16 tvâ [|*] Asya grâmasya sîmâ-sandhayaḥ[9] pûrvvataḥ[10] Gûlaḍḍaḥ[11] âgnêyataḥ Kuravâgaḍḍaḥ
17 dakshiṇataḥ sôdakas=taṭâkaḥ Vapavâṭa-Chitragummi-Hommaṇḍi-trikôla(ṇa ?)-
18 sandhiḥ nairṛiti(tî)ṁ yâvata(t) paśchimataḥ Śêḷuśêḷâgaḍḍi Paluṁga-pu-
19 rvvataḥ araṅgaṁ-pattharaḥ bhaduvalâ-pattharaś=cha vâyavya-kôṇê Kaurâ-pû-
20 suliyâ-śilâ Asuravâliṁ yâvata(t) uttarataḥ Nanûnichaḍḍâ-grâmaḥ loṁka-
21 madhyê patthara-silâ îśânataḥ Khaṇḍaḍḍâ Guladdâṁ yâvata(t) [|*] Asya grâmasya pa-

Third Plate; First Side.

22 lâkaḥ[12] Kadamv(mb)-âmala-kula-tilakaḥ [13]śrî-Ugrakhêṭ[â]dhirâjaḥ[14] Nidusaṁti-vaṁśa-saṁudbhava-[15]

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[1] From impressions, supplied to me by Dr. Hultzsch.

[2] Expressed by a symbol.

[3] Read *svasti* | *Amara*°. Originally °*kârâṇaḥ* was engraved.

[4] The sign of the vowel *i* of *rañjita* is extremely faint in the impression.

[5] I would not join this word with the following by the rules of *saṁdhi*.

[6] Read *śry-Eṛa*°.

[7] Read *-sûnavê=nêka-*.

[8] This *iti*, if used at all, should have been placed after the following *kṛitvâ*.

[9] Originally *sandhiyaḥ* was engraved, but the sign for *i* has been struck out. Here and below, the rules of *saṁdhi* have not been observed.

[10] In the original this word looks rather like *pûrgvanaḥ*.

[11] Here and in the following, the consonants which I have transcribed by *ḍḍ*, may possibly be *dd*.

[12] Read *pâlakaḥ*.

[13] Read *śry-Ugra*°.

[14] Read °*râjô*.

[15] This last *akshara* originally was either *vâ* or *vô*, but it appears to have been altered to *va*.

23 ś=cha [||*] Asy=ôpama(ri) na kênachid=vâdhâ karaṇîyâ [|*] yaḥ karâ(rô)ti sa pañcha-mahâpâtaka-saṁyu-
24 ktô bhavati [||*] Vy[â*]sên=âpy=uktaṁ || Sva-dattâṁ[1] para-dattâṁ vâ yô harêta vasundharâ[ṁ |*]
25 [2] shashṭir=vvarsha-sahasrâṇi vishṭhâyâṁ jâyatê kṛimiḥ [||*] Va(ba)hubhir=vvasudhâ dattâ ba-
26 hubhiś=ch=ânupâlitâ [|*] yasya yasya yadâ bhûmis=tasya tasya tadâ phalaṁ [||*]
27 Âjñaptir=asya dharmasya Kâyastha-kula-bhûshaṇaḥ [|*] mantra[3] **Dâraparâjasya** Vachchhapayyô ma-
28 hâmatiḥ [||*] Likhitaṁ mahâsandhivigrahi-Drôṇâcháryy[ê]ṇa [|*] utkîrṇṇam sûtradhâra-Naṁkañchyê-[4]

Third Plate; Second Side.

29 mâchariṇâ [||*]

No. 32.— ALAMPUNDI PLATE OF VIRUPAKSHA; SAKA-SAMVAT 1305.

BY V. VENKAYYA, M.A.

A tentative English translation of the subjoined inscription was published in 1878 in the *Manual of the South Arcot District* (page 2, note *), and Mr. Sewell has drawn attention to this translation in his *Lists of Antiquities*, Volume I. page 207. The original consists of a single plate which is now in the possession of Nârâyaṇa Śâstrî of **Âlampûṇḍi**,[5] a village in the Śeñji (Gingee) division of the Tiṇḍivaṇam tâlukâ of the South Arcot district, and was obtained by Dr. Hultzsch on loan through the kind offices of the Collector of the district. The plate measures about $11\frac{1}{4}''$ in height and $6\frac{7}{8}''$ in breadth, and is rounded at the top. Both sides of the plate have raised rims to protect the writing, which is in fairly good preservation. There is a hole at the top of the plate; but the ring for which the hole was made, and the seal which that ring may have carried, are not forthcoming.

With the exception of the colophon *Śrî-Harihara*, which is in **Kanarese** characters, the alphabet employed in the inscription is **Grantha**, which differs very little from its modern form. As in other Grantha and Tamiḻ inscriptions,— if a group consisting of a consonant and of the secondary form of a vowel stands at the end of a line, the second element of the group is occasionally placed at the beginning of the next following line if no room is left for it at the end of the preceding line. Thus, of *dê* of *dêvyâm* (l. 9 f.), the *ê* is at the end of line 9 and the *d* at the beginning of line 10. Similar instances occur in *sau* (l. 12 f.) and *bhyô* (l. 20 f.). Again, of *mayâ* (l. 21 f.) the *y* is found in line 21 and the *â* in the following line. Another instance of the same peculiarity occurs in *kkô* (l. 15 f.). Such a separation is impossible in the Telugu or Kanarese alphabets, because the secondary form of a vowel is there attached to the consonant itself and constitutes along with it a single complex symbol. In the Grantha, Tamiḻ, and Malayâḷam alphabets, the secondary vowel forms are distinct symbols which are written either before or after the consonant. Irregularities similar to those pointed out above are thus

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[1] Metre: Ślôka (Anushṭubh); and of the following verses.
[2] Read *shashṭiṁ varsha-*. [3] Read *mantrî*.
[4] Originally *sûtradhâri-* was engraved, but the sign for *i* has been struck out.
[5] No. 85 on the *Tindivanam Taluk Map*.

rendered possible in these alphabets, and are of frequent occurrence in Grantha and Tamiḻ inscriptions.[1] Another graphical peculiarity of the Âlampûṇḍi plate deserves to be noted. The consonant group ṉṟ of the Tamiḻ names *Palakuṉṟa* (l. 15) and *tâṉṟi* (l. 23) is, in the absence of Grantha letters to represent it, denoted by the group ṉr, as it would be vulgarly pronounced even now. The language of the subjoined inscription is incorrect **Sanskṛit**, verse (ll. 1 to 22, and 26 to 33) and prose (ll. 1, 22 to 26, and 34).

The first and second verses of the inscription contain invocations addressed to the Boar-incarnation of Vishṇu and to the goddess of the Earth, respectively. The third verse refers to **Bukkarâja (I.)**, who belonged to the **race of the Moon**, and who was the son of **Saṁgama (I.)** by **Kâmâkshî**. Bukka's son was king **Harihara (II.)** who, as in other inscriptions,[2] is said to have performed "the sixteen great gifts" (verse 4). Harihara (II.) married **Mallâdêvî**, who belonged to the family of **Râmadêva**; and their son was **Virûpâksha** (v. 5), who conquered the kings of **Tuṇḍîra**,[3] **Chôḻa** and **Pâṇḍya**, and the **Siṁhalas**, and presented the booty of his wars to his father (v. 6). On the day of the **Pushya-saṁkrânti** of the year **Raktâkshin** (v. 8), which corresponded to the **Śaka year 1305**,[4] king **Virûpâksha** (v. 7) granted to certain unnamed Brâhmaṇas of various *gôtras* the village of **Âlampûṇḍi** (v. 9). This village had been the object of a previous grant by **Harihara (II.)** (v. 9) and had then received the surname **Jannâmbikâbdhi** (v. 10). The pronouns *mama* and *mayâ* in lines 17 and 21 show that both Harihara's previous grant and the present donation of Virûpâksha were made at the instance of a princess who was the sister of Harihara (II.) (v. 9) and, consequently, the paternal aunt of Virûpâksha, and whose name must have been **Jannâmbikâ**, because the village of Âlampûṇḍi received the surname Jannâmbikâbdhi (*i.e.* **Jannâmbikâ-samudram**)[5] after her own name. The description of the boundaries of the granted village is contained in lines 22 to 26. Then follow three of the customary imprecatory verses. The inscription ends with the name *Śrî-Harihara*.

The Âlampûṇḍi plate would add considerably to our knowledge of the history of the **first Vijayanagara dynasty**, if we could be quite sure of the genuineness of the plate. As in other inscriptions of this dynasty, the first historical person is said to have been **Saṁgama (I.)**. The Âlampûṇḍi plate is the only inscription which informs us of the name of Saṁgama's queen, *viz.* **Kâmâkshî**. According to the same plate the queen of Harihara II. was **Mallâdêvî**. The Satyamaṅgalam plates of Dêvarâya II. give the name of Harihara's queen as **Malâmbikâ**.[6] As the two names Mallâdêvî and Malâmbikâ are very similar, we may, for the present, consider them as identical. The Âlampûṇḍi plate adds that Mallâdêvî belonged to the family of Râmadêva. It is not impossible that Mallâdêvî was related to the Yâdava king Râmachandra, who was also called **Râmadêva**, and who reigned from Śaka-Saṁvat 1193 to 1230.[7] It is from the present inscription that we first learn that Harihara II. had a sister called **Jannâmbikâ** and a son called **Virûpâksha**, who is reported to have made extensive conquests in the south, and whom his father appears to have placed in charge of at least a portion of the South Arcot district. The date of the grant of Virûpâksha (Śaka-Saṁvat 1305 for 1307, the Raktâkshi *saṁvatsara*) is a few years later than the accession of Harihara II.[8] In referring to a previous grant of the village of Âlampûṇḍi by **Harihara II.** himself, the inscription implies that the latter was ruling over a portion of the modern South Arcot district even before Śaka-Saṁvat

[1] In the Tamiḻ inscriptions contained in Volume I. of Dr. Hultzsch's *South-Indian Inscriptions*, especially in the comparatively modern ones among them, several instances of this peculiarity occur on each page; see, *e.g.*, page 72, where there are no less than nine cases.

[2] *ante*, p. 116.   [3] On this name see *ante*, p. 119, note 6.

[4] The Raktâkshin year does not correspond to Śaka-Saṁvat 1305, but to 1307 current.

[5] *Abdhi* is a more poetical synonym of *samudra*, a frequent ending of village names; hence the actual surname was probably Jannâmbikâsamudram.

[6] *ante*, p. 37, verse 9.   [7] Dr. Fleet's *Kanarese Dynasties*, p. 71.

[8] Harihara II. must have ascended the throne between Śaka-Saṁvat 1293 and 1301; *ante*, p. 115, note 11.

1307. We do not know from other sources that, at this time, he had already extended his dominions to that part of the country. The earliest inscriptions of Harihara II. that have hitherto been discovered in the south, are dated in Śaka-Saṁvat 1315.[1] Consequently, it is at least doubtful if the date of the Âlampûṇḍi plate can be looked upon as genuine. If the week-day were mentioned in the date, it could be verified by an expert, and the result of such verification would help considerably in deciding whether the grant is genuine or not. The omission of the week-day and of the names of the donees may also be urged against the genuineness of the document. The orthographical as well as calligraphical mistakes in which this small inscription abounds, and the uncouth language and construction which, to a casual reader, render it difficult to say who the actual donor was,— Harihara, Virûpâksha, or Jannâmbikâ,— are other facts which may be urged against the genuineness of the plate. On the other hand, we cannot definitely pronounce the inscription to be a forgery, because the date, Śaka-Saṁvat 1305 (for 1307), actually falls into the reign of Harihara II., who, in verse 4, is spoken of as if he was living at the time of the grant.[2] In spite of the doubts which may thus be reasonably entertained as to its genuineness, the grant is interesting as the first known copper-plate inscription in Grantha characters, professing to belong to the Vijayanagara dynasty.

The object of the grant, **Âlampûṇḍi**, is identical with the village in which the plate is still preserved. Âlampûṇḍi was situated in the district of **Cheñchi,** which formed part of the country of **Palakuṉṟakkôṭṭam,** which was also called after **Chiṁkapura** (v. 9). According to Mr. Crole's *Chinglepuṭ Manual*, page 438, Palakuṉṟakkôṭṭam was situated in the North Arcot district. But the present inscription shows that a portion of the South Arcot district was also included in this *kôṭṭam*. Chiṁkapura is probably the same as **Siṅgavaram** near Gingee in the Tiṇḍivaṉam tâlukâ (No. 146 of the *Taluk Map*), and Cheñchi is a Sanskṛitised form of Śeñji, *vulgo* Gingee, the site of a well-known hill-fort. The boundaries of Âlampûṇḍi were:—In the east, **Tâṉṟiêntala**; in the north, the **Vêganadî** (river); in the west, **Śaktimaṅgala**; and in the south, **Mâbhuvilliênatala.** Of these, Śaktimaṅgala has to be identified with **Sattiyamaṅgalam** (No. 84 on the *Taluk Map*), which is situated to the south-west of Âlampûṇḍi. The northern boundary, the Vêganadî, does not retain its old name. On the *Tindivanam Taluk Map* there is a river marked as flowing to the north of Âlampûṇḍi, but its name is given as Varâhanadî. The same river is mentioned in the *Manual of the South Arcot District*, where another name of the river is also given, *viz.* the Gingee, which is evidently derived from the town of Gingee, close to which the river flows in its lower course. Consequently, the Vêganadî of the inscription has to be identified with the Varâhanadî of the *Taluk Map*. Tâṉṟiêntala is a Sanskṛitised form of the Tamil name **Tâṉṟi-êndal,** which means 'a hill on which *tâṉṟi* trees grow.' The last portion of the name of the southern boundary, *ênatala*, is also a corruption of the Tamil word *êndal*, 'a hill.' But neither Tâṉṟi-êndal nor Mâbhuvilli-êndal can be traced on the *Taluk Map*.

In the *Manual of the South Arcot District*, the colophon *Śrî-Harihara* is explained as the signature of king Harihara II. As, however, all other Vijayanagara grants conclude with the name of some god as *Virûpâksha*, *Veṁkaṭêśa* or *Râma*, it is preferable to explain the colophon *Śrî-Harihara* as denoting the tutelar deity of king Virûpâksha, who made the grant.

TEXT.[3]

First Side.

1 शुभमस्तु [॥*] ओंकार[ा*]कारदंष्ट्राय क्रोडते श्रुतिपल्व-

2 ले [।*] स्थिरान्धारयते शक्तिम्[4] नमः प्रथमपोत्रिणे [॥ १*]

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[1] *ante*, p. 116.

[2] The earliest date hitherto discovered for Harihara II. is Śaka-Saṁvat 1301, and the latest 1321; *ante*, pp. 115 and 117.

[3] From ink-impressions, received from the Editor.

[4] Read शक्तिं.

3 शस्वत्[1] विश्वभरां वन्दे वि[श्वां*] हरकुं[टुं*]बिनीम्[2] । [3]मूर्त्तिमुग्धेन्दु-
4 चूडस्य सप्तसागरमेखलाम् । [२*] आसीन्नि[:सीम*]महिमां[4] हि-
5 मांशुकुलशेखर: । बुक्कराज इति क्ष्माप[:*] कामा-
6 क्षीसंगमात्मज: । [३*] पुत्रस्तस्यास्ति सुत्रामतेजो[5] ह-
7 रिहरो न्द्रप:[6] । य: षोडशमहादानदीक्षित: क-
8 लिमक्षिणोत् । [४*] रामदेवकुलाम्भोधिकमला-
9 यां स की[र्त्ति]मान् । विरूपाक्षमहीपाल[म्*] मल्ला-
10 [7]देव्यामजीजनत् । [५*] [8]तुण्डीरिचोळपाण्ड्य[ानां*] क्ष्मापा-
11 न्निर्ज्जित्य सिंहळान्[9] । स(:) शंकर[स]खादीनि पित्रे र-
12 त्नानि दत्तवान् । [६*] पुण्य[श्लो]काग्रगण्यो-
13 [10]सौ विरूपाक्षमहीपति: । शकवर्षसहस्रा-
14 धिपञ्चोत्तरशतत्रये । [७*] [11]रक्ताक्षीपुष्यसंक्रा-
15 न्तौ पुण्यकाले शुभे दिने [।*] पलकु[ण्ड्र]को-[12]
16 ट्टविख्यातदेशे[13] चिंकपुराभिधे [८*] चेञ्चिनीहति
17 सुग्राममालम्पूण्डीतिनामकम् [।*] पूर्व्वं दत्तम् मम
18 भ्रात्रा नाम्ना हरिहरेण च [९*] [14]तत्ग्रामभूसुरश्रे-
19 ष्ठैरर्त्थितं[15] ग्र[ा*]ममुत्तमम् [।*] [16]जन्नाबिकाब्धिविख्यात-
20 म्[17] चतुस्सीमासमन्वितम् । [१०*] नानागोत्रेभ्य[18] विप्रे-
21 भ्यो[19] तेभ्यो भोक्तुमदात् सुधी[:*] । सर्व्वमान्य[20] मया[21]
22 दत्तम्[22] ग्राममाचन्द्रतारकम् । [११*] एतत्ग्रामस्य[23] पूर्व्व-
23 सीमै[24] ताण्डिएन्तलपर्य्यन्तम्[25] । उत्तरसीमै[26]

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[1] Read शश्वद्विश्वंभरां.

[2] Read हरिकुटुम्बिनीम्.

[3] Read मूर्तिं°.

[4] Read महिमा हिमांशु.

[5] Read तेजा.

[6] Read नृप:

[7] The *ê* of *dê* is at the end of the previous line.

[8] Read तुण्डीर.

[9] Read सिंहलान्.

[10] The *ê* of *sau* is at the end of the previous line.

[11] Read रक्ताक्षि.

[12] The *â* of *kô* is at the beginning of the next line.

[13] Read विख्याते देशे.

[14] Read तद्ग्राम.

[15] Read °रर्थितं.

[16] Read जन्नाम्बिका°. The *â* of *nnâ* is engraved below the line.

[17] Read विख्यातं.

[18] Read गोत्रेभ्यो.

[19] The *ê* of *bhyô* is at the end of the previous line. Read विप्रेभ्यस्तेभ्यो.

[20] Read सर्वमान्यं.

[21] The *â* of *mayâ* is at the beginning of the next line.

[22] Read दत्तं.

[23] Read एतद्ग्रामस्य.

[24] Read सीमा ; the composer has here used the Tamil *tadbhava* of the Sanskrit word.

[25] Read पर्यन्तम्.

[26] Read सीमा and see note 24 above.

24 वेगनदीपर्य्यन्तम् । पश्चिम्[1] अक्तिमङ्गलसी-
25 मापर्य्यन्तम् [।*] दक्षिणम्[2] माभुविन्निएनतल-[3]

Second Side.

26 सीमापर्य्यन्तम् । स्वदत्तां परदत्तां वा यो
27 हरे[त*] वसुन्धराम् [।*] षष्ठिर्व्वर्षसहस्राणि[4] विष्ठा-
28 याञ्जाय[ते][5] क्रिमिः । [१२*] स्वदत्ता[द्*]द्विगुणम् पुण्य-
29 म् परदत्तानुपालनम् [।*] [6]परदतापहा-
30 रेण स्वदताम्[7] निष्फलं भवेत् । [१३*] सामान्यो[य]-
31 न्धर्म्मसेतुन्नृपाणाम्[8] काले काले पाल-
32 नीयो भवत्भिः[9] [।*] सर्व्वानेतान् भाविनः पा-
33 र्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः [॥ १४*]
34 श्रीहरिहर[10] [॥*]

TRANSLATION.

(Line 1.) Let there be prosperity !

(Verse 1.) Adoration to the primeval Boar, whose (*pair of*) tusks have the shape of the syllable *Ôm*, who is sporting in the pond (*which is*) the Śruti (Vêda), (*and*) who possesses firm power (*or*, who carries the constant goddess of Fortune) !

(V. 2.) I perpetually bow to (*the goddess of*) the whole Earth, who is the consort of Hari (Vishṇu), who is one of the (*eight*) bodies of (Śiva) who bears the lovely moon on his crest, (*and*) who has the seven oceans for her girdle !

(V. 3.) There was a king called **Bukkarâja**, whose might was unbounded, who was an ornament of the **race of the Moon**, (*and*) who was the son of **Kâmâkshî** and **Saṁgama**.

(V. 4.) His son is king **Harihara**, who equals **Sutrâman** (Indra) in power (*and*) who, being devoted to (*the performance of*) the sixteen great gifts, has destroyed (*the sins of*) the Kali (*age*).

(V. 5.) This famous (*king*) begat prince **Virûpâksha** on **Mallâdêvî**, (*who arose*) from the race of **Râmadêva**, as Kamalâ (Lakshmî) from the ocean.

(V. 6.) Having conquered the kings of **Tuṇḍîra**, **Chôḷa** and **Pâṇḍya**, (*and*) the **Siṁhaḷas**, he (*i.e.* Virûpâksha) presented crystals[11] and other jewels to (*his*) father.

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[1] Read पश्चिमसीमा अक्तिमङ्गल.

[2] Read दक्षिणसीमा.

[3] In the original the space between न्नि and ए is larger than usual; this is probably due to an erasure. Close to the left of ए and below the line there seems to be an indistinct symbol which may be read as द or थी.

[4] Read षष्टिं वर्षसहस्राणि.

[5] The engraver has entered only the *ê* of *tê* and omitted the symbol *t*.

[6] Read परदत्ताप°; the engraver has, by mistake, written an *â* instead of the second *t* of the group *tta*, and the symbol should, strictly speaking, be transcribed as ताा.

[7] Read स्वदत्तं; the engraver has here repeated the mistake mentioned in the preceding note, and thus, though he meant *dattam*, has put down *datâm*.

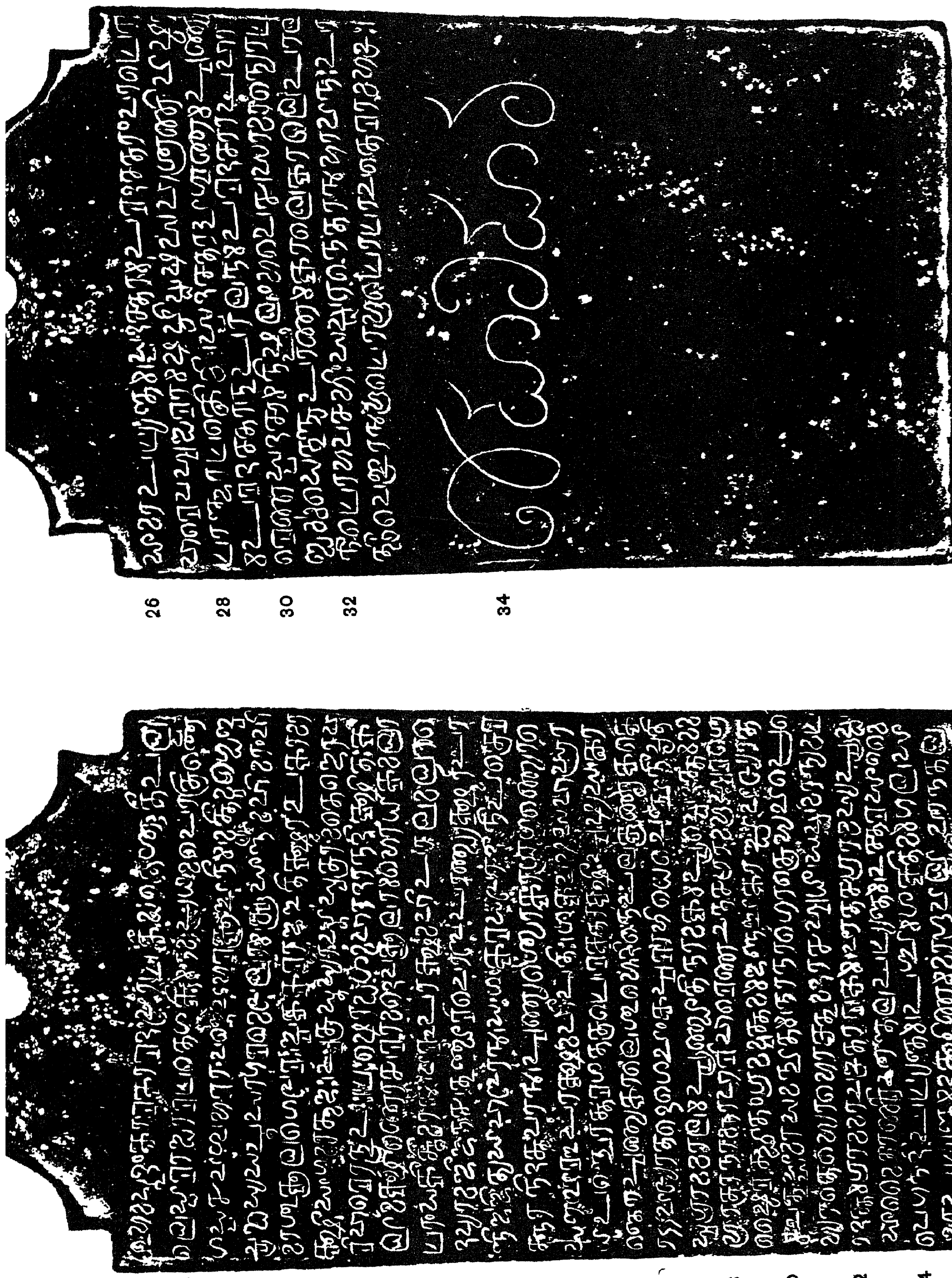
[8] Read सेतुर्नृपाणां.

[9] Read भवद्भिः.

[10] In Kanarese characters.

[11] *Śaṁkarasakha* is synonymous with *śivapriya*, which, according to the Sanskrit dictionaries, means 'a crystal.' According to the Tamil dictionaries, *śivaṉ* is used in the sense of 'cat's-eye.'

Alampundi Plate of Virupaksha.—Saka-Samvat 1305



E. HULTZSCH.

SCALE FIVE-NINTHS.

W. GRIGGS, PHOTO-LITH.

(V. 7.) This prince **Virûpâksha**,[1] who was regarded as the foremost of the virtuous,—in the **Śaka year one thousand three hundred and five**;—

(V. 8.) On the lucky day of the auspicious time of the **Pushya-saṁkrânti** in the **Raktâkshin** (*year*),—in the country (*dêśa*) called **Palakuṇrakkôṭṭa**, which is (*also*) called (*after*) **Chiṁkapura**;—

(V. 9.) In the district (*nîvṛit*) of **Cheñchi**,—the excellent village called **Âlampûṇḍi**, which had been previously granted by (*my*) brother **Harihara** (*and called*) after my (*i.e.* Jannâmbikâ's ?) name;—

(V. 10.) The excellent village,—which was claimed by the best of the Brâhmaṇas of that village (*and*) which was (*also*) called **Jannâmbikâbdhi**,—up to the four boundaries;—

(V. 11.) The wise (Virûpâksha) gave, for the enjoyment of those Brâhmaṇas of various *gôtras*, (*the above*) village, which had been given by me (*i.e.* Jannâmbikâ ?), free of taxes, for as long as the moon and the sun (*shall endure*).

(Line 22.) The eastern boundary of this village (*extends*) as far as **Tâṇriêntala**; the northern boundary as far as the **Vêganadî**; the western [boundary] as far as the boundary of **Śaktimaṅgala**; the southern [boundary] as far as the boundary of **Mâbhuvilliênatala.**

[Lines 26 to 33 contain three imprecatory verses.]

(L. 34.) Śrî-Harihara.

POSTSCRIPT.

I take advantage of this opportunity to publish a short inscription of **Harihara II.** in **Grantha** characters, which is engraved at the entrance into the inner *prâkâra* of the **Kâmâkshî temple at Kâñchipuram**, and which is dated in **Śaka-Saṁvat 1315** expired, the **Śrîmukha** *saṁvatsara*.[2] It consists of a single Sanskrit verse, which records that king Harihara (II.) provided a copper-door for the central shrine of the Kâmâkshî temple.

TEXT.[3]

1 शक्त्यालोके शकाब्दे परिणम[ति] शुभे [4]श्श्रीमुखा-
2 षा[ढ]मासे शुद्धे पक्षे दशम्यां रविसुतदिवसे मित्र-
3 भे जैत्रतेजाः ॥ काञ्च्यां कल्याणशोभी हरिहर-
4 नृपति[:] प्राणबन्धु[:] प्रजानां कामाक्ष्याश्श्रीविमानं [व्य]तनुत
5 सु[कृ]ताम्भोनिधिस्ताम्रबन्धम् ॥

TRANSLATION.

On (*the day of*) the star Mitra (*i.e.* the *nakshatra* Anurâdhâ), on the day of the son of the sun (*i.e.* on Saturday), on the tenth *tithi* of the bright fortnight of the month of Âshâḍha of the **Śrîmukha** (*saṁvatsara*), (*which was current*) after the auspicious Śaka year (*expressed by the chronogram*) śaktyâlôka (*i.e.* 1315) had expired,[5]—king **Harihara**, whose might was

1 The verb follows in verse 11.

2 Dr. Hultzsch's *Progress Report* for February to April 1890, p. 4, No. 29 of 1890; see *ante*, p. 116, where reference is made to this inscription.

3 From an inked estampage, received from the Editor.

4 Read श्री°.

5 Instead of परिणमति one would expect परिणते.

victorious, who was resplendent with good fortune, who was a relative (*as dear as*) life to (*his*) subjects, (*and*) who was an ocean of good deeds, provided the sacred shrine (*vimâna*) of (*the goddess*) **Kâmâkshî** at **Kâñchî** with a copper-door.

No. 33.— A STONE INSCRIPTION OF THE SINDA FAMILY AT BHAIRANMATTI.

BY J. F. FLEET, I.C.S., PH.D., C.I.E.

Bhairanmaṭṭi[1] is a village ten miles east of Bâgalkôṭ, the chief town of the Bâgalkôṭ tâlukâ in the Bijâpur district, Bombay Presidency. The inscription is on a stone tablet, 7′ 11½″ high, which stands near a modern and insignificant shrine of the god Hanumanta, outside the village and towards the south.

The **writing** covers a space of about 2′ 0½″ broad by 5′ 6″ high near the top of the tablet, and, except towards the end, is in an excellent state of preservation.— The **sculptures** above it, at the top of the tablet, are— in the centre, a *liṅga*; on the proper right, a seated figure, and a cobra standing on the tip of its tail, and, above them, a cobra coiled in a spiral, and the sun; and on the proper left, the bull Nandi, and, above it, a cow and calf, a crooked sword or dagger, and the moon.— The **characters** are Old-Kanarese; and, as may be seen from the photograph of this record, from an estampage, published in my *Pâli, Sanskrit, and Old-Canarese Inscriptions*, No. 86, they furnish a fine specimen of rather ornate writing of the eleventh century A.D. The **average size of the letters** ranges from ½″ to ⅝″.— The **language is** Old-Kanarese. There are two invocatory verses in the first two lines, and an imprecatory verse in line 56-57; and the record itself is in verse from line 10 to line 29.— In respect of **orthography,** the following points may be noticed: (1) the vowel *ṛi* is represented by *ri* almost throughout; (2) the *visarga* has become *sh*, by *saṁdhi*, in *sirash-karaṁṇḍan*, line 27-28, and *âṁtashkaraṇa*, line 32; (3) *bh* is wrongly doubled, after *r*, by *bh*, instead of by *b*, in *garbhbhaṁ*, line 11; and (4) there is much confusion between the sibilants,— *s* is constantly used for *ś*; *ś* occurs for *sh* in *viśay-âdhirâja*, l. 35; and *sh* occurs for *ś* in *shaṁbhavê*, line 1, and in two other words in lines 8, 13.

The **inscription** is a record of a branch of the feudatory Sinda family, the members of which are called in it the **Sindas of Bâgaḍage,** *i.e.* **of Bâgalkôṭ**;[2] evidently, just before the time of the Sinda *Mahâmaṇḍalêśvaras* of Erambarage, *i.e.* Yelburga, some of whose records have already been published,[3] they held the subordinate government of much the same tract of country. The inscription was plainly written all at one and the same time. But it divides itself naturally into two parts.

As regards historical names, **the first part,** lines 1 to 50, tells us that in the time of the **Western Châlukya king Taila II.,**[4] and in the Vikṛita *saṁvatsara*, = **A.D. 990-91,** coupled with

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[1] *Indian Atlas*, Sheet No. 58,— 'Byrunmuttee.'

[2] For this identification, see *Ep. Ind.* Vol. II. p. 170.

[3] *Jour. Bo. Br. R. As. Soc.* Vol. XI. p. 219 ff.

[4] I take this opportunity of publishing a revised table of the Western Châlukya dynasty of Kalyâṇapura, *i.e.* of the modern Kalyâṇi in the Nizâm's Dominions. The numerals prefixed to some of the names indicate the members of the family who actually reigned, and the order in which they succeeded each other.

Vikramâditya IV.;
married Bonthâdêvî.

(1) Âhavamalla-
Nûrmaḍi-Taila II.;
married Jakkaladêvî.
(A.D. 973-74 to 996-97.)

Akalaṅkacharita-
...deṅga-Satyâśraya.
(A.D. 997 and 1008.)

A daughter;
married to the Pallava
...a-Nolambâdhirâja.

Daśavarman, or
Yaśôvarman;
married Bhâgaladêvî.

(3) Tribhuvanamalla-
Vikramâditya V.
(A.D. 1009 and 1011.)

Ayyaṇa II.

Akkâdêvî;
married to one of the
Kâdambas of Hâṅgal.
(A.D. 1021-22 and 1050.)

(5) Trailôkyamalla-...
Sômêśvara...
married Bâchaladêvî, C...
Mailaladêvî, and K...
(A.D. 1044 and...

(6) Bhuvanaikamalla-
Sômêśvara II.
(A.D. 1053, and 1069 to 1076.)

(7) Tribhuvanamalla-
Permâḍi-Vikramâditya VI.;
married Sâvaladêvî, Lakshmâdêvî, Jakkaladêvî,
Malleyamadêvî, Chandaladêvî, and Mâlaladêvî.
(A.D. 1055-56, and 1076 to 1126.)

Jayakarṇa.
(A.D. 1102 and 1121.)

(8) Bhûlôkamalla-
Sômêśvara III.
(A.D. 1126 to 1138-39.)

M...
marrie...
Jaya...

(9) Perma-
Jagadêkamalla II.
(A.D. 1138-39 to 1149.)

(10) Trailôkyam...
Nûrmaḍi-Taila I...
(A.D. 1150 to 1161-...

(11) Tribhuvanam...
Vîra-Sômêśvara...
(A.D. 1183 and 11...

Śaka-Saṁvat 911 by mistake for 912 (expired),[1] there was **a Sinda prince named Pulikâla**,[2] **son of Kammara or Kammayyarasa** and Sagarabbarasi; to Pulikâla and Rêvakabbe there was born the *Mahâsâmanta* **Nâgâditya, Nâgâtya, or Nâgâtiyarasa**; to Nâgâditya and Poleyabbarasi there was born **Polasinda**; and to Polasinda and Bijjaladêvî, daughter of the Khâṇḍava *Maṇḍalêśvara*,[3] there was born the *Mahâmaṇḍalêśvara* **Sêvyarasa.** This latter person is **mentioned as a vassal of the Western Châlukya king Sômêśvara II.** And this fixes the period **A.D. 1069 to 1076** as the time when the inscription was put on the stone. But the antique expression *râjyaṁ-geyye*, in line 4, shews that the opening part of it was taken from some record which had been drawn up more or less synchronously with the date that is given in connection with Taila II. and Pulikâla. This part of the record registers the fact that in some unspecified year, on a Sunday combining the *uttarâyaṇa-saṁkrânti* or winter solstice with the Vyatîpâta *yôga*, the *Mahâsâmanta* **Nâgâditya** had granted to a priest named Paratraya-Siṁharâśibhaṭṭa a field, measuring one thousand *mattars* by the measuring-rod of **Pattiya-Mattaüra**,[4] at the village of **Kiṛiya-Siriüra**,[5] and that the *aruvaṇa*, or tax on the field, was twelve *gadyâṇas.*

The second part of the inscription, from line 50 to the end, registers a grant, at a village named **Puradakêri**,[6] which the same *Mahâsâmanta* **Nâgâditya** had made to a priest named Têjôrâśipaṇḍita in the time of **the Western Châlukya king Jayasiṁha II.**, when the latter was reigning at **Koḷḷipâke**, in the Śrîmukha *saṁvatsara*, Śaka-Saṁvat 955 (expired), = **A.D. 1033-34**;[7] and it adds that this priest, who was the *Âchârya* of the god Sindêśvara, effected some repairs to the temple of that god.

A special point of interest in this record is **the legendary account as to the origin of the Sinda family, and of its name.** These Sindas claimed to belong to the **Nâgavaṁśa or race of hooded serpents,**— to carry the *nâga-dhvaja* or *phaṇi-patâkâ*, *i.e.* the banner which line 41 of the text explains as **bearing representations of the Nâga kings Ananta, Vâsugi (more properly Vâsuki), and Takshaka,**— to use the *vyâghra-lâñchhana* or **tiger-crest,**— and to have the hereditary title of **"lord of Bhôgâvatî, the best of towns,"** which place, in Hindû mythology, was the capital of the Nâga king Vâsuki in Rasâtala, one of the seven divisions of Pâtâla or the subterranean regions. And, by way of accounting for all these attributes, and for the family-name, the record tells us that **the eponymous founder of the family was a certain "long-armed" Sinda, a human son of the serpent-king Dharaṇêndra, born at Ahichchhatra in the region of the river Sindhu,** *i.e.* the Indus, and **reared by a tiger.** This Sinda is said to have married the daughter of a Kaḍamba prince,[8] and to have had by her three sons, who established the family of the kings of the Sinda race. They appear to have been the first of a line of thirty-one successive rulers. And after them, at unspecified intervals, there came another prince named Sinda, and then Kammara or Kammayyarasa, the father of Pulikâla.

The eponymous **"long-armed Sinda"** figures in records of also another branch of the Sinda family; for instance, in an inscription of about A.D. 1165 at Harihar (*Pâli, Sanskrit,* and *Old-*

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1 By the mean-sign system of the cycle, the Vikṛita or Vikṛiti *saṁvatsara* began on the 18th April, A.D 988, in Śaka-Saṁvat 911 current, and ended on the 14th April, A. D. 989, in Śaka-Saṁvat 912 current (= 911 expired). But that system had then gone out of use in the part of the country to which this record belongs, and had been superseded by the southern luni-solar system, according to which the *saṁvatsara* in question coincided with Śaka-Saṁvat 913 current (= 912 expired).— Further details of the date,— the month, etc.— are not given.

2 This name seems to represent the Kanarese *huli*, 'tiger,' and *kâlu*, 'foot or leg.'

3 This seems to be a family or territorial designation, rather than a personal name. And, in fact, the dictionaries give the word *khâṇḍava* as the name of a region.

4 This must be the modern Hattî-Mattûr in the Karajgî tâlukâ, Dhârwâr district.

5 This must have been a village, now non-existent, somewhere in the neighbourhood of Bhairanmaṭṭi,— possibly a hamlet of, or offshoot from, the modern Śirûr, which is about seven miles to the south-west.

6 The maps do not shew any village of this name anywhere in the neighbourhood of Bhairanmaṭṭi.

7 In this date, again, no further details are given.

8 The passage gives one of the few instances of the word *kaḍamba* being written with the lingual *ḍ*.

Canarese Inscriptions, No. 119, and *Mysore Inscriptions*, p. 60), which describes him as born from the union of the god Śiva with the river Sindhu, and brought up by the king of serpents on tiger's milk, and says that, being told that Karahâṭa, the modern Karâḍ in the Sâtârâ district, was to be his residence, he went there, drove out the kings, acquired the earth for himself by the strength of his own arm, and so came to rule over many districts in the Karahâṭa Four-thousand province.

TEXT.[1]

1 Ôm[2] [||*] Namas[3]=tuṁga-śiraś-chuṁbi-chandra-châmara-châravê trailôkya-nagar-ârambha-mûla-stambhâya Sha(śa)mbhavê || Jayaṁty[4]=â-

2 vishkṛitaṁ Vishṇôr=vvârâhaṁ kshôbhit-ârṇṇavaṁ dakshiṇ-ônnata-daṁshṭr-âgra-visrâ(śrâ)nta-bhuvanaṁ vapu[ḥ*] || Ôm

3 Ôm Śrîpri(pṛi)thvîvallabha mahârâjâdhirâja paramêsva(śva)ra para[5]mabhaṭṭârakaṁ uttarôttaram-âge **Tailapa-**

4 **yyaṁ** râjyaṁ-geyye [|*] **Sa(śa)ka-varsha 911 Vikri(kṛi)tam=emba saṁvatsara pravarttise** [|*] Ari-nri(nṛi)pati-kari-

5 kuṁbhi-kuṁbhasthaḷa-vinirggata-karavâḷa-vimukti(kta)-muktâphaḷ-ôchchhi(chchi)ta-samara-saṁghaṭṭana-labdha-vîra-vi-

6 jaya-râjya-lakshmî-vaksha[ḥ*]sthaḷa **di(dṛi)shṭivisha-kuḷa-tiḷaka** phaṇâ-maṇi-kiraṇa-vibhâsura-**Nâgavaṁs(ś)-ôdbha-**

7 va **nâgadhvaja**-pratâpa vijaya-paṟeghôshaṇa **vyâghra-lâñcha(ñchha)na Bhôgâvatipura-paramêsva(śva)ra** nanni-

8 g-âshra(śra)ya raṇaraṁga-kêsari viśishṭa-jana-priya âśrita-jana-kalpavri(vṛi)ksha pusig=enippa sara-kri(kṛi)ta-

9 maṟimâtam=anyaja-Manôja **Sinda-Nârâyaṇa** nallargge-nalla ḍâmara-malla êkâṁja-Śûdruka[6] śrî-

10 **Pulikâla** || Ôm [||*] **Dharaṇêṁdr**[7]-êhiśvaraṁ[8] mânavabhava-nuta-bhûlôkamaṁ nôrppen=end=âdaradiṁ ta-

11 t-sainyamaṁ piṁtirisi vaniteyuṁ tânum=âd=akkaṟiṁdam bare garbhbha(rbbha)ṁ tôṟe tad-vallabhege paḍed=**Ahichchha-**

12 **tradoḷu** puṭṭidaṁ bhâsura-têj-ôdbhâsi **Siṁdhû-nadiya** kuṟuvadoḷu **Siṁdan**=emba[ṁ*] kumâra ||

13 Paḍedu[9] vimôhamaṁ pulig=ahîśvaran=î śishu(śu)vaṁ surakshitaṁ naḍap=ene panne(nna)g-âdhipatiyoḷu besa-ve-

14 ttu mahâ-mahîśanaṁ naḍap=ene kumârakaṁ[10] baḷed=iḷ-âdhika-sau(śau)ryyada dîrggha-bâhuvaṁ paḍe-

15 dano sanda **Sinda-vishay-âdhipan**=unnata-vîra-sâ(śâ)sana || Bharadindan[11]=niḍu-ḍô(dô)la **Sinda-vibhu** kay[y*]aṁ

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[1] From the original stone.— There is a transcription of this record in Sir Walter Elliot's *Carṇâṭaka-Dêśa Inscriptions*, Vol. I. p. 25.

[2] Represented here, at the end of line 2, and at the beginning of line 3, by an ornate symbol; elsewhere, by a plain symbol.— At the end of line 2, in the photograph, the symbol has been spoilt, in mistakenly trying to make the estampage clearer for reproduction.

[3] Metre: Ślôka (Anushṭubh); and in the next verse.

[4] Read *jayaty*.

[5] This *akshara*, *ra*, was at first omitted, and then was inserted above the line.

[6] Read *êkâṅga-Śûdraka*.

[7] Metre: Mahâsragdharâ.

[8] Read °*âhîśvaraṁ*.

[9] Metre: Champakamâlâ.

[10] In *naḍap=ene kumârakaṁ* the metre is faulty; there is one short syllable too many.

[11] Metre: Mattêbhavikrîḍita.

16 muchche kaṇṇaṁ **Kaḍaṁbar**=adhîśa priyadiṁ tanûbhaveyan=îyal*u* koṁḍu tân=â manô-

17 hari(re)yoḷ*u* krîḍisutt(t)-ippinaṁ tane(na)yar=âdar=mûvar=â mûvariṁ pared=at[y*]unna-

18 ta-**Sindavaṁśa**-mahibhri(bhṛi)t-saṁjâtar=î lôkadoḷ*u* || Ant[1]=â mûvatt-onda niśchiṁtade **Bâga-**

19 **ḍage**-nâḍan=âḷal*u* sêvyaṁ Kantu-samânaṁ puṭṭid=ananta-guṇaṁ negardda **Sindan**=e[ṁ*]ba kumâ-

20 [ra] || **Niḍu-dôḷa** **Sindaniṁ** tân=eḍev-aṟiyade baṁda **Sindar**=**ânvâyaṁ**[2] **Bâgaḍageya**

21 **Siṁdarin**=esedadu poḍaviyoḷ=ene negarddan=alte **Kammaran**=eṁba || Dhare pogaḷe nega-

22 ḷda **Kammayy-arasaṁgam**=anûna-vidita-guṇa-gaṇa-sî(śî)l-âbharaṇa-[â*]bhûshita-**Sagarabb-arasiga-**

23 [m=a]sam-eseye puṭṭidaṁ **Pulikâla** || **Pulikâla**-nri(nṛi)patiga[ṁ*] Śrî-lalanege dorey-enipa

24 **Rêvakabbegam**=âdaṁ [sale*] sad-guṇade su-putra[ṁ*] kuḷa-dîpakan=enisi puṭṭida[3] **Nâgâtya**-nri(nṛi)pa ||

25 Kali-**Nâgâditya**[4]-nri(nṛi)paṁgaṁ **Poleyabbarasigam**=anûna-guṇa-gaṇa-niḷayaṁ kuḷam=ese-

26 e(ye) puṭṭidaṁ śrî-**Polasiṁda[ṁ*]** **Siṁdavaṁsa(śa)**-tiḷakaṁ dhareyoḷ*u* || **Khâṇḍava**[5]-maṇḍalêsva(śva)ra-tanû-

27 bhave **Bijjaladêvi** tâyi jagan[6]-maṇḍa[na*]n=âdi-râja-charitaṁ **phaṇi-kêtana[n=a*]**nya-râja-vêdaṇḍa-si(śi)rash-ka-

28 **raṁṇḍan**[7]=avamuktaka-bhûpane taṁde **Siṁda**-mârttaṁdan=enalk=idanbhaya[8]-paksha-visu(śu)dhdhano **Sê-**

29 **vya**-bhûbhuja || Svasti Samadhigatapaṁchamahâśabda-mahâmaṁḍaḷêśvara **Bhôgâvatî-puravar-â-**

30 **dhîśvaran**=**Ahichchhatrapura**-dharâmara-raksha-daksha-dakshiṇa-bhujâdaṁḍa **Siṁda-mârttaṁḍan**=anê-

31 **ka**-śastraśâstra-pârâvâra-pârâyaṇaṁ mûrtti-Nârâ[ya*]ṇa Hara-charaṇa-smaraṇa-pari-

32 **ṇat-âṁtashkaraṇa** parama-mâhêśvaraṁ **phaṇipatâk-êśvaraṁ** ripu-maṁḍaḷika-daitya-viḷaya-kara-

33 **ṇa**-pariṇat-Ôpêṁdra nara-svarûpa-nâgêṁdra sakaḷa-kaḷâ-kaḷita-vâ . . lanâ-lîlâ-lalâ-

34 **ma** bhuja-baḷa-bhîma **Bhuva[naika]malladêva**-charaṇa-kêḷî-durllaḷita-kalahaṁsa **Siṁdavaṁś**-ôttaṁ-

35 sa sâhitya-vidyâ-vivêka-Viriṁchana **vyâghra-lâṁchhana** **Siṁda-viśa(sha)y-âdhirâja** sahaja-rûpa-

36 **Manôja** trailôkya-varttita-kîrtti Pâtâḷa-chakravartti vidha(da)gdha-vibudha-jana-stutyan=abhinava-Vi-

37 **kramâditya** karavâḷa-vidyâ-Sahadêva kaṭakada-gôvaṁ śrîman-mahâmaṁḍaḷêśvara prabhu-**Sêvy-a-**

38 **rasar***u* || Svasti Samadhigatapa[ṁ*]chamahâśabda-mahâsâmaṁta ripu-nri(nṛi)pati-kari-kuṁbhi-kuṁ-

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[1] Metre : Kanda ; and in the next four verses.

[2] In the second syllable, the short *a* has been lengthened for the sake of the metre.

[3] Here, again, the metre is faulty ; this word, or the preceding one, introduces one short syllable too many.

[4] The metre requires *Nâgâtya*, as in the preceding line.

[5] Metre : Utpalamâlikâ.

[6] The metre requires *tây=jagan*.

[7] Read °*karaṇḍan*.

[8] Read °*id=ên=ubhaya*.

39 kuṁbhasthaḷa[1]-vidâru(ra)n-âruṇita-karavâḷa-sô(śô)bhita-dakshiṇa-dôrddaṁḍa n=ubhaya-bala-gaṁ-

40 ḍa ari-nri(nṛi)pa-saṁhâra-kâraṇa-Kuḷika **dri(dṛi)shṭivisha-kuḷa-tiḷaka** suvarṇṇa-chchhatra-traya-bhû-

41 shaṇa vijaya-paṟeghôshaṇa **Bhôgâvatî-puravar-êsva(śva)[ra]n=A[na*]nta-Vâ[su*]gi-Takshaka-phaṇi-patâk-**êsva(śva)ra **vyâ-**

42 **ghra-lâṁchhana-**Manôja **Siṁdhu-vishay-**âdhirâja **sakaḷa-bhuvana-bhavana-pa[ra]-**nri(nṛi)pa-vanitâjana-kaṁda-

43 n=akaḷaṁka-**Siṁda Siṁda-kuḷa-tiḷaka** śrî-**Nâgâditya** || Svasti Yama-niyama-svâdhyâya-mô(mau)n-âdhyân-ânu-

44 shṭhâṇa(na)-parâyaṇar=appa Paratraya-Siṁharâsi(śi)bhaṭṭarargge[2] **uttarâyaṇa-saṁkrânti-ya(vya)tîpâta-**

45 **Âdityavârad-aṁdu Pattiya-Mattaüraḍa** daṁḍinol*u* **Kiṟiya-Siriüraḍa** sâyira mattar=ppola-

46 na[ṁ*] Siṁdêsva(śva)ra-dêvargge **Nâgâtiyarasa** Paratraya-Siṁharâsi(śi)-gaḷa kâla[ṁ*] karchchi koṭṭa [|*] ant=â sâyi-

47 ra mattariṁg[e*] aṟuvaṇa gadyâṇa hanneraḍu [b]rahmach[â*]ryyam-uḷḷavaru sthânaman=âḷvaru [||*] Î dha-

48 rmmamaṁ kâdâtaṁge Gaṁge Gaye Varaṇâsiy[ol*u* sâ]yira kavileya kôḍuṁ koḷagumaṁ poṁ-

49 noḷ=kaṭṭisi sâsirvva[r*]=ttapôdhanar[ggaṁ] chat[urvvêda-pârâya]ṇarigaṁ koṭṭa phala [|*] î dharmmamaṁ pûṇḍ=aḷidavaṁge sa-

50 hasra-kavileyumaṁ [ta]pôdha[nar]umaṁ [vadhi]sida pañcha-mahâpâtaka [||*] Svasti Samastabhuvanâsra(śra)yaṁ

51 śrî[pṛi*]thvîvallabhaṁ mahârâjâdhirâjaṁ [paramêśvaraṁ paramabhaṭṭâ]raka[ṁ] **Châluky-âbharaṇaṁ** śrîmaj-**Jagadêka-**

52 **malladêvar*u* Koḷḷipâkeya** bîḍ[i]noḷ[*u* su]kha-saṁka[thâ-vinô]dadiṁ râjyaṁ-gey-ye [|*] **Sa(śa)ka-varsha 955[ne*]ya**

53 **Śrîmukha-saṁvatsara pravarttise** [|*] **Śrîman-mahâsâma[ṁ*]ta-Nâgâtiy-a[ra]saṁ** śrî[ma]t-Têjôrâsi(śi)-paṁḍitara

54 kâlaṁ kachchi **Puradakêriya** pogede . . . . vargge biṭṭa parisûtradoḷ=âda daṁda-dô-

55 śamu dêvargge [||*] Î dharmmaman=aṟuvar=ggâv[uṁḍugaḷu pratipâḷis]uvaru [|*] idan=aḷidavaṁge kapileyuṁ ta-

56 pôdhanarumaṁ vadhisi[da pâtakam=akku] [||*] [Sva[3]-dattâṁ para-dattâṁ vâ yô] harêti(ta) vasundharâṁ sashṭir-vvarsha[4]-sahasrâṇi

57 vishṭhâyâṁ jâyatê krimiḥ || Śrî-Sindêśvara-dêvar=âchâryya [Têjôrâśi-pa]ṇḍitaru jîrnn(rṇṇ)-ô-

58 dhdhâ(ddhâ)rava[ṁ] puna[ḥ*]-pratishṭhe-mâḍidaru [||*] Maṁgaḷa-mahâ-śrî-śrî-śrî [||*]

ABSTRACT OF CONTENTS.

After a standard invocation of Śiva under the name of Śambhu, and another of Vishṇu as the Boar, the inscription commences :— While the favourite of fortune and of the earth, the *Mahârâjâdhirâja*, the *Paramêśvara*, the *Paramabhaṭṭâraka*, **Tailapayya (II.)** (line 3-4) was reigning, and **when the Vikṛita saṁvatsara, which was the Śaka year 911, was** current (l. 4), (*there was*) the illustrious **Pulikâla** (l. 10), who was the ornament of the family of the

[1] In this word, the syllable *kuṁ* has been repeated by mistake in passing from line 38 to line 39.
[2] Read °*bhaṭṭargge.*
[3] Metre : Ślôka (Anushṭubh).
[4] Read *shashṭiṁ varsha.*

serpents (*lit.* 'the family of those who have poison in their glances,'— *drishṭivisha-kuḷa*, l. 6); who was born in **the Nâgavaṁśa,** which is resplendent with the rays of the jewels in the hoods of the members of it; who had the dignity of **the nâga-banner** (l. 7); who had **the crest of a tiger;** who was **the supreme lord of the town Bhôgâvatî**; who was a very Nârâyaṇa among **the Sindas** (l. 9); and who, even unaided, was a very Śûdraka.

There is then introduced Pulikâla's genealogy:— Saying: "I will behold the region of the earth which is so belauded by the sons of men," there came (*from the lower regions*) **Dharaṇêndra, the serpent-king** (l. 10), leaving his army behind him out of respect,— both he and his wife, through the affection that existed between them; and then, on her becoming pregnant, there was born to his lady, **at Ahichchhatra** (l. 11-12) **in the region of the river Sindhû**, a prince named **Sinda** (l. 12), resplendent with lustrous glory. Being much perplexed (*at the birth of a son in human form*), the serpent-king said to **a tiger**:— "Carefully preserve this child in safety" (l. 13). Thereupon the tiger, preferring in turn his own request to the lord of snakes, said:— "Cause him to become a great lord of the earth" (l. 14). And so the boy was nourished, and, becoming the lord of **the Sinda country** (l. 15) and practising exalted and brave precepts, developed **long arms of prowess** which surpassed everything else on the earth. When **the long-armed lord Sinda** joined his hands and closed his eyes (*in respectful request*), **the lord of the Kadambas** (l. 16) through affection gave him his daughter; and, he having taken her, during the time that he lived in dalliance with that charming woman, there were born **three sons** (l. 17), from whom there sprang those who were born as kings in the most exalted **race of the Sindas** (l. 18).

While they, **thirty-one** (*in succession*),[1] were governing **the Bâgaḍage district** with freedom from anxiety, there was born (*another*) prince named **Sinda** (l. 19).

Glorious on the earth, through **the Sindas of Bâgaḍage** (l. 20), is **the lineage of the Sindas,** which came without a break from **the long-armed Sinda**; and famous was he who was named **Kammara** (l. 21). Amidst the praises of the world, to **Kammayyarasa** and to his wife **Sagarabbarasi** (l. 22) there was born **Pulikâla** (l. 23). To the king **Pulikâla** and to **Rêvakabbe** (l. 24) there was born king **Nâgâtya** (l. 24). To the brave king **Nâgâtya** and to **Poleyabbarasi** (l. 25) there was born **Polasinda** (l. 26), an ornament of **the Sinda** race. (*And his son is*) king **Sêvya** (l. 28-29), pure by both lines of descent; for, his mother was **Bijjaladêvî** (l. 27), daughter of **the Khâṇḍava Maṇḍalêśvara** (l. 26), and his father was that sun of **the Sindas,** who had **the banner of the hooded serpents.**

Hail! A *Mahâmaṇḍalêśvara* who has attained the *pañchamahâśabda*; **the supreme lord of Bhôgâvatî, the best of towns** (l. 29); he whose right arm is skilful in protecting the **Brâhmaṇas of the town of Ahichchhatra** (l. 30); the sun of **the Sindas**; a most devout worshipper of the god Mahêśvara (l. 32); the lord of **the banner of hooded serpents**; a very **king of Nâgas in human form** (l. 33); a *kaḷahaṁsa*-bird whose feathers are ruffled by the play of the feet of **Bhuvanaikamalladêva-(Sômêśvara II.)** (l. 34); the ornament of **the Sindavaṁśa**; the owner of **the tiger-banner** (l. 35); the king of **the Sinda country**; the emperor of Pâtâḷa (l. 36); a very Vikramâditya in a new form; a very Sahadêva in the art of using the sword,— (*such is*) the illustrious *Mahâmaṇḍaḷêśvara*, the lord **Sêvyarasa** (l. 37).

Hail! A *Mahâsâmanta* who had attained the *pañchamahâśabda* (l. 38); a very Kulika in effecting the destruction of hostile kings (l. 40); an ornament of **the family of the serpents** (*drishṭivisha-kuḷa*); decorated with three golden umbrellas; **the lord of Bhôgâvatî, the best of towns** (l. 41); the lord of **the banner of the hooded serpents Ananta and Vâsugi and**

[1] This seems to be the meaning of the text. But it is not clear why the neuter form of the numeral is used, instead of the masculine.

Takshaka; a very Kâmadêva with his **tiger-crest**; the king of **the Sindhu country** (l. 42);[1] the spotless **Sinda** (l. 43); the ornament of **the Sindakuḷa**,—(*such was*) the illustrious **Nâgâditya**.

Hail! To Paratraya-Siṁharâśibhaṭṭa (l. 44), **on a Sunday which combined the Uttarâyaṇa-saṁkrânti and the Vyatîpâta (yôga)**, having washed the feet of Paratraya-Siṁharâśi, **Nâgâtiyarasa** gave, for the god Sindêśvara, a field, of the measure of one thousand *mattars* by the staff of **Pattiya-Mattaüra** (l. 45), of (the village of) **Kiṟiya-Siriüra**. The *aṟuvaṇa* on these thousand *mattars* is twelve *gadyâṇas*. And those who are in the state of being *Brahmachârins* shall manage the property.

Hail! While the asylum of the universe (l. 50), the favourite of fortune and of the earth, the *Mahârâjâdhirâja*, the *Paramêśvara*, the *Paramabhaṭṭâraka*, the ornament of the **Châlukyas**, the glorious **Jagadêkamalladêva-(Jayasiṁha II.)** (l. 51-52) was ruling, with the delight of pleasing conversations, at the camp[2] of **Koḷḷipâke**; and when **the Śrîmukha saṁvatsara** (l. 53), **which was the 955th Śaka year, was current**; the illustrious *Mahâsâmanta* **Nâgâtiyarasa**, having washed the feet of the holy Têjôrâśipaṇḍita, allotted to the god . . . . of **Puradakêri** (l. 54). The six *Gâvuṇḍus* shall protect this act of piety.

Têjôrâśipaṇḍita (l. 57), the *Âchârya* of the god Sindêśvara, restored such (*parts of the temple*) as had fallen into ruin.

No. 34.—KUNIYUR PLATES OF THE TIME OF VENKATA II.; SAKA-SAMVAT 1556.

BY H. KRISHNA SASTRI; BANGALORE.

The copper-plates which bear this inscription, belong to a Brâhmaṇa resident of the village of **Kûniyûr** in the Ambâsamudram tâlukâ of the Tinnevelly district, and were sent to Dr. Hultzsch for examination by Mr. T. Varada Rao, Acting Head Assistant Collector of Tinnevelly, in December 1890. I edit the inscription from two sets of ink-impressions, which were kindly made over to me by Dr. Hultzsch, who has already noticed it briefly in his *Progress Report* for October 1890 to March 1891.[3]

The original consists of seven plates, measuring 8¾ inches in height from the middle of the bottom to the middle of the semi-circular top, and 6½ inches in breadth between the two parallel sides, the height of which approaches to 5½ inches. The ring-hole, which is a little more than ½" in diameter, is bored just ¾" below the rounded top. "The plates are strung on a ring with the seal which contains the figure of a boar facing the left, the legend *Śrî-Veṁkaṭêśa*, and representations of the sun and the moon" (*loc. cit.*). The first and last of the seven plates bear writing only on the inner side, while the rest are written on both sides. The second side of the first plate, where the inscription begins, is marked with the Telugu numeral 'one' to the proper right of the ring-hole, while the remaining plates are similarly and regularly numbered on their first sides. From the appearance of the impressions I infer that the original plates have raised rims, and that those letters at the beginning and end of lines, which are indistinct on the impressions, may be quite clear in the original.

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[1] 'Sindhu' is possibly a mistake for 'Sinda.'

[2] Here we have *bîḍu*, 'a temporary residence, a halting-place.' It seems to have not so strong a meaning as *nelevîḍu*, of which of course it is a component.

[3] Madras G. O. dated 10th June 1891, No. 452, Public, p. 6.

As **other grants** of the third Vijayanagara dynasty, the present grant is written in the **Nandinâgarî** alphabet. The writer has been very careless and quick, so much so, that the letters *ya*, *va*, *da* and *ta* assume various forms and that, in conjunct consonants, the several parts are often not easily distinguishable. Several erasures and insertions are made, the most important of which are pointed out in the foot-notes. The writing on the whole of the first side of the sixth plate and on the latter part of the seventh is very small, evidently owing to want of space. A graphical peculiarity which I have noticed in this and in the Viḷâpâka grant of Veṅkaṭa I.,[1] an impression of which Dr. Hultzsch has kindly given me, is that the group *rya* is expressed by combining the full form of *r* with the secondary form of *ya*; but in four cases (in lines 9 and 15, and twice in line 255), the *r* is, as usual, written over the line. Other consonants following *r* are written in the usual style, with the exception of *rma* in line 170, where the secondary form of *m* is affixed to the full form of *r*. The vowel *ṛi* is never used at the beginning of words, but is then expressed by *ri*, *ru*, and even *r*[2] (lines 176, 182, 184 and 241). *Jña* is written as *gjña* in two cases (lines 11 and 143). The prefixing of *y* and *v* to certain vowels, the interchange of the dental and palatal sibilants, the insertion of superfluous *anusvâras*, *visargas* and punctuation-marks, the assimilation of consonant-groups, and similar vulgarisms are not uncommon in this and other grants of the third Vijayanagara dynasty. Comparatively speaking, the present inscription is on the whole correct.

The language is **Sanskṛit** verse in various metres. The poetry is of the poorest possible kind and deserves that name only because it conforms to the laws of metrics. Line 249, which is in **Telugu** prose, is engraved on the upper margin of plate vii. and was evidently inserted after the engraving of the whole grant had been finished.

The composer of this inscription and of the **Viḷâpâka, Koṇḍyâta,**[3] and **Kaḷḷakurśi**[4] grants of Veṅkaṭa I., Veṅkaṭa II., and Raṅga VI. is stated to have been one and the same person, *viz.* Râma, the son of Kâmakôṭi and grandson of Sabhâpati; while the engravers of these four grants were Kâmayâchârya (the son of Gaṇapaya and younger brother of Vîraṇa), Achyutârya (the son of Gaṇapârya and grandson of Vîraṇâchârya), and Sômanâthârya (the son of Kâmaya and grandson of Gaṇapayârya). It thus appears that Achyutârya, Vîraṇa and Kâmayâchârya were brothers. The engraver of the **Dêvanahaḷḷi** grant of Raṅga II.[5] was Gaṇapârya, the son of Vîraṇa. Evidently the descendants of Vîraṇâchârya were the hereditary engravers of the grants of the kings of the third Vijayanagara dynasty. Their relations are shown in the following table.

Vîraṇâchârya.
|
Gaṇapârya.
(Dêvanahaḷḷi grant of Śaka 1506.)
|
- Achyutârya. (Kuniyûr and Koṇḍyâta grants of Śaka 1556 and 1558.)
- Vîraṇa.
- Kâmaya. (Viḷâpâka grant of Śaka 1523.)
  |
  Sômanâthârya. (Kaḷḷakurśi grant of Śaka 1566.)

The inscription may be divided into four parts:—I. a genealogy of king **Veṅkaṭa II. of the third Vijayanagara dynasty** (vv. 1-37); II. the date of the grant and the description of the granted village (vv. 38-48); III. a genealogy of **Tirumala of the Nâyaka dynasty** (of

[1] See *Ind. Ant.* Vol. XIII. p. 125, note 4.
[2] In line 205 the same symbol is used for the final *r*.
[3] *Ind. Ant.* Vol. XIII. p. 125 ff.
[4] *ibid.* p. 153 ff.
[5] *Mysore Inscriptions*, p. 252 ff.

Madhurâ) (vv. 49 to 54); and IV. the information **that the** previously mentioned **village** was **granted by Veṅkaṭa II. at the request of Tirumala to** a number of Brâhmaṇas, and a list of their names, *etc.* (vv. 55-118). The inscription ends with some additional clauses regarding the grant, three verses (124-126) referring to Veṅkaṭa II., the composer and the engraver, five of the usual imprecatory verses, and the name of the god *Śrî-Veṁkaṭêśa*.[1]

The first part of the inscription opens with invocations of the god **Veṅkaṭêśa** (line 1), the feet of Râma (verse 1), and the god Vishvaksêna (verse 2). The genealogy begins with **the Moon** (verse 3) and some of his mythical descendants (verse 4). The next verse contains a number of royal names which the composer appears to have introduced in order to connect his patron with certain well-known ancient dynasties. Thus **Nanda** is the representative of the dynasty which was subverted by the Mauryas; **Chaḷikka** and **Râjanarêndra,** of the Chalukyas; and **Bijjaḷêndra,** of the Kaḷachuris. **Vîra-Hemmâḷirâya,** the lord of **Mâyâpurî,** is probably identical with the Kaḷachuri king Permâḍi (Śaka-Saṁvat 1050).[2] The fourth after Hemmâḷi is reported to have been **Tâta-Pinnama** (verse 6), with whom the regular genealogy begins. The only difficult point in this long list of kings is the relation of Raṅga, the father of Veṅkaṭa II., to his predecessors. Dr. Hultzsch has conclusively shown[3] that the word *pûrvam*, 'formerly,' in verse 24 of the subjoined inscription refers to **Râma II.,** and that Dr. Oppert's arrangement of the third Vijayanagara dynasty[4] is opposed to facts. One alteration has to be made in Dr. Hultzsch's table;[5] as recognised by Dr. Oppert,[6] **Raṅga VI.** was not the son of Gôpâla, but the son of China- or Pina-Veṅkaṭa, and the adopted son of Gôpâla.[7] In the annexed genealogical table, the Arabic figures prefixed to names show the order in which the latter are mentioned in the copper-plate grants.

The second of the kings of the accompanying table, **Sômidêva,** is said to have taken seven forts in a single day from an unnamed enemy (verse 6). **Pinnama II.** is styled the "lord of the city of **Âravîṭi**" (verse 7). His son, **Bukka,** is said to have "firmly established even the kingdom of **Sâḷuva-Nṛisiṁha.**" From this statement we may conclude that he was the minister of the third king of the **second Vijayanagara dynasty,** Nṛisiṁha or **Narasiṁha,** whose inscriptions are dated in Śaka-Saṁvat 1404 and 1418,[8] and who bore the surname Sâḷuva.[9] Regarding Bukka's son, **Râma I.,** we learn from two other grants[10] that he took the fort of Avanigiri from Sapâda or Sapâta, whose army consisted of seventy thousand horse, drove away Kâsappoḍaya or Kâsapuḍaya, and captured the fort of Kandanavôli. Both Muḥammadan historians and European travellers inform us that **Râma II.** was the powerful minister of the puppet king **Sadâśiva,** the last representative of the second Vijayanagara dynasty, whose sister he took in marriage as we learn from an inscription of Sadâśiva.[11] Râma II. and his youngest brother **Veṅkaṭâdri** lost their lives in the famous battle of **Tâlikôṭa** on the 23rd January, A.D. 1565. The second brother, **Tirumala I.,** continues to acknowledge the nominal authority of **Sadâśiva** in four inscriptions near Vêlûr in the North Arcot district, which are dated on the 5th February, A.D. 1567.[12] He is said to have transferred the seat of government to **Pennakoṇḍa** in that very

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[1] This is the name of the image of Vishṇu on the hill of Tirumalai near Tirupati in the Chandragiri tâlukâ of the North Arcot district.

[2] See Dr. Fleet's *Kanarese Dynasties*, p. 58 f.

[3] *Ind. Ant.* Vol. XIII. p. 153, and Vol. XV. p. 147 f.

[4] *Madras Journal of Literature and Science* for the year 1881, p. 277, and *Ne Sutor Ultra Crepidam*, pp. 28 and 81.

[5] *Ind. Ant.* Vol. XIII. p. 155.

[6] See the two first quotations in note 4.

[7] The words धरणीमवापमधुना in *Ind. Ant.* Vol. XIII. p. 158, plate iii. b, line 10 f. must be written as *one*.

[8] *Ep. Ind.* Vol. I. p. 362, note 5.

[9] *South-Indian Inscriptions*, Vol. I. Nos. 116 and 119.

[10] *Ind. Ant.* Vol. XIII. p. 129, verses 10 and 11, and foot-notes.

[11] *Ind. Ant.* Vol. XIII. p. 154 f.

[12] *South-Indian Inscriptions*, Vol. I. p. 69 ff. and *Ind. Ant.* Vol. XXII p. 136.

THE THIRD VIJAYANAGARA DYNASTY.

(To face page 238.)

- 1. Tâta-Pinnama I.
  - 2. Sômidêva.
    - 3. Râghadêva.
      - 4. Pinnama II.
        - 5. Bukka, m. Ballâ or Ballamâ.
          - 6. Râma I. m. Lakâ or Lakkâ.
            - 7. Raṅga I. m. Tirumâlâ.
              - 8 Râma II. married a sister of Sadâśiva. († A.D. 1565.)
                - 18. Raṅga IV, one of five brothers.
                  - 19 Peda-Veṅkaṭa II. m. Baṅgâramâ.[2] (Saka 1556-1558.)
                  - 20. Pina-Veṅkaṭa or China-Veṅkaṭa III.
                    - 23. Raṅga VI. adopted by 22. Gôpâla. (Saka 1566.)
              - 9. Tirumala I. m. Veṅgalâ. (A. D. 1567.)
                - 11. Raghunâtha.
                - 12. Raṅga II. (Saka 1497-1506.)
                - 13. Râma III.
                  - 15. Tirumala II.
                  - 16. Raṅga III.
                    - 17. Râma IV. one of several brothers.
                - 14. Veṅkaṭa I. married Veṅkaṭâ and four others.[1] (Saka 1508-1535.)
              - 10. Veṅkaṭâdri († A.D. 1565.)
                - 21. Raṅga V.
                  - 22. Gôpâla, adopted 23. Raṅga VI.

[1] These were Râghavâ, Pedôpamâ, Krishṇamâ and Koṇḍâ according to the Vilâpâka grant.

[2] See verse 31 of the present inscription.

year.[1] His second son, **Raṅga II.**, is actually called king of **Penugoṇḍa** (verse 19). The same town was the residence of **Veṅkaṭa II.**, to whose time the subjoined inscription belongs (verse 32)

The description of the reign of Veṅkaṭa II. and the list of his *birudas* (verses 33-37) are altogether devoid of historical value, because they have been copied over from the inscriptions of his predecessors. Thus, verse 33 of the Kûniyûr grant (= verse 36 of the Koṇḍyâta grant), which records that Veṅkaṭa II. was anointed by his family preceptor Tâtayârya and that he destroyed the Yavanas (*i.e.* the Muḥammadans), is already applied to Veṅkaṭa I. in the Viḷâpâka grant.

The third part of the inscription (verses 49-54) supplies the following genealogy of **Tirumala Nâyaka (of Madhurâ)**, who is well-known on account of the magnificient buildings with which he adorned his capital.

The Nâyakas of Madhurâ.

Nâga of the Kâśyapa (*gôtra*).
|
Viśvanâtha.
|
Kṛishṇapa Nâyaka.
|
Vîrapa.
|
Viśvapa Nâyaka.
|
Muddukṛishṇa.
|
Madduvîra. — Tirumala.

"This pedigree agrees almost completely with that of the Nâyakas of Madhurâ given by Mr. Sewell,[2] with the only difference that the present inscription makes Muddukṛishṇa the son of Viśvapa, while, according to Mr. Sewell, he was the son of Viśvapa's elder brother."[3] A copper coin of **Muddukṛishṇa**, the father of Tirumala, and three copper coins of **Viśvanâtha**, the second in the pedigree, have been published by Dr. Hultzsch.[4] The two first Nâyakas of Madhurâ were originally generals of the king of Vijayanagara. Having been despatched by their sovereign against the king of Tañjâvûr, they seized Madhurâ and founded an independent dynasty.[5] The present grant shows that they continued, at least nominally, to acknowledge the kings of the third Vijayanagara dynasty as their sovereigns.

The second and fourth parts of the inscription (verses 38-48; and verse 55 to the end) contain the grant itself. The date of the grant was the full-moon *tithi* of Vaiśâkha in **Śaka-Saṁvat 1556** (expired), the **Bhâva** *saṁvatsara* **(A.D. 1634)** (verse 38 f.). Veṅkaṭa II. issued the grant in the presence of the god **Veṅkaṭêśa** (verse 39), who is also invoked at the [illegible] (lines 1 and 266). The object of the grant was the

village of **Kûniyûr** (verse 46), which was surnamed **Muddukṛishṇâpuram** (verse 45) evidently after Muddukṛishṇa, the father of the donor, Tirumala. The village was situated in the **Vîravanallûru-mâghâṇi,** in **Muḷḷi-nâḍu,** in **Tirvaḍi-râjya** (verse 41), to the south of the **Tâmraparṇî** river and of **Bhrântamaṅgala,** to the east of **Kârukurchi,** and to the west of **Śêravanmahâdêvi** (verse 42 f.). According to verse 119, it was situated on the bank of the Kurnâṭaka (*i.e.* **Karṇâṭaka)** canal, and according to verse 122, "on the western bank of the canal which flows to the south." The Map which accompanies the *Tinnevelly Manual,* shows two of the boundaries of Kûniyûr, *viz.* **Shêrmâdêvi** (Śêravanmahâdêvi) and, to the west of it, **Karaikurichi** (? Kârukurchi), both situated in the Ambâsamudram tâlukâ and to the south of the **Tâmraparṇî** river. The *mâghâṇi* in which Kûniyûr is stated to have been situated, was evidently named after **Vîravanallûr,** a village to the west of Karaikurichi. The term Tirvaḍi-râjya is perhaps derived from the Tamil̤ *tiruvaḍi,* "the sacred feet" (of the king). The Karṇâṭaka canal on which Kûniyûr was situated, reminds of the "Kannadiyan channel;"[1] but the two can hardly be identical as the "Kannadiyan channel" does not appear to extend as far east as Karaikurichi and Shêrmâdêvi.

In the list of donees occur many names of **Tamil̤** origin. Most of these are derived from the designations of certain temples of **Vishṇu** and **Śiva** in Southern India. Thus, Al̤agâdri is called after the sacred hill of Al̤agar in the Madura district; Veṅkaṭâdri,[2] Veṅkaṭapati, Vêṅgaḍatt-appa, Timm-arasu, Tirumala, Tiruvêṅgaḍa, Vaḍamala and Śêshâdri are derived from different names of the temple on the hill at Tirupati in the North Arcot district; Varadabhaṭṭa owes his name to the Varadarâja (Aruḷâḷa-Perumâḷ) temple at Little Kâñchî in the Chingleput district; Raṅga and Raṅgarâja refer to the temple at Śrîraṅgam in the Trichinopoly district; and Ahôbala is the name of a village in the Karnul district, which contains a famous shrine of Narasiṁha. Among the names connected with Śaiva temples, Ârûra is derived from Tiruvârûr in the Tanjore district, and is commonly applied in Tamil̤ literature to Sundaramûrti, one of the sixty-three Tiruttoṇḍar or Śaiva devotees; Kanakasabhâpati is a name of the god at Chidambaram in the South Arcot district, and Chidambarâvadhânin is called after the same place; Chokkanâthamakhin and Chokkâvadhânin are derived from Chokkanâthasvâmin, one of the names of the god at Madhurâ; Kâḷahasti is the name of a famous place of pilgrimage in the North Arcot district; and Aruṇagiri and Aruṇâdri are Sanskrit names of Tiruvaṇṇâmalai in the South Arcot district. Among the remaining Tamil̤ names, Periyatiruvaḍi is synonymous with Periyâḷvâr, the name of one of the twelve principal saints of the Vaishṇavas. Âḷvâr (*i.e. âl̤vâr* in Tamil̤) is an epithet which the Vaishṇavas add to the names of their *gurus,* and *nâyaṇâr,* the first member of Nâinârbhaṭṭa, is an honorific title affixed to the names of Śaiva devotees.

TEXT.[3]

First Plate.

1 श्रीवेंकटेशाय नमः । यस्य संपर्कपुण्ये-

2 न नारीरत्नमभूत्शिला[1] । यदुपास्यं सुमनसां

3 तद्वस्तुद्वंद्वमाश्रये । [१*] यस्य द्विरदवक्त्राद्याः पारिष-

4 द्याः परश्शतं । विघ्नन्निघ्नंति भजतां विष्वक्सेनं

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[1] *Tinnevelly Manual,* p. 41, and No. 3 on the Map.

5 तमाश्रये । [२*] जयति क्षीरजलधेर्जातं संव्येक्षणं[1] ह-
6 रेः । आलंबनं चकोराणाममरायुष्करं महः । [३*] पौत्रस्त-
7 स्य पुरूरवा बुधस्सुतस्तस्यायुरस्यात्मजस्संज-
8 [ज्ञे] नहुषो ययातिर[भ]वत्तस्माच्च पूरुस्ततः । तद्वंशे
9 भरतो बभूव [2]नृपतिस्तत्संततौ शंतनुः[3] (।) तत्तुर्यो विज-
10 योभिमन्युरुदभूत्तस्मात्परीक्षित्ततः । [४*] नंदस्तस्याष्ट-
11 मोभूत्समजनि नवमस्तस्य राजश्चळिक्कक्ष्मापत्त-[4]
12 त्सप्तम[:*] श्रीपतिरुचिरभवद्राजपूर्वो नरेंद्रः । तस्यासी-
13 द्बिज्जळेंद्रो दशम यिह[5] नृपो वीरहेंमाळिरायस्तातीं-
14 ईकौ[6] मुरारौ कृतनतिरुदभूत्तस्य मायापुरीशः । [५*] त-
15 त्तुर्योजनि तातपिन्नममहीपालो निजालोकनत्रस्त[ा]-
16 मित्रगणस्ततोजनि हरन् दुर्गाणि समाह्वितात् । अन्हे-[7]
17 केन स सोमिदेवनृपतिस्तस्यैव जज्ञे सुतो (।) वीरो रा-
18 घवदेवराडिति ततः श्रीपिन्नमोभून्नृपः[8] । [६*] आरवी-
19 टिनगरीविभोरभूदस्य बुक्कधरणीपतिस्सुतः ।
20 एन[9] साळुवनृसिंह्मराज्यमप्येधमानमहसा[10]

Second Plate; First Side.

21 स्थिरीकृतं । [७*] स्वःकामिनी[:*] स्वतनुकांतिभिरा-
22 क्षिपंतीं (।) बुक्कावनीपतिलको बुधकल्पशा-
23 खो । कल्याणिनीं कमलनाभ [11]हृवाब्धिकन्यां (।) बल्लांबि-
24 कामुदवहद्बहुमान्यसीलां[12] । [८*] सुतेव कलशांबुधे-
25 स्सुरभिळाशुगं (।) माधवात्कुमारमिव शंकरात्कुलम-
26 हीभृतः कन्यका । जयंतममरप्रभोरपि शचीव बुक्का-
27 धिपा[च्छृ]तं[13] जगति बल्लमालभत रामराजं सुतं । [९*] श्री-
28 रामराजक्षितिपस्य तस्य चिंतामणेरर्थिकदंबका-
29 नां । लक्ष्मीरिवांभोरुहलोचनस्य लकांब्बिकामुष्य [म]हि-
30 ष्यलासीत् । [१०*] तस्याधिकैस्समभवत्तनयस्तपोभि[:*] श्री-

[1] Read सव्येक्षणं.
[2] नृ is corrected from नु.
[3] Read शंतनुस्तत्तुर्यो.
[4] Read राजश्चळिक्कक्ष्मापस°.
[5] Read इह.
[6] Read °यीकौ.
[7] Read अह्नै°.
[8] Read °भून्नृपः.
[9] Read येन.
[10] Read नृसिंह.
[11] Read इवाब्धि.
[12] Read शीलाम्.
[13] च्छृ seems to be a correction from प, which the engraver had written a second time by mistake. Read °पाच्छ्रुतं.

31 रंगराजनृपतिश्शशिवंशदीपः । आसन् समुल्ल-
32 सति धामनी[1] यस्य चित्रं नेत्राणि वैरिसुदृशां[2] च निरं-
33 जनानि । [११*] सतीं तिरुमलांबकां[3] चरितलीलयारुंध-
34 तीप्रथामुपि[4] तितिक्षया वसुमतीयशो रुंधतीं[5] । हि-
35 मांशुरिव रोहिणीं हृदयहारिणीं सद्गुणैरमोदत
36 [स]धर्मिणीमयमवाप्य वीराग्रणीः । [१२*] रचितनय-
37 विचारं रामराजं च धीरं वरतिरुमलरायं वें-
38 [6]कटाद्रीक्षितीशं । अजनयत स [7]येतानानुपूर्व्या कु-
39 मारा(।)निह तिरुमलदेव्यामिव राजा महोजाः[8] । [१३*] सक-
40 लभुवनकंटकानरातीन् समिति निहत्य स राम-

Second Plate; Second Side.

41 राजवीरः । भरतमनुभगीरथादिराजपथि-[9]
42 तयशाः प्रशशास चक्रनूर्व्याः[10] । [१४*] त्रिषु श्रीरंगस्था-
43 [11]परिवृ[ढ]कुमारेष्वधिरत्नं विजित्यारिस्थापान्[12]
44 तिरुमलमहारायनृपतिः । महौजास्साम्राज्ये सु-[13]
45 मतिरभिषिक्तो निरु[प*]मे प्रशास्त्युर्वीं सर्वामपि
46 तिसृषु[14] मूर्तिष्विव हरिः । [१५*] [15]यशस्विनामग्रसरस्य
47 यस्य पट्टाभिषेके शति[16] पार्थिवेंद्रोः । दानांबुपू-
48 रैरभिषिच्यमाना देवीपदं भूमिरियं दधाति । [१६*]
49 सामादयो विधिमुखादिव सत्यवाचः सामाद्युपा-
50 यनिवहा युव[17] सांयुगीनात् । रामादयो दशरथादि-
51 व राजमौलेः[18] तस्मादमेययशसस्तनया बभूवुः । [१७*] रा-
52 जा ततोभूद्रघुनाथनामा श्रीरंगराय[ः*] श्रितपारि-
53 जातः । श्रीरामराज[ः*] [19]शिशुरांशुरुर्व्या(ः) विख्य[ा*]तिमान्
54 वेंकटदेवरायः । [१८*] श्रीरंगरायस्सहजेषु तेषु पारं

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1 Read धामनि.
2 Read सुदृशां.
3 Read तिरुमलाम्बिकां.
4 Read प्रथामपि.
5 The whole of this *páda* seems to have been erased and written afresh; and the शो of यशो is written above the line.
6 Read °टाद्रि.
7 Read एता°.
8 Read महौजाः.
9 Read प्रथि°.
10 Read °मुर्व्याः.
11 The ढ of परिवृढ seems to be an imperfect correction from ड.
12 Read स्थापांस्तिरु°.
13 The *u* of सु runs into the *i* of पि at the end of the next line.
14 Read तिसृषु.
15 Read यशस्वि°.
16 Read सति.
17 Read इव.
18 Read मौलेस्तस्मा°.
19 Read शिशिरांशु°.

55 गतो नीतिपयःपयोधेः । अष्टासु दिक्षु प्रथितस्स ले[भे]
56 पट्टाभिषेकं पेनुगोंडराज्ये । [१९*] अथ श्रीवेंकटपति-[1]
57 देवरायो नयोज्वलः[2] । अवनीमशिषत्कीर्त्या दि[शो] द-
58 श विशोभयन् । [२०*] तज्ज्ञायसस्सुरद्रुमलज्जावहच-[3]
59 रितरामराजविभोः । जातस्तिरुमलराज[:*] ख्यात[:*]
60 श्रीरंगरायोपि । [२१*] तयो[:*] श्रीरंगरायस्य तन[या] वि-

Third Plate; First Side.

61 नयाधिकाः । अजायंत दयावंत[:*] सुतवंतो[4]
62 यशस्विनः । [२२*] श्रीरंगरायनृपतेस्तनयेषु तेषु
63 पारं गिरामधिगतः कविपुंगवानां । रत्नेषु कौ-
64 स्तुभ इवांबुधिसंभवेषु श्रीरामरायनृपतिस्सुचि-
65 [रं] व्यलासीत् ॥ [२३*] पूर्वं [5]विस्मृतरामराजनृपतेः श्रीराम-
66 भद्राकृतेः (।) कल्याणोदयशालिनस्तनुभवा[:*] पंच प्रपंचा-
67 वने । दक्षा नीतिपथानुगास्समभवन् श्रीरामराजक्षमि-
68 नो (।) गीर्वाणालय[भूरु]हा इव बुधश्रेणीष्टदानोत्सुकाः । [२४*] आ-
69 [ज्ञा]ाविजितसुग्रीवाः (।) प्राज्ञावनकृताग्रहाः ।[6] [२५*] विख्यातचर्ये-
70 षु नृपेषु तेषु श्री[रं]गराजश्शिशिरांशुरूव्याः । विश्व-
71 चये [7]विस्मृतकीर्तिरासीत् सौरेषु शालेष्विव पारि-
72 जातः । [२६*] यद्वैरिवनस्थांके [illegible] भीत्या महत्या
73 रणो[8] (।) प्रत्यर्थिक्षितिपैः पलायनपरैः[9] मुक्ता लु[ठं]-
74 त[:*] श्वमात् । कांताराभरणीभवंति कलशच्छत्रध्व-
75 [10][जं]कांचिता(।)न्युत्कार्जत्यधिभूपदानि तदनुव्रज्या-[11]
76 [भि]या किं हयाः । [२७*] श्रीरंगराजस्य तपोविशेषैः [सं]-
77 [12]तोषणश्शेषगिरीश्वरस्य । कारुण्यभूम्ना कम[नी]-
78 यशोभौ पुत्रावहतां[13] पुरुहूतभोगौ । [२८*] पेदवेंक[टें]-
79 द्रपिनवेंकटाधिराडिति नामकौ प्रकृतिपालनो-
80 त्सुकौ । खरदूषणप्रकृतिदक्षिणाबुभौ[14] ददतः प्रमो-

1 Read पति.
2 Read नयोज्ज्वलः.
3 Read द्रुम.
4 Read सुतवन्तो.
5 Read विश्रुत.
6 The inscription omits the following half verse :— सर्वे ते विबुधाश्रया गुणै [illegible] ॥
7 Read विश्रुत.
8 Read रणे.
9 Read परैर्मुक्ता.
10 Read °आक्रान्ता°.
11 Read °व्रज्या.
12 Read °तोषित:.
13 Read पुत्रावभूतां.
14 Read दक्षिणाबुभौ.

Third Plate; Second Side.

81 दमिव रामलक्ष्मणौ । [२८*] श्रीशाली पेद्दवेंकटें-
82 द्रनृपतिर्जैष्टो[1] वयोभिस्तयो: (।) [2]शौर्यैदार्यगभी-
83 [3]रथाधृतिकला(:)पूर्वैश्च सर्वैर्गुणै: । यस्याराति(नृ)-
84 पालभेदनकलायात्रासु सेनारज:पूरैर्भूर्जलधि-
85 र्भवेदिति हरिश्चित्तेश्च[4] धत्ते स्थितिं । [३०*] [5]श्रींगाररात्न्या[ख्य]-
86 ददिव्यमूर्त्या(:) वंगारमांबारमया समेत: । विभात्य-
87 सौ वेंकटभूमिपाल: शच्येव[6] शक्रो रमयेव शौरि: । [३१*] श्री-
88 रंगराजेंद्रकुमारकेस्मिन् वीरोत्तमे वेंकटदेवरा-
89 ये । पट्टाभिषिक्ते पेनुगोंडराज्ये तदाभिषिक्ता[:*] सुधियो-
90 पि हेम्मा[7] । [३२*] यथा रघुकुलोद्वह[:*] स्वयमवंधतोजानिन[ा]
91 स्वगोत्रगुरुणा सुधीतिलकतातयार्येण य: । यथावि-
92 धि यशस्विना विरचिताभिषेक[:*] क्षण[ा*]द्विभिद्य यवना-
93 शरान्विजयते प्रशास्तन्महीं । [३३*] [8]वारासिगांभीर्यविशे-
94 षधुर्यश्चौरासिदुर्गैकविभाळ्ववर्य:[9] । पराष्टदिशा[य]-
95 मन:प्रकामभयंकर: [10]शार्ङ्धरांतरंग: । [३४*] सार[वी]-
96 ररमया समुल्लसन्[11] आरवीटिपुरहारनायक: [।]
97 कुंडलीश्वरमहाभुज[:*] श्रयन् मंडलीकधरणीवराह-
98 तां । [३५*] आत्रेयगोत्रजानामग्रसरो भूभुजामुदारय-
99 शा: ।[12] [३६*] सोयं नीतिजितादिभूपतिततिस्सुत्रामशास्त्री
100 सुधी(।)सार्थानां भुजतेजसा स्ववशयन् कर्नाट[सिं]-[13]
101 हासनं । आ सेतोरपि[14] चाहिमाद्रि विमतान् संह[त्य]

Fourth Plate; First Side.

102 शासन्मुदा (।) सर्वोर्वीं प्रचकास्ति वेंकटपतिश्री-
103 देवरायाग्रणी: ॥ [३७*] [15]रितुबाणकळंबेंदुगणिते शक-

[1] Read नृपतिर्ज्यैष्ठो.

[2] In the original, the *r* of *ryai* is doubled; read शौर्यौदार्य.

[3] Read °रता.

[4] Read हरिश्चित्तेस्य.

[5] Read श्रृङ्गार.

[6] Read शच्येव.

[7] Read हेम्मा.

[8] Read वाराशि.

[9] The व of वर्य: is imperfectly executed and looks almost like दा.

[10] Read शार्ङ्ग.

[11] Read समुल्लसन्नारवीटि.

[12] Just as the Kallakurśi grant, the inscription omits the following half verse which is found in the Koṇḍyâta and Vilâpâka grants :— अतिविरुदतुरगघट्टी अतिगुरुरारट्टमगधमान्यपद: ॥.

[13] Read कर्णाटसिं°.

[14] The र and च of °रपि चा° seem to be corrected from other letters.

[15] Read ऋतु.

104 वत्सरे । भावाभिदानके[1] वर्षे मासि वैशाखनामनि । [३८*] पक्षे
105 वळक्षे पुण्यर्क्षे पौर्नमास्यां[2] ॰॰॰॰॰ । श्रीवेंकटेश-
106 पादाब्जसंनिधौ श्रेयसान्निधौ । [३९*] नानाशाखाभि[ध]ागो-
107 त्रसूत्रेभ्यः शास्त्रवित्तया । विख्यातेभ्यो द्विजेंद्रेभ्यो वेद-
108 विद्भ्यो विशेषतः ॥ [४०*] श्रीमत्तिर्वडिराज्यस्थं मुळ्ळिनाडु इति
109 स्मृतं[3] । श्रीमद्वीरवनल्लूरुमाघाणि [इ*]ति शोभितं । [४१*] तांम्रपर्नीम-[4]
110 हानद्याः(:) दक्षिणस्यां दिसि[5] स्थितं । कारुकुंचिमहाग्रामात्
111 प्राच्यां दिशि च संस्थितं । [४२*] [अ]ांतमंगलसीमा[या] दक्षिणाशामु-
112 पाश्रितं । श्रीशेरवंमहादेविग्रामात्पश्चिमत[:*] स्थितं । [४३*] पर्व-
113 तोदग्महामार्गादुत्तराशामुपाश्रितं । कारुकूर्च्याः[6] पंचद-
114 शकुल्यायां क्षेत्रयुग्मगं । [४४*] [ग्र]ामं च सर्वसस्याढ्यं द्विषष्टिग-
115 णसयुतं[7] । [8]मुद्दुक्रिष्णापुरमिति प्रतिनाम्ना सुशोभितं [॥ ४५*]
116 कूनियूरिति विख्यातं गृहारामोपशोभितं । सर्वमा-
117 न्यं चतुःसीमासहितं च समंततः । [४६*] निधिनिक्षेपपा-
118 षाणसिद्धसाध्यजलान्वितं । अक्षिण्यागामिसंयुक्तं ग-
119 णभोग्यं सभूरुहं । [४७*] पुत्रपौत्रादिभिर्भोज्यं[9] क्रमादाचंद्रता-
120 रकं । [४८*] [10]आसीत्काश्यपसंततेर्वनतपस्संतुष्टविश्वेश्वरस्वै-
121 रानुग्रहभाजनाद्गुणनिधेः श्रीनागपृथ्वीपतेः । विद्वन्मं-
122 डलवांछितार्थकलिकाकल्पद्रुमो दुर्द्धरो मद्दावीराणां धु-
123 रि विश्वनाथधरणीसंक्रंदनो मानितः । [४९*] तस्यादजय-
124 त धनेशसमानधर्मा धर्मानुशासितधरातलजीव-
125 लोकः । आख्यानुरूपविजितारिनृपालमौळिर्विख्या-

Fourth Plate; Second Side.

126 तिमान्[11] जगति [12]क्रिष्णपनायकेंद्रः । [५०*] तस्याजनिष्ट
127 ततकीर्तिमहस्समेतः (।) श्रीवीरपेंद्रधरणीतल[शो]-
128 तभानुः । आ[मो]दयन्[13] कुवलयस्य तथा बुधानामालं-
129 वनं शिथिलितारिमनोविनोदः । [५१*] तस्योदभूदिश्वपना-
130 यकेंद्रः (।) प्रतीपभूपालतमस्सुधांशुः । श्रीमुद्दुक्रिष्णप-

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1 Read भावाभिधानके.
2 Read पौर्णमास्यां.
3 Read स्मृतम्.
4 Read ताम्रपर्णी.
5 Read दिशि.
6 Read कारुकूर्च्याः.
7 Read संयुतम्.
8 Read मुद्दुकृष्णा°.
9 Read °दिभिर्भोज्यं.
10 Read आसीत्काश्यप.
11 Read °मान्जगति.
12 To the क of क्रि both *ri* and *i* are attached in the original.
13 Read आमोदयं or आमोदक°.

131 भुवस्य जज्ञे प्रतापवान् मेरुसमानधैर्यः । [५२*] तस्यास्तां
132 [1]मुद्दुवीरप्रभूतिरुमलभूपालकौ नंदनौ द्वौ (।) मीनाची-
133 सुंदरेशस्थिरतरकरुणापूरधारानिधानौ । आकैला-
134 साद्रिसेतुप्रथितनिजयशोझासमानौ[2] यदीयाप्याज्ञा रा-
135 ज्ञां किरीटस्फुरितमणिमयालंकृतिर्माननीया । [५३*] अथ
136 तिरुमलभूपो मंचिमुख्यैरनेकैः (।) सकुतुकमभिषिक्त-
137 स्स्वर्वराज्याधिपत्ये [।*] समधिककृपयासौ सुंदरेसस्य[3]
138 लब्ध्वा [4]धरणिवलमशेषं राजते भूतलेंद्रः । [५४*] येतस्य[5] पर-
139 दुर्वारभुजविक्रमशालिनः । भोगे भूलोकसुत्राम्णस्त्यागे
140 भूकल्पशाखिनः । [५५*] करींद्रारोहमात्रेण गिरींद्रारूढविद्वि-
141 षः । लंघिते नगरे जेतुं [6]लंघितार्णववैरिणः । [५६*] कन्यान्न-
142 [7]स्वर्णभूदानैः कालक्षेपं मितन्वितः[8] । जयंतचंद्रकंदर्प-
143 जयसौदर्यशालिनः[9] । [५७*] श्रीमत्तिरुमलेंद्रस्य विग्ज्ञप्तिम-[10]
144 नुपालयन् । श्रीवीरवेंकटपतिमहारायमहीपति[: ।] [५८*]
145 [स]हिरण्यपयोधारापूर्वकं दत्तवान् मुदा ॥ वृत्ति-
146 मंतोत्र ह्लिख्यंते[11] विप्रा वेदांत्तपारगाः । [५९*] वेंकटाद्रीं[द्र]-[12]
147 तनयो भारद्वाजो च याजुषः । चेत्रं स लब्धवाने[कं]

Fifth Plate; First Side.

148 रघुनाथाभिधो[13] मखी । [६०*] लक्ष्मीनृसिंह्ययज्वें-[14]
149 द्र(:)सुत[:*] श्रीवत्सगोत्रजः । लक्ष्मीनरहरिर्यज्वा वृ-
150 [15]त्तिमर्धाधिकामगात् । [६१*] गोत्रे हरितसे जातः प्रासस्ति-
151 [16]मरसात्मजः । वेंकटाद्रिद्विजोप्येकां वृत्तिं याजुषिकोत्तमः [॥ ६२*]
152 आत्रेयगोत्र[:*] संप्राप्तोप्याश्वलायनसूत्रवान् । सदासिव-[17]
153 सुतः चेत्रं त्रिपादं भुवमीश्वरः । [६३*] श्रीरंगराजपुत्रः कन-
154 कसभापतिरतीव मेधावी । [18]कौसिककुलप्रभूतोग्टह्ल[ा*]-
155 [19]दृत्तिइयं यजुर्वेदी । [६४*] [20]प्रतीतकौसिकान्ववायसिंधुबंधुचं-

1 Read प्रभु.
2 Read यशोभासमानौ.
3 Read सुन्दरेशस्य.
4 Read धरणितल°.
5 Read एतस्य.
6 Read लङ्घितार्णव.
7 Read स्वर्ण.
8 Read वितन्वतः.
9 Read सौन्दर्य.
10 Read विज्ञप्ति°.
11 Read लिख्यन्ते.
12 Read °द्रीन्द्र.
13 Read °भिधः.
14 Read नृसिंह.
15 Read वृत्ति°.
16 Read °सिम्मरसा°.
17 Read सदाशिव.
18 Read कौशिक.
19 To the द of दृ both *ṛi* and *i* are attached in the original.
20 Read कौशिका°.

156 द्रमात्विरं धरातले रिचा[1] दुरंधर: स वंधुमान् । अनं-
157 तभटनं[द्नो]पि[2] चाय्यभट्टभूसुरस्त्रिपादयुक्तहत्ति-
158 पंचकं समेत्य शोभते । [६५*] [3]कास्यपान्वयज: श्रीमानापस्तं-
159 बो च लब्धवान् । तिरुमलार्यसुतो मल्लुभट्टो हत्तिं स ए-
160 किकां । [६६*] मारुभट्टसुतो भारद्वाजो याजुषिकोत्तम: । वेंक-
161 टाद्रीवर:[4] श्रीमान्वृत्तिमेकां समश्नुते । [६७*] अरुणाद्रिसुतो भा-
162 रद्वाजो [5]रुग्वेदवानयं । यल्लप्पभूसुर: क्षेत्रं प्राप्तवानर्ध-
163 मत्र तु । [६८*] [6]कास्यपान्वयजो लब्ध्वा यजुर्वेदी विराजते । भ्रांतीश्व-
164 रो महान्वृत्तिमर्धामप्पलयात्मभू: । [६९*] आश्वलायनसूत्रो-
165 यं भारद्वाजान्वई[7] सुत: । श्रीवेंकटपतेरेकां हत्तिं नागर-
166 सोश्नुते । [७०*] भारद्वाजकुलोद्भूतोप्यर्ध[8] याजुषिकोत्तम: । क्षे-
167 त्रं रघुपते: सूनुरळगाद्रिरिहाश्नुते । [७१*] श्रीवत्सगोत्रगोविं-
168 दसुतो घटलयाभिध: । [9]रुग्वेदवानयं प्राप्य त्रिपादां हत्ति-
169 मेधते । [७२*] आत्रेयगोत्रजोप्यह्लासामवेदाब्धिपारग:[10] । श्री-
170 निवासात्मजो हत्तिद्वयं(।) नरहरिर्महान् । [७३*] आत्रेयगोत्रज(:)-
171 स्सोमनाथो याजुषिकोत्तम: । नरसंभट्टपुत्रोयं क्षेत्रे-

Fifth Plate; Second Side.

172 णार्धेन राजते । [७४*] अनंतभट्टपुत्रोसौ श्रीनिवासो-
173 तिधार्मिक: । [11]कौसिकान्वयजोप्येक(।)क्षेत्रं याजुषिको-
174 ग्रहीत्[12] । [७५*] [13]कास्यपान्वयभूषायमापस्तंबो महायशा: ।
175 वेंकटय्यसुत: क्षेत्रं [14]सिधयोप्येकम(।)श्नुते । [७६*] वसवावधा-
176 निन: पुत्रो नागादीक्षितशेखर: । भारद्वाजो च रुक्छाखो क्षे-
177 त्रमर्धं प्रपेदिवान् । [७७*] जातो हरितसे वंशे यजुर्वेदी समेद्दवा-[15]
178 न् । काळहस्तिसुत: क्षेत्रं त्रिपादं [16]धृवमंगय: । [७८*] वत्सगोत्र-
179 भव: सत्याषाढसूत्रोपि चैककं । श्रीनल्लपेरुमाळ्सूनु-
180 राळूर: क्षेत्रमश्नुते । [७९*] संजात: कास्यपे[17] श्रीमान् यजु:शा-
181 खी समेद्दवान्[18] । [19]नरसिंह्यात्मज: क्षेत्रं पादत्रयमहो-

[1] Read ऋचा धुरंधर:.
[2] Read भट्ट.
[3] Read काश्यपा°.
[4] Read °टाद्रिवर:.
[5] Read ऋग्वेद°.
[6] Read काश्यपा°.
[7] Read °न्वयी.
[8] Read °प्यर्धं.
[9] Read ऋग्वेद°.
[10] Read °गृह्यात्साम°.
[11] Read कौशिका°.
[12] Read °ग्रहीत्.
[13] Read काश्यपान्वयभूषोय°.
[14] Read सिद्धयो.
[15] Read समेयिवान्.
[16] Read ध्रुव°.
[17] Read काश्यपे.
[15] Read समेयिवान्.
[19] Read नरसिंहा°.

182 मल: । [८०*] [1]काश्य[पा*]न्वयजो वृंदावननाथसुतोत्तम: । ऋटस्का-[2]
183 खी [3]मडनाक्मट्ट: क्षेत्रमर्धं स लब्धवान् । [८१*] सिंगपेद्द-
184 माक्नंदनोयं (।) वेंगडत्तप्पभूसुर: । क्षेत्रद्वयं च ऋग्वे-
185 दी अयत्यात्रेयगोत्रज: । [८२*] यजुर्वेदविदां श्रेष्टो[4] भारद्वाज-
186 कुलोद्भव: । पेद्दिभट्टसुतो नीलकंठो [5]हत्यार्धयांचति । [८३*] श्री-
187 वत्सगोत्रभू: सोमाभट्टजो याजुषोत्तम: । श्रीमान्[6] लक्ष्मण-
188 शास्त्रींद्र:[7] क्षेत्रमर्धं समश्नुते । [८४*] आपस्तंबी च [8]गोविंददीक्षि-
189 ति:[9] कौसिकान्वय: । [10]क्रिष्णांभट्टोपि केदारमर्धं लब्ध्वा समेधते । [८५*]
190 पेद्दभट्टसुत[स्ति]मावधानी[11] याजुषोत्तम: । भारद्वाजकु-
191 लोद्भुतो[12] हत्तिमर्धं समेइवान्[13] । [८६*] कौसिकान्वयवान्[14] लिंगा-
192 वधानी मल्लुभट्टज: । आपस्तंबी च केदारमर्धं प्राप्य वि-
193 शोभते । [८७*] पुत्रो नरहरेरापस्तंबि[15] शेषाद्रिभूसुर: । शाला-
194 वतसगोत्रीयं[16] क्षेत्रद्वयमिहाश्नुते । [८८*] भारद्वाजान्वये जातो यल्लु-
195 भट्टस्य नंदन: । नारसिंहो यजुर्वेदी [17]हर्तिमेकामिहाश्नुते । [८९*] श्री-
196 (मान्)तिम्मलभट्टोपि जातो हरितसे कुले । नागाभट्टसुत[:*]
197 क्षेत्रमेकं लब्ध्वा विजृंभते । [९०*] कौडिन्यवंशसंभूत: क्रष्ण-

Sixth Plate; First Side.

198 भागवतोत्तम: । केदारेण त्रिपादेन कुबेर इ-
199 व राजते । [९१*] लिंगावधानिन: पुत्रो भारद्वाजो च या-
200 जुष: । रामलिंगावधानींद्र: क्षेत्रमेकमिहाश्नुते । [९२*]
201 आत्रेयगोत्रजो गंगाधरयज्वात्मजोश्नुते । यजुर्वेदी श्री-
202 निवासशास्त्रि[18] केदारमर्दकं[19] । [९३*] शेषाद्रिनंदनस्तिंमावधा-
203 नी याजुषोत्तम: । भारद्वाजकुले जातस्त्रिपादां हत्तिमश्नु-
204 ते । [९४*] यल्लुयज्वसुतो लक्ष्मीनरसिंहबुधोग्रहीत् । आपस्त-
205 [बी][20] महानेकं क्षेत्रमात्रेयगोत्रवान् । [९५*] [21]आत्रेयगोत्रजोप्याऌवार्सुत[:*] श्री-

[1] Read काश्यपा°.
[2] Read ऋटक्काखी.
[3] Read मड्डनार्.
[4] Read श्रेष्ठी.
[5] Read हत्त्या°.
[6] Read श्रीमाँल्लक्ष्मण.
[7] Read शास्त्रीन्द्र:.
[8] Read गोविन्द.
[9] Read °त: कौशिका°.
[10] Read क्रष्णं°.
[11] Read °स्तिम्मा°.
[12] Read °लोद्भूतो.
[13] Read समेयिवान्.
[14] Read कौशिकान्वयवाँल्लिङ्गा°.
[15] Read °स्तम्बी.
[16] The स of सगोत्री is written below the line.
[17] Read हत्ति°.
[18] Read शास्त्री.
[19] Read °मर्धकम्.
[20] Read आपस्तम्बी.
[21] The three letters यगोत्र of अत्रेयगोत्र are written at the top of the plate, and the necessary insertion is indicated by a faint caret made above त्र.

206 वेंकटेश्वरः । क्षेत्रमेकं त्रिपादं च लब्धवानृग्विभूषणः । [९६*] आत्रे-
207 यगोत्रो[1] ऋग्वेदी श्रीमानीश्वरनंदनः । क्षेत्रं कळप्परान्पादत्रयं
208 [प्रा]प्य समेधते । [९७*] विश्वामित्रकुले जातो[2] ऋक्शाखी चाय्यपो म-
209 हान् । अनंतकृष्णतनयो वृत्तिमर्धामिहाश्नुते । [९८*] [3]पेरीय्यतिरुव-
210 डि[:*] श्रीमान्[4] चोक्कनाथमखींद्रजः । धनंजयान्वई[5] क्षेत्रद्वयमृ-
211 ग्वेदवानगात् । [९९*] आत्रेयवंश्यो[6] ऋक्छाखी नारायणवरात्मजः ।
212 श्रीरामभट्टः केदारमेकमासाद्य वर्धते । [१००*] आपस्तंबी भरद्वाज-
213 वंश्यः शिंगिरिनंदनः । नारायणोप्यर्धवृत्तिं समेत्य धन-
214 दायते । [१०१*] गिरियप्पकुमारोयं श्रीवेंकटपतिर्महान् । श्रीव-
215 त्सगोत्री ऋक्छाखी[7] वृत्तिमेकां प्रपेदिवान् । [१०२*] लब्धारुणगिरेः
216 पुत्रः सूर्यनारायणोंचति । [8]कौडिन्यवं[श]जः क्षेत्रमेकं या-
217 [जु]षिकोत्तमः । [१०३*] तिरुवेंगडनाथस्य पुत्रो वडमलोश्नुते । व-
218 त्सगोत्रभव[:*] क्षेत्रमेकं याजुषिकोत्तमः । तस्यानुजो क्षेत्र-
219 मेकं श्रीनिवेंकटनामको । [१०४*] कौंडिन्यगोत्रजोनंतनारा-
220 यणसुतोश्नुते । रामाभट्टवरः क्षेत्रमेकं याजुषिकोत्तमः ।
221 तस्यानुजो राघवश्च क्षेत्रमेकं स लब्धवान् । [१०५*] यज्वयो रं-
222 गयश्चैव वेंकटाद्रिश्च वेंकपः । चत्वारः क्षेत्रमेकं तु वर्धंते
223 [प्र]तिगृंह्य[9] ते । [१०६*] कौंडिन्यवंशजः सत्याषाढसूत्रस्समेइवान्[10] ।

Sixth Plate; Second Side.

224 वेंकटाद्रिवरः क्षेत्रत्रयं गणपतेस्सुतः । [१०७*] रघुना-
225 थमखी [व्या]सरायभट्टसुतोश्नुते । वृत्तिमेकां साम-
226 वेदी भारद्वाजकुलोद्भवः । [१०८*] नारायणोनंतभट्टसुतः सं-
227 कृतिगोत्रजः । लब्धवानर्धकेदारं [11]श्रीबोधायनसूत्रवान् । [१०९*]
228 धर्मराजो वत्सगोत्री पादक्षेत्रमिहाश्नुते । [११०*] नारायणो
229 राघवस्य सुतो भार्गवगोत्रजः । प्राप्तवा[न]र्धकेदारं धी-
230 मान्[12] जैमीनिसूत्रवान् । [१११*] आपस्तंबी भरद्वाजवंश्ये[13] भास्क-
231 रभट्टजः । सूर्यनारायणस्सोयं वृत्तिमेकां समश्नुते । [११२*]
232 [शिं]गिरेर्नंदनश्चोक्कावधानी याजुषोत्तमः । लोहिता-

[1] Read गोत्र ऋग्वेदी.
[2] Read जात ऋक्शाखी.
[3] Read पेरिय.
[4] Read श्रीमांश्चोक्क.
[5] Read °न्वयी.
[6] Read वंश्य ऋक्छाखी.
[7] Read ऋक्छाखी.
[8] Read कौण्डिन्य.
[9] Read प्रतिगृह्य.
[10] Read समेयिवान्.
[11] The बो of बोधायन is written below the line.
[12] Read धीमाञ्जैमिनि.
[13] Read वंश्यो.

233 न्वयभूरर्धां वृत्तिमासाद्य वर्धते । [११३*] चिदंबरावधानी च
234 श्रीमान् [1]वरदुभट्टजः । कौसिकान्वयवानापस्तं[बि][2] वृत्या-
235 र्धयांचति । [११४*] आत्रेयवंशजो रामावधानी याजुषोत्तमः [।*]
236 जगन्नाथकुमारोयमर्धं चेत्रमिहाश्नवान् । [११५*] कौशिका-
237 न्वयजो रामचंद्रभट्टसुतोश्नुते । श्रीनिवासदि... [कं]
238 चेत्रं याजुषिकोत्तमः । [११६*] श्रीमानगस्त्यविबुधोप्यर्धवृ-
239 त्तिमिहाश्नुते । अर्धवृत्तिं कौंडवीटिरामलिंगबुधोग्र-
240 हीत् । [११७*] आत्रेयगोत्रजः सर्वनाथो दीक्षितशेखरः । अ[र्ध]-
241 वृत्तिं समासाद्य कृष्णाख्यो[3] धनदायते । [११८*] येते[4] सर्वे द्विजश्रे-
242 ष्ठाः पूर्वोक्तं ग्राममुत्तमं । [5]श्रीकुर्नाटककुल्यायास्तीर[स्थ]-
243 तरुशोभितं । [११९*] भट्टवृत्तिं विना सर्वदेवदायसमन्वितं । का-
244 पटाजोलेसहितं तिरुतुवलयान्वितं । [१२०*] मटप्परयुतं कोळ्के-
245 ळिप्पळसमन्वितं । [6]कारुकुच्यामर्धयुक्तपंचमावुसमन्वि[तं ।] [१२१*]
246 तत्तद्दिक्षु[7] स्तितश्रीमद्रामनांकितसीमकं । स्थितं दक्षिणवाहि-
247 न्याः कुल्यायाः पश्चिमे तटे ॥ [१२२*] कारुकुर्च्याः पूर्वनीचवाटिकाया-
248 स्तु पूर्वतः । सर्वमान्यतया लब्ध्वा जयंत्याचंद्रतारकं ॥ [१२३*]

Seventh Plate.

249 ग्रामदेवतकु कोनि विडिचिन चेत्रं अर्धं ॥
250 श्रीवेंकटपतिरायक्षितिपतिवर्य्यस्य
251 कीर्तिधुर्य्यस्य । शासनमिदं सुधीजनकु-
252 वलयचंद्रस्य [भू]महेंद्रस्य । [१२४*] वीरवेंकटरायोज्ञा[8] प्रा-
253 ह पौत्रस्सभापतेः । कामकोटिसुतो रामकविश्शा-
254 सनवाङ्मयं । [१२५*] श्रीवीरणाचार्यवरेण्यपौतो[9] वरा-
255 च्युतार्य्यो गणपार्य्यपुत्रः । सूक्ता[ा*]लिखद्वेंकट-
256 रायमौलेः पद्यानि कृत्यान्यथ शासनस्य । [१२६*] दान-
257 पालनयोर्मध्ये [10]दानात्श्रेयोनुपालनं । दाना(ा)त्स्वर्ग-
258 मवाप्नोति पालनादच्युतं पदं [॥ १२७*] स्वदत्ता[द्*]द्विगुणं पुण्यं
259 परदत्तानुपालनं [।*] परदत्तापहारेण स्वदत्तं निष्पलं[11]

[1] Read वरद.
[2] Read कौशिकान्वयवानापस्तम्बो वृत्त्या°.
[3] Read भट्टकृष्णाख्यो.
[4] Read एते.
[5] The five letters श्रीकुर्नाटक are written on an erasure. Read कर्णाटक
[6] Read कारुकुच्यां°.
[7] Read तत्तद्दिक्षु स्थित.
[8] Read रायोक्त्या.
[9] Read पौत्रो.
[10] Read दानाच्छ्रेयो.
[11] Read निष्फलं.

260 भवेत् । [१२८*] स्वदत्तां परदत्तां वा यो हरेत वसुंधरां । षष्टिर्वर्ष-[1]
261 [स]हस्राणि विष्टा[यां*][2] जायते क्रिमिः । [१२९*] येकैव[3] भगिनी लोके सर्वेषांमेव[4]
262 भूवुजां[5] । न भोज्या न करग्राह्य[ा*] विप्रदत्ता वसुंधरा । [१३०*] सामा[न्यो]-
263 यं धर्मसेतु[6] नुपाणां काले काले पालनीयो भवद्भिः । सर्वानि-
264 तान् भाविनः पार्थिवेंदान्[7] (।) भूयो भूयो याचते रामचं-
265 द्रः ॥ [१३१*]
266 श्रीवेंकटेश[8] [॥*]

TRANSLATION.

(Line 1.) Obeisance to the blessed **Veṅkaṭêśa**!

(Verse 1.) I take refuge to that pair of objects which is to be worshipped by the gods, (*and*) at whose meritorious touch a stone became the best of women.[9]

(V. 2.) I take refuge to that **Vishvaksêna** whose more than hundred attendants, the elephant-headed (Gaṇêśa) *etc.*, remove the obstacles (*in the way*) of (*his*) devotees.[10]

(V. 3.) Victorious is the luminary (*viz.* the **Moon**) which rose from the milk-sea, (*which is*) the left eye of Hari (Vishṇu), (*which is*) the support of the *chakôra* (birds), (*and*) which sustains the life of the gods.

(V. 4.) The grandson of him (*viz.* the Moon) (*was*) Budha's son Purûravas; his (*son was*) Âyus; his son was Nahusha; from him was born Yayâti; (*and*) from him Pûru. In his race was born king Bharata; in his lineage Śaṁtanu; the fourth from him was Vijaya; from him was born Abhimanyu; (*and*) from him Parîkshit.

(V. 5.) The eighth (*in descent*) from him was **Nanda**; the ninth from this king was king **Chaḷikka**; the seventh from him was Narêndra (*whose name was*) preceded by Râja (*i.e.* **Râjanarêndra**), (*and*) who was devoted to Śrîpati (Vishṇu); the tenth from him in this (*world*) was king **Bijjaḷêndra**; (*and*) the third from him was **Vîra-Hemmâḷirâya**, the lord of **Mâyâpurî**, who prostrated himself before Murâri (Vishṇu).

(V. 6.) The fourth from him was king **Tâta-Pinnama**, at whose sight the crowd of enemies trembled; from him was born that king **Sômidêva** who took from the enemy seven forts in a

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1 Read षष्टिं वर्षं.

2 Read विष्ठायां.

3 Read एकैव.

4 Read सर्वेषामेव.

5 Read भूभुजाम्.

6 Read सेतुर्नृपाणां.

7 Read पार्थिवेन्द्रान्.

8 In Telugu characters.

9 The two objects referred to in this verse are the two feet of Râma. It is said of him that, while he was on his way to Janaka's town with his brother Lakshmaṇa and his preceptor Viśvâmitra, he trod upon a stone, which immediately turned into the body of a woman. This was Ahalyâ who had formerly been cursed by her husband, Gautama, for her misconduct, to remain a stone until the time when Râma should tread upon it; see the *Padmapurâṇa*, *Mahânâṭaka*, *Jânakîpariṇaya*, and *Champûrâmâyaṇa*. The two white lines which form part of the Vaishṇava sectarian mark, are also intended for the feet of Râma and are consequently represented in pictures along with marks of royalty and high birth, such as pitchers, *chauris*, flags, *etc.* It is but natural that an inscription of a Vaishṇava king should begin with an invocation of the feet of Râma, as it is even now usual to insert wood-cuts of Râma's feet at the beginning of Vaishṇava books.

10 Among Vaishṇavas the god Vishvaksêna is worshipped at the beginning of every ceremony, just as among the Śaivas the god Gaṇêśa, who is here represented as one of Vishvaksêna's attendants.

single day; his heroic son was king **Râghavadêva**; (*and*) from him was born the glorious king **Pinnama**.

(V. 7.) The son of this lord of the city of Âravîṭi was king **Bukka**, whose power was (*continually*) rising, (*and*) who firmly established even the kingdom of **Sâḷuva-Nṛisiṁha**.

(V. 8.) Just as Vishṇu (*married*) Lakshmî,— **Bukka**, the ornament of kings (*and*) the *kalpa* tree to scholars, married the prosperous **Ballâmbikâ**, who surpassed the celestial nymphs by her personal beauty, (*and*) whose virtue was highly respected.

(V. 9.) As Lakshmî (*bore*) Kâma from Mâdhava, as Pârvatî (*bore*) Kumâra from Śaṁkara, and as Śachî (*bore*) Jayanta from Indra, so did **Ballamâ** bear a son, **Râmarâja**, who was renowned in the world, from the lord **Bukka**.

(V. 10.) As Lakshmî to Vishṇu, so to this glorious king **Râmarâja**, who fulfilled the desires of all supplicants, **Lakâmbikâ** was the queen.

(V. 11.) In consequence of (*his*) great austerities, there was born to him a son, king **Śrîraṅgarâja**, the light of the race of the Moon, at whose brilliant splendour— O wonder!— the eyes even of the wives of (*his*) enemies became bright.[1]

(V. 12.) Having wedded as (*his*) legal wife the virtuous **Tirumalâmbikâ**, who resembled Arundhatî in good conduct, who at the same time surpassed the fame of the earth in patience, (*and*) who captivated (*all*) hearts by (*her*) good qualities,— that foremost among heroes felt as happy as the Moon (*by the possession of*) Rôhiṇî.[2]

(V. 13.) This powerful king begat by that **Tirumaladêvî** the following (*three*) sons in succession,— the wise **Râmarâja**, who was conversant with politics; the excellent **Tirumalarâya**; (*and*) king **Veṅkaṭâdri**.

(V. 14.) Having killed in battle all dangerous enemies in the world, this heroic **Râmarâja**, who resembled by his great fame Bharata, Manu, Bhagîratha and other kings, ruled the circle of the earth.

(V. 15.) Among the three sons of king **Śrîraṅga**, the wise (*and*) powerful king **Tirumalamahârâya**, as Hari among the trinity, having conquered hostile kings in battle (*and*) having been anointed to the matchless sovereignty, ruled the whole earth.

(V. 16.) At the coronation of this moon among kings (*and*) foremost among the famous, this earth, being sprinkled with floods of water (*poured out*) at donations, occupied (*as it were*) the place of queen.[3]

(V. 17.) Just as the Sâman and the other (*three* Vêdas *were produced*) from the mouth of the Creator, as peace and the other (*three*) expedients from the brave Satyavâch (?), (*and*) as Râma and (*his three brothers*) from Daśaratha,— (*thus*) from that excellent king were born (*four*) sons of great fame:—

(V. 18.) From him were born a king called **Raghunâtha**; **Śrîraṅgarâya**, (*who was*) a *pârijâta* (tree) to supplicants; the glorious **Râmarâja**, the moon of the earth; (*and*) the famous **Veṅkaṭadêvarâya**.

(V. 19.) Among these brothers, **Śrîraṅgarâya**, who had crossed the milk-ocean of policy (*and*) who was renowned in the eight regions, was crowned to the kingdom of **Penugoṇḍa**.

(V. 20.) After (*him*) the wise (*and*) glorious **Veṅkaṭapatidêvarâya** ruled the earth, illumining the ten regions by (*his*) fame.

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[1] *i.e.* he killed his enemies. As widows are not permitted to use collyrium, the eyes of the relicts of his deceased enemies had a bright appearance, though filled with tears. Hence the wonder.

[2] In this verse a *virôdhâbhâsa alaṁkâra*, which does not admit of a literal translation, is hinted in the antithetic words *Arundhatî* and *rundhatîm*.

[3] It is usual at a coronation ceremony to bathe both the king and the queen with water brought from various *tîrthas*.

(V. 21.) To his elder brother, the lord **Râmarâja**, whose deeds put to shame the celestial trees, were born **Tirumalarâja** and the famous **Śrîraṅgarâya**.

(V. 22.) Of these two, **Śrîraṅgarâya** begat sons who possessed great modesty, were full of compassion, learned (*and*) famous.

(V. 23.) Among these sons of king **Śrîraṅgarâya**, the glorious king **Râmarâya**, who was beyond the reach of the eloquence of the best poets, shone for a very long time, as the *kaustubha* among the gems produced from the sea.

(V. 24.) Formerly, from the famous king **Râmarâja**, who resembled the holy Râmabhadra, were born,— as the (*five*) celestial trees from the milk-ocean,— five sons who were eager to gratify the desires of all scholars, who followed the path of policy, who were able to protect the world, (*and*) who possessed rising prosperity.

(V. 25.) [All these] excelled Sugrîva in (*the effectiveness of their*) commands, were stubborn (*only*) in pleasing wise men, [were to be respected by the learned on account of (*their*) virtues, (*and*) had beautiful forms].

(V. 26.) Among these kings of famous deeds, **Śrîraṅgarâja**, a moon on earth, was celebrated in the three worlds, as the *pârijâta* tree among the celestial trees.

(V. 27.) The horses which are abandoned in battle by hostile kings who have taken to flight in great terror on hearing the loud roar of his drums, are wallowing (*on the ground*) through fatigue. Is it through fear of their (*the kings'*) being pursued that (*these horses*) are (*thus*) wiping away the foot-prints of (*their*) masters, which bear the (*royal*) marks of pitchers, parasols and flags, (*and*) which (*now*) adorn (*only*) the jungle?

(V. 28.) Through the great mercy of the lord of **Śêshagiri**,[1] who was pleased with the great austerities of **Śrîraṅgarâja**, there were born to (*him*) two beautiful sons who were as happy as Indra.

(V. 29.) Fond of protecting (*their*) subjects, (*and*) expert in slaying the cruel (*khara*) and the wicked (*dûshaṇa*), (*these*) two (*princes*), named **Peda-Veṅkaṭêndra** and the lord **Pina-Veṅkaṭa**, gave delight (*to the world*), as Râma and Lakshmaṇa (*who slew the demons* Khara *and* Dûshaṇa).

(V. 30.) Of these two, the elder by years, prowess, liberality, profundity, firmness, scholarship and all other virtues (*was*) the glorious king **Peda-Veṅkaṭêndra**, in whose heart Hari (Vishṇu) takes up (*his*) abode (*because he is afraid*) that (*his proper abode*) the ocean might become land by the clouds of the dust of (*his*) army during his expeditions (*in which he practises*) the art of destroying hostile kings.

(V. 31.) United with (*his*) queen **Baṅgâramâmbâ**, whose heavenly form is the abode of the kingdom of love, this king **Veṅkaṭa** shines like Śakra (Indra) with Śachî, (*and*) like Śauri (Vishṇu) with Ramâ (Lakshmî).

(V. 32.) When this son of king **Śrîraṅgarâja**,— **Veṅkaṭadêvarâya**, the best of heroes,— was anointed to the kingdom of **Penugoṇḍa**, then were also the learned anointed (*i.e.* abundantly presented) with gold.

(V. 33.) Having been anointed according to the rule by his family preceptor, the famous **Tâtayârya**, the ornament of the learned, just as (Râma) the descendant of the race of Raghu himself by (Vasishṭha) the husband of Arundhatî, (*and*) having destroyed in an instant the **Yavanas**, (*just as Râma*) the demons,[2] he rules the earth victoriously.

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[1] This is another name of Tirumalai, on which see page 238 above, note 1. The synonym Veṅkaṭaśaila occurs in verse 34 of the Kallakurśi grant.

[2] For the word *âśara* in the sense of 'demon' see the *Amarakôśa*, i. 1, 62 :— क्रव्यात्क्रव्यादो ऽस्रप आशरः.

(V. 34.) He who resembles the ocean in great profundity; the only excellent conqueror of the fort (*durga*) of **Chaurâsi**; he who terrifies vehemently the hearts of the hostile kings of the eight directions; the favourite of Śârṅgadhara (Vishṇu);

(V. 35.) He who is sporting with the powerful goddess of heroes; the lord (*or*, the central gem) of the necklace (*which is*) the town of **Âravîṭi**; he whose arm is as strong as (Śêsha) the lord of serpents; he who is obtaining the title *Maṇḍalîkadharaṇîvarâha*[1] (*i.e.* the boar on earth among provincial chiefs);

(V. 36.) The foremost of the kings born from the **Âtrêya** *gôtra*; he whose fame is great;

(V. 37.) Bringing the throne of **Karṇâṭa** into his power by the strength of (*his*) arm, (*and*) joyfully ruling the whole earth after (*he*) has destroyed (*all*) enemies from (Râma's) bridge up to the snowy mountain,— this glorious prince, **Veṅkaṭapati**, the foremost among kings, who surpasses all ancient kings in wisdom, (*and*) who is Sutrâman's (Indra's) tree to (*i.e.* fulfils the desires of) the crowds of wise men, is resplendent.

(V. 38.) In the **Śaka** year reckoned by the seasons (6), the arrows (5), the arrows (5), and the moon (1), (*i.e.* **1556**), in the (*cyclic*) year called **Bhâva**, in the month named **Vaiśâkha**,—

(V. 39.) In the **bright** fortnight, under an auspicious star, on the sacred **full-moon** *tithi*, in the blissful presence of the lotus-feet of the blessed **Veṅkaṭêśa**,—

(V. 40.) (*The king gave*)[2] to excellent **Brâhmaṇas** of various *śâkhâs*, names, *gôtras* and *sûtras*, who were celebrated for learning in the *Śâstras* (*and*) deeply versed in the Vêdas,—

(Vv. 45-48.) A village, famed by the name **Kûniyûr**, rich in all grain, consisting of sixty-two shares (*gaṇa*), adorned by the surname **Muddukṛishṇâpuram**, adorned with houses and gardens, free of taxes (*sarvamânya*), up to the four boundaries all round, accompanied by treasures, deposits, stones, actuals, outstandings and water, with the *akshiṇî* and the *âgâmin*, to be enjoyed in shares (*gaṇa*), with the trees, to be successively enjoyed by the (*donees'*) sons, grandsons, *etc.*, as long as the moon and stars (*exist*),—

(V. 41.) Situated in the prosperous **Tirvaḍi-râjya**, in **Muḷḷi-nâḍu**, in the prosperous **Vîravanallûru-mâghâṇi**,—

(V. 42.) Situated to the south of the great river **Tâmraparṇî**, and to the east of the great village **Kârukurchi**,—

(V. 43.) To the south of the boundary of **Bhrântamaṅgala**, to the west of the prosperous village of **Śêravanmahâdêvi**,—

(V. 44.) (*And*) to the north of a high road (*which is*) to the north of a hill,— comprising (?) two fields (*kshêtra*) on the fifteenth (?) canal at **Kârukurchi**.

(V. 49.) (*The son*) of the glorious prince **Nâga**,— who was a descendant of the **Kâśyapa** (*gôtra*), the object of the spontaneous favour of (*the god*) **Viśvêśvara** who was pleased by (*his*) severe austerities, a treasury of virtues, (*and*) the best of those who grant the object of (*their*) desires to the crowd of scholars,— was **Viśvanâtha**, a Saṁkrandana (Indra) on earth, who was honoured on earth as the foremost of great heroes.

(V. 50.) From him was born a chief of **Nâyakas**, **Kṛishṇapa**, who was renowned in the world, who seized the diadems of hostile kings in conformity with (*his*) name,[3] who governed the inhabitants of the earth with justice, (*and*) whose (*liberal*) disposition resembled that of (Kubêra) the lord of wealth.

(V. 51.) To him was born a moon on earth, the glorious prince **Vîrapa**, who was surrounded by the splendour of spreading fame, who delighted the circle of the earth (*or the night-lotus*),

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[1] The title *Dharaṇîvarâha* had been previously borne by Immaḍi-Nṛisiṁha (of Vijayanagara); see *South-Indian Inscriptions*, Vol. I. p. 137, No. 116.

[2] The name of the king and the verb follow in verse 58 f.

[3] *i.e.* who was a worthy namesake of the ancient Kṛishṇa.

who was the support of scholars (*or of gods*), (*and*) who destroyed the inward pleasure of (*his*) enemies (*or of bees*).[1]

(V. 52.) To him was born a chief of **Nâyakas**, **Viśvapa**, a moon to the darkness (*which were*) hostile kings. To him was born the brave (*and*) glorious lord **Muddukṛishṇa**, who resembled (*the mountain*) Mêru in firmness.

(V. 53.) He had two sons, the lord **Mudduvîra** and prince **Tirumala**, who were the receptacles of the continuous stream of the deep compassion of (*the goddess*) **Mînâkshî** and (*the god*) **Sundarêśa**,[2] who were resplendent with their fame which spread from the Kailâsa mountain to (Râma's) bridge, and whose respected command (*resembled*) an ornament of splendid jewels in the diadems of kings.

(V. 54.) Then, having been eagerly anointed to the sovereignty over the whole kingdom by many chiefs of ministers, (*and*) having obtained the whole surface of the earth through the great compassion of (*the god*) **Sundarêśa**, prince **Tirumala** shines (*like*) an Indra on earth.

(Vv. 55-59.) Sanctioning the request of this glorious prince **Tirumala**,— the strength of whose arm was hard to be resisted by the enemies, who was a Sutrâman (Indra) on earth in happiness, who was a *kalpa* tree on earth in liberality, whose enemies ascended high mountains as soon as he ascended (*his*) mighty elephant, who surpassed the enemy of the ocean (*i.e.* the submarine fire) in attacking a town for conquest, who spent the time in gifts of brides, food, gold and land, (*and*) whose beauty surpassed that of Jayanta, the Moon, and Cupid,— the glorious king **Vîra-Veṅkaṭapatimahârâya** joyfully made (*the above*) grant with libations of water (*poured*) over gold.[3] (*The names of*) the Brâhmaṇas, deeply versed in the Vêdas, who received shares of this (*grant*), are written (*here*) :—

(Vv. 60-118.) **List of donees.**

Donee's name.	*Relation.*	*Śâkhâ.*	*Gôtra.*	*Sûtra.*	*Number of shares.*
Raghunâtha	Son of Veṅkaṭâdri . .	Yajus .	Bhâradvâja.	...	1
Lakshmînarahari . .	„ Lakshmînṛisiṁha .	...	Śrîvatsa .	...	1½
Veṅkaṭâdri . . .	„ Timmarasa . .	Yajus .	Haritasa[4] .	...	1
Îśvara	„ Sadâśiva . .	...	Âtrêya .	Âśvalâyana	½
Kanakasabhâpati . .	„ Śrîraṅgarâja . .	Yajus .	Kauśika .	...	2
Ayyabhaṭṭa	„ Anantabhaṭṭa .	Ṛich .	Do. .	...	5⅚

[1] The letters *ra* and *la* or *ḷa* are interchangeable in such *alaṁkâras*; see the commentary on Subandhu's *Vâsavadattâ*, verse 1 :— उदीचानां बवयोरभेदो रलयोरभेदश्च.

[2] These are the names of the god at the Madhurâ temple and of his consort.

[3] The Hindû Śâstras consider a charity inefficient, if not accompanied by a *dakshiṇâ*; see the *Bhagavadgîtâ*, xvii. 13, and the *Chaṇḍakauśika*. Gold is invariably chosen for this purpose; for at every gift the following *anushṭubh* verse is recited :—

हिरण्यगर्भगर्भस्थं हेम बीजं विभावसोः ।
अनन्तपुण्यफलदमतश्शान्तिं प्रयच्छ मे ॥

Accordingly, during the performance of the sixteen great *dânas*, people who can afford it, keep a piece of gold generally a *fanam*, in their hand, pour water over it into the donee's hand, and then offer the piece as *dakshiṇâ*. In the case of poor people, a silver or copper coin takes the place of the gold piece.

[4] [This erroneous form is developed from the expression *Harita-sagôtra*, 'a member of the *gôtra* of the Haritas.' Similar cases of popular etymology are *sura*, *sapatna*, *Pramôdûta* and *Pramâdîcha* (*South-Indian Inscriptions*, Vol. I. p. 109, note 2), and *gurava* (*ibid.* Vol. II. p. 251, note 3).— E. H.]

List of donees— *continued.*

Donee's name.	*Relation.*	*Śâkhâ.*	*Gôtra.*	*Sûtra.*	*Number of shares.*
Mallubhaṭṭa . . .	Son of Tirumala . .	...	Kâśyapa .	Âpastamba .	1
Veṅkaṭâdri . . .	,, Mârubhaṭṭa . .	Yajus .	Bhâradvâja.	...	1
Yallappa	,, Aruṇâdri . .	Ṛich .	Do. .	...	⅓
Bhrântîśvara . . .	,, Appalaya . .	Yajus .	Kâśyapa .	...	½
Nâgarasa	,, Veṅkaṭapati . .	...	Bhâradvâja.	Âśvalâyana .	1
Aḷagâdri	,, Raghupati . .	Yajus .	Do. .	...	½
Ghaṭalaya . . .	,, Gôvinda . .	Ṛich .	Śrîvatsa .	...	¾
Narahari	,, Śrînivâsa . .	Sâman .	Âtrêya .	...	2
Sômanâtha . . .	,, Narasaṁbhaṭṭa .	Yajus .	Do. .	...	½
Śrînivâsa	,, Anantabhaṭṭa .	Do. .	Kauśika .	...	1
Siddhaya	,, Veṅkaṭayya . .	...	Kâśyapa .	Âpastamba .	1
Nâgâdîkshita . . .	,, Basavâvadhânin .	Ṛich .	Bhâradvâja.	...	½
Aṅgaya	,, Kâḷahasti . .	Yajus .	Haritasa .	...	¾
Ârûra	,, Nallaperumâḷ . .	...	Vatsa .	Satyâshâḍha .	1
Ahôbala	,, Narasiṁha . .	Yajus .	Kâśyapa .	...	⅔
Naînârbhaṭṭa . . .	,, Bṛindâvananâtha .	Ṛich .	Do. .	...	½
Vêṅgaḍattappa . . .	,, Siṅgaperumâḷ .	Do. .	Âtrêya .	...	2
Nîlakaṇṭha . . .	,, Peddibhaṭṭa . .	Yajus .	Bhâradvâja.	...	⅛
Lakshmaṇaśâstrin . .	,, Sômâbhaṭṭa . .	Do. .	Śrîvatsa .	...	½
Gôvindadîkshita . .	...	...	Kauśika .	Âpastamba .	} ⅙
Kṛishṇaṁbhaṭṭa . . .	...	...	...	...	
Timmâvadhânin . .	Son of Perubhaṭṭa . .	Yajus .	Bhâradvâja.	...	½
Liṅgâvadhânin . . .	,, Mallubhaṭṭa . .	...	Kauśika .	Âpastamba .	½
Śêshâdri	,, Narahari . .	...	Śâlâvata .	Do. .	2
Nârasiṁha	,, Yallubhaṭṭa . .	Yajus .	Bhâradvâja.	...	1
Tirumalabhaṭṭa . . .	,, Nâgâbhaṭṭa . .	...	Haritasa .	...	1
Kṛishṇabhâgavata . .	...	...	Kauṇḍinya .	...	¾
Râmaliṅgâvadhânin . .	Son of Liṅgâvadhânin .	Yajus .	Bhâradvâja.	...	1
Śrînivâsaśâstrin . . .	,, Gaṅgâdharayajvan .	Do. .	Âtrêya .	...	⅙
Timmâvadhânin . .	,, Śêshâdri . .	Do. .	Bhâradvâja.	...	⅝
Lakshmînarasiṁha . .	,, Yalluyajvan . .	...	Âtrêya .	Âpastamba .	1
Veṅkaṭêśvara . . .	,, Aḷvâr . . .	Ṛich .	Do. .	...	1¾

List of donees— *concluded.*

Donee's name.	*Relation.*	*Śâkhâ.*	*Gôtra.*	*Sûtra.*	*Number of shares.*
Kaḷapparâṇ	Son of Îśvara	Ṛich	Âtrêya	...	¾
Ayyapa	„ Anantakṛishṇa	Do.	Viśvâmitra	...	½
Periyatiruvaḍi	„ Chokkanâthamakhin	Do.	Dhanaṁjaya	...	2
Râmabhaṭṭa	„ Nârâyaṇa	Do.	Âtrêya	...	1
Nârâyaṇa	„ Śiṅgiri	...	Bharadvâja	Âpastamba	½
Veṅkaṭapati	„ Giriyappa	Ṛich	Śrîvatsa	...	1
Sûryanârâyaṇa	„ Aruṇagiri	Yajus	Kauṇḍinya	...	1
Vaḍamala	„ Tiruvêṅgaḍa	Do.	Vatsa	...	1
Śrîni, Veṅkaṭa	Younger brothers of Vaḍamala	Do.	Do.	...	1
Râmâbhaṭṭa	Son of Anantanârâyaṇa	Do.	Kauṇḍinya	...	1
Râghava	Brother of Râmâbhaṭṭa	Do.	Do.	...	1
Yallaya, Raṅgaya, Veṅkaṭâdri, Veṅkapa	...	...	...	...	1
Veṅkaṭâdri	Son of Gaṇapati	...	Kauṇḍinya	Satyâshâḍha	3
Raghunâthamakhin	„ Vyâsarâyabhaṭṭa	Sâman	Bhâradvâja	...	1
Nârâyaṇa	„ Anantabhaṭṭa	...	Saṁkṛiti	Bôdhâyana	¾
Dharmarâja	...	...	Vatsa	...	½
Nârâyaṇa	Son of Râghava	...	Bhârgava	Jaimini	½
Sûryanârâyaṇa	„ Bhâskarabhaṭṭa	...	Bharadvâja	Âpastamba	1
Chokkâvadhânin	„ Śiṅgiri	Yajus	Lôhita	...	½
Chidambarâvadhânin	„ Varadabhaṭṭa	...	Kauśika	Âpastamba	½
Râmâvadhânin	„ Jagannâtha	Yajus	Âtrêya	...	½
Śrînivâsa	„ Râmachandrabhaṭṭa	Do.	Kauśika	...	1
Agastya	...	...	...	...	½
Râmaliṅga of Koṇḍavîṭi[1]	...	...	...	...	½
Sarvanâtha	...	Ṛich	Âtrêya	...	½

[TOTAL : 61½.[2]]

[1] *i.e.* Koṇḍavîḍu in the Kistna district; see page 60 above, line 2 from top.

[2] This total, if added to the half of a field mentioned in line 249, agrees with the statement made in verse 45, that the village of Kûniyûr was divided into sixty-two shares.

(Vv. 119-123.) Let them all be victorious as long as the moon and the stars (*exist*), those chiefs of the twice-born who obtained as a tax-free gift (*sarvamânya*) the above-mentioned excellent village, adorned by trees growing on the bank of the prosperous **Karṇâṭaka** canal, excluding the shares of learned Brâhmaṇas (*Bhaṭṭa*), including all the gifts to temples (*dêvadâya*), with the *kapaṭâ-jôle*, with the *tiruṭuvalaya*, with the *maṭappara*, with the *kiḻekkaḻippaḷa*, with five and a half *mâvus*[1] in **Kârukurchi**, with its boundary (*stones*) on all sides marked with (*the image of*) the blessed Vâmana (*avatâra*), situated on the western bank of the canal which flows to the south, and to the east of a small garden which is on the east of **Kârukurchi**.

(Line 249.) Half a field (*kshêtra*) was purchased and given to the village deity (*grâma-dêvatâ*).

(V. 124.) This (*is*) an edict of the best of kings, the famous (*and*) glorious **Veṅkaṭapatirâya**, who is a moon to the lotuses (*which are*) learned men, (*and*) a Mahêndra on earth.

(V. 125.) At the command of **Vîra-Veṅkaṭarâya**, the poet **Râma**, the son of **Kâmakôṭi** (*and*) grandson of **Sabhâpati**, composed the text of (*this*) edict.

(V. 126.) The excellent **Achyutârya**, the son of **Gaṇapârya** (*and*) grandson of the illustrious (*and*) excellent **Viraṇâchârya**, correctly wrote the fine verses of the edict of **Veṅkaṭa**, the diadem of kings.

[Verses 127-131 contain the usual imprecations.]

(Line 266.) **Śrî-Veṅkaṭêśa.**

No. 35.—DUDIA PLATES OF PRAVARASENA II.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

These plates were sent to Dr. Hultzsch by Mr. H. Cousens, Superintendent of the Archæological Survey of Western India, who had received them from Mr. W. Montgomerie, Settlement Officer, Chhindwara, Central Provinces. They belong to "Bharatsa and others, Gonds, at **Dudia** in the Aser parganâ of the Chhindwara district." I edit the inscription which they contain from excellent impressions, supplied by Mr. Cousens and Dr. Hultzsch.

These are **four well preserved copper-plates**, each of which measures $7\frac{1}{2}''$ long by $3\frac{5}{8}''$ broad. The second and third plates are inscribed on both sides, the first plate is so on one side only, and the fourth is blank and merely serves to protect the writing on the second side of the third plate. The plates are quite smooth, their edges having been neither fashioned thicker nor raised into rims; but the writing, nevertheless, is in an excellent state of preservation throughout. About $1\frac{1}{4}''$ distant from the middle of the proper right margin, each plate has a hole, about $\frac{7}{16}''$ in diameter, for a ring on which the plates were strung. This **ring** is between $\frac{1}{4}$ and $\frac{3}{8}''$ thick, and $3\frac{7}{8}''$ in diameter. The two ends of the piece of copper of which it is formed are flattened off, and contain holes for a rivet, which has been lost. On the ring slides a copper band, $\frac{3}{4}''$ broad, which is bent into a ring of $\frac{7}{8}$ by $1\frac{1}{8}''$ in diameter, and the two ends of which are soldered together. Through the soldered part a hole is drilled, which corresponds to a hole in the centre of a circular seal; and a rivet, which also is lost now, must have held the copper band and the seal together.[2] Owing to the loss of the two rivets,—the ring, the copper band and the seal are now quite loose. The **seal** is $3\frac{1}{16}''$ in diameter, and has across its surface a legend in four lines, which will be given below.—The **weight** of the four plates is $3\frac{1}{4}$ lbs.,

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[1] The Tamil word *mâvu* or *mâ* means 'one twentieth (of the land-measure called *vêli*).'

[2] Compare Dr. Fleet's description of the Siwanî plates; *Gupta Inscriptions*, p. 244.

that of the ring, the copper band and the seal, ½ lb.; total, 3¾" lbs.—The size of the letters is about ¼." The characters belong to the southern class of alphabets, and furnish another good illustration of the 'box-headed' variety of the Central-Indian alphabet, of which we find several specimens in Dr. Fleet's *Gupta Inscriptions*. They are, in fact, almost identical with the characters of the Siwanî grant, in Plate xxxv. of Dr. Fleet's volume, and the only letter, the form of which essentially differs in both inscriptions, is *l*, as may be seen, *e.g.*, from the representation of the words *amala-jala* in line 5 of both grants. As regards the present plates, it may be mentioned that we have here two forms of *n* (*e.g.* in *sûnôḥ sûnôḥ*, l. 3), of *b* (*e.g.* in *bṛihaspati*, l. 1, and *Darbbhamalakê*, l. 16), and of the superscript *i* (*e.g.* in *svâmi-*, l. 3, and *Namidâsê*, l. 29; *balivardda*, l. 19, and *likhitaṁ*, l. 29); and that the inscription offers instances of the signs for final *t*, *n*, and *m* (*e.g.* in *dṛishṭam* and *Pravarapur*[*â*]*t*, l. 1, and *vasundharân*, l. 27).—The language is Sanskrit, and, excepting the legend on the seal which is in the Anushṭubh metre, and one of the ordinary imprecatory verses, here ascribed to Vyâsa, in lines 27-28, the inscription is in prose. As regards orthography, what will probably strike the reader most, are the frequent non-observance of the rules of external *saṁdhi*, and the equally frequent employment of short vowels (particularly *a*) instead of long ones. Of changes permitted in grammar, I would specially point out the doubling of *k* before *r*, *e.g.* in *parâkkrama*, ll. 4 and 25, and *sarvva-kkriyâbhis*, l. 22; the similar doubling of *th* and *dh* before *y* in *Bhâgiratthy-amala-*, l. 5, and *sarvv*[*â**]*ddhyaksha*, l. 13; the doubling of *v* after *anusvâra* in *paradattâ*[*ṁ*] *vvâ*, l. 27, and *saṁvvatsarê*, l. 28; and the use of the *upadhmânîya* in *bhûmêḥ=pañcha*°, l. 16, and *râjñaḥ=Pravara*°, l. 3 of the seal.—The text contains several compounds which cannot be justified by the rules of grammar, and also a number of wrong forms, for some of which the official who drew up the grant may be held responsible, while others undoubtedly are due to carelessness on the part of the writer or engraver. The phraseology of the formal part of this charter, as well as of the others issued by the same donor, in some respects[1] differs considerably from that of other copper-plate inscriptions, and exhibits (in lines 19-21) some revenue-terms which have not been met with elsewhere, and of which no satisfactory explanation can as yet be offered.

The inscription is one of the Vâkâṭaka *Mahârâja* Pravarasêna II. It has been written by one Gôladâsa (l. 29); and is dated (in ll. 28-29) on the tenth day of the fourth fortnight of the rainy season in the twenty-third year (of the *Mahârâja's* reign), while Namidâsa was the *Sênâpati*. And its object is, (in ll. 13-18) to record the grant, in the Ârammi province or district (*râjya*),[2] of 25 *bhûmis*[3] (of land) at Darbhamalaka, in the Chandrapura *saṁgamikâ*,[4] to one Yakshârya of the Kauśika *gôtra*, and of 60 *bhûmis* (of land) at the village of Karmakâra, in the Hiraṇyapura *bhôga*,[5] to one Kâliśarman of the Kauṇḍinya *gôtra*. Beyond this, the inscription yields no information whatever that has not been furnished already by the Chammak and Siwanî grants,[6] which were issued by the same Pravarasêna II. in the 18th year of his reign. Like those other inscriptions, it opens with the word *dṛishṭam*, which I take to be employed simply as a term of good omen,[7] the more so because it is not accompanied here by any other word of auspicious import; and, as is the case with the Chammak grant, this charter also professes to be issued from Pravarapura. The inscription then, up to line 12,

[1] Compare especially lines 13-14, 18-21, and 24-26.

[2] Compare the similar use of the word *râshṭra* in other inscriptions, *e.g.* page 145 above.

[3] See *Gupta Inscriptions*, p. 241, note 9.

[4] *Chandrapura-saṁgamikâ* probably means a tract of land near the confluence of two rivers at, or in the neighbourhood of, Chandrapura.

[5] This word, which is used also elsewhere as a territorial term, is quite clear in the original. In line 18 of the Siwanî plates we find *bhâga* (if this be really the reading intended) used apparently in the same sense.

[6] See *Gupta Inscriptions*, p. 235 ff. and p. 243 ff.

[7] See *ib.* p. 240, note 2. Professor Bühler is inclined to take *dṛishṭam* in its literal sense and to translate it by 'seen,' the word indicating, according to his view, 'that the copy of the grant given to the donees had been *seen*, and was acknowledged to be correct, by the minister or by the keeper of the records;' see *Ep. Ind.* Vol. I. p. 9.

gives the genealogy of Pravarasêna II., exactly as it is given in the two other inscriptions, only omitting some insignificant epithets. The following lines, up to the word *kîrttayâmaḥ* in line 25, in which the donor issues his orders regarding the grant to the officials of the **Ârammi** district, specifies the time-hallowed conditions under which the land, given by him, is granted, threatens with punishment those who might molest the donees, *etc.*, agree with lines 21-35 of the Chammak grant, except that they contain some various readings, the most important of which will be pointed out below. Then follow, in line 25, an order apparently addressed to feudatories or subordinates, and a request to future rulers, to respect this donation, followed by an imprecatory verse. And the inscription ends with the date and the name of the writer, given above. The legend on the seal also is the same as in the other inscriptions, but worded less correctly.

The date of this inscription does not admit of verification, and all I can say about it is, that in accordance with Dr. Fleet's identification[1] of the *Mahârâjâdhirâja* **Dêvagupta**, who is mentioned in line 11 as the father of the mother of **Pravarasêna II.**, this record would have to be assigned to about the beginning of the 8th century A.D. Compared with the dates of the Chammak and Siwanî grants, which cite the bright fortnights of the lunar months Jyaishṭha and Phâlguna, the present date is remarkable in being referred to **the fourth fortnight of the rainy season,** equivalent, in all probability, to the bright half of the month Bhâdrapada.

The **localities** mentioned in this inscription I am unable to identify. **Chandrapura** may perhaps be the modern Chandpur, which lies to the south of Siwanî and to the west of the Wên-Gaṅgâ river; but none of the maps at my disposal shews in its neighbourhood any of the other places referred to in this inscription.[2]

TEXT.[3]

First Plate.

1 Dṛishṭam [|*] **Pravarapur[â]t**[4] agnishṭôm-[â*]ptôryyâm-ôkthya-shôḍaśy-atirâtra-[5] vâjapêya-bṛihaspati-

2 sava-sâdyaskra-chaturaśvamêdha-yâjinaḥ [6]Vishṇuvṛiddha-sagôtrasya samrâṭaḥ[7] **Vâkâṭakânâm**=ma-

3 hârâja-śri-**Pravarasênasya**[8] sûnôḥ sûnôḥ atyanta-Svâmi-Mahâbhairava-bhaktasya aṁsa-bhâra-sa-

4 nnivêśita-Śi[va]liṅg[9]-ôdvahana-Śiva-suparitushṭa-samutpâdita-râjavaṁśânâm=parâkkra-

5 m-âdhigata-Bhâgi(gî)ratthy-amala-jala-mûrddhâbhishiktânân=daśâśvamêdh-âvabhṛi-ta(tha)-snâtânâm=Bhâ-

6 raśivânâm=mahârâja-śri-**Bhavanâga**-dauhitrasya[10] **Gautamiputrasya** putrasya **Vâkâṭa**-

7 kânâm=mah[â*]râja-śri-**Rudrasênasya** sûnôḥ atyanta mâhêśvarasya saty-[â*]rjjava-kâruṇya-

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[1] See *Gupta Inscriptions*, Introduction, p. 15.

[2] [Hiraṇyapura might be the modern "Hirapur," S. S. E. of Sâgar.— E. H.]

[3] From impressions, supplied by Mr. Cousens and Dr. Hultzsch.

[4] Here and frequently below, the rules of *saṁdhi* have not been observed.

[5] Originally *-atirôtra-* was engraved, but it has been altered to *atirâtra*.

[6] The first *akshara* of this word is really more like *chi* in the original.

[7] Read *samrâjaḥ*, for *samrâjô*; the Chammak plates have *samrâḍ*, the Siwanî plates *sashraṭ*.

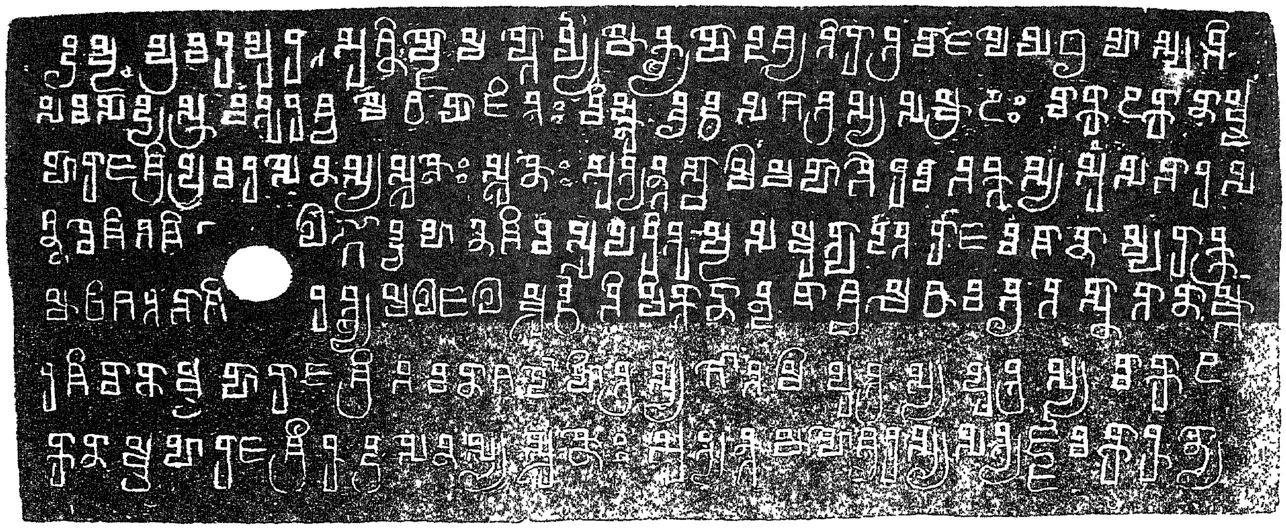
[8] Read *-śrî-*, which may be the reading of the original.

[9] Of the *akshara va*, in brackets, either only a small portion was actually engraved, or the *akshara* has been almost completely affaced.

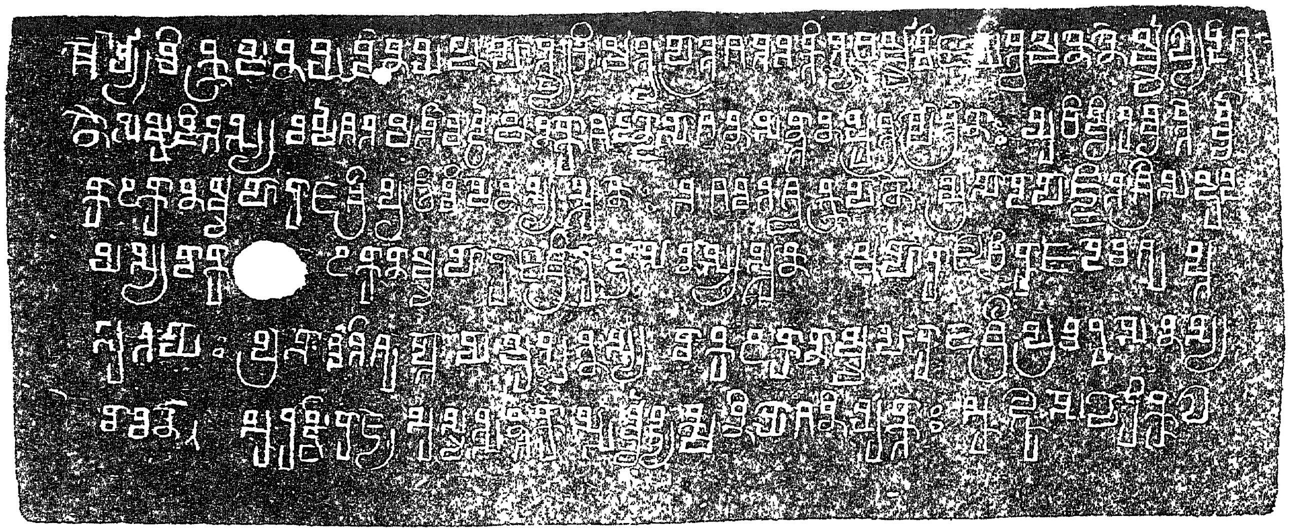
[10] Read *śrî-*.

Dudia Plates of Pravarasena II.

i.



ii a.



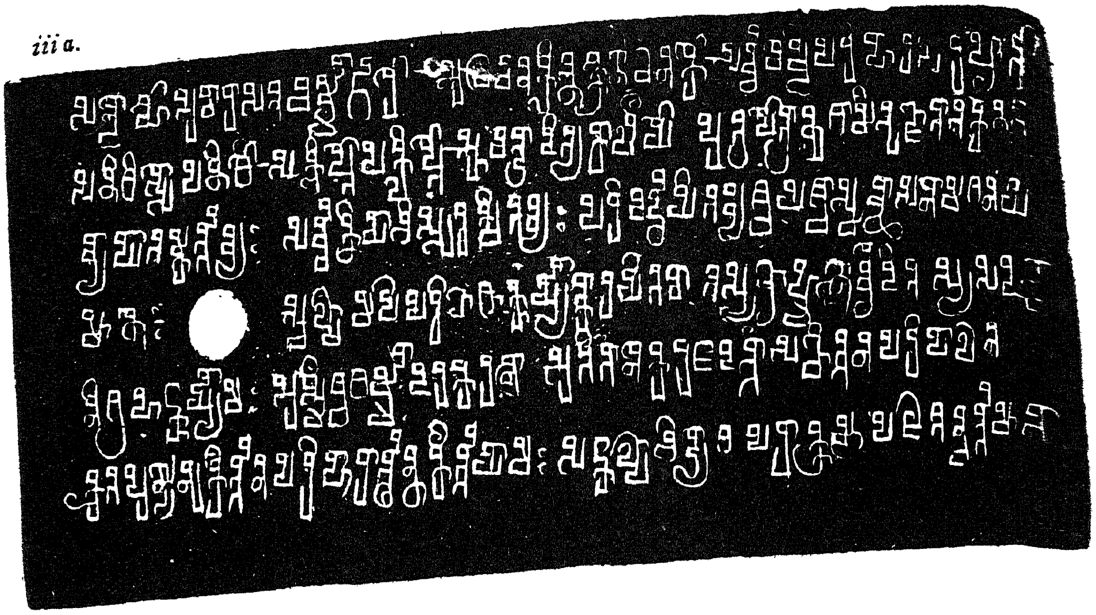
ii b.



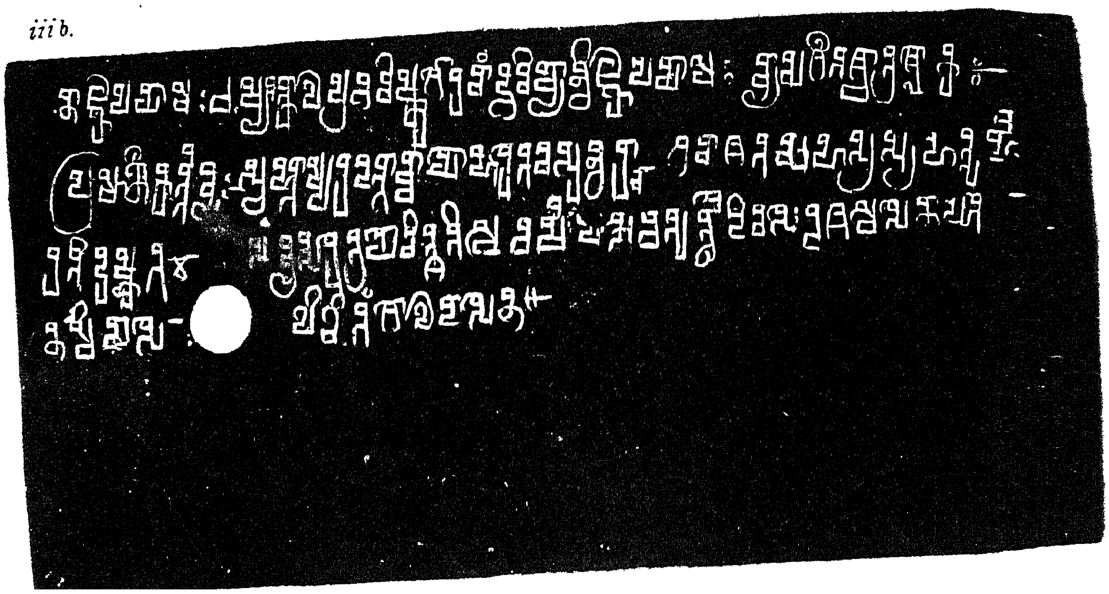
E. HULTZSCH. W. GRIGGS, PHOTO-LITH.

SCALE ·75.

iii a.



iii b.



Seal.



Second Plate; First Side.

8 śauryya-vikkrama-naya-vinaya-mâhâtmya-dhimatva-pâtragatabhaktitva-[1]dharmmavij a y i-tva-manônairmmaly-[â*]di-gu-

9 ṇai[ḥ*] samuditasya varsha-śatam=abhivarddhamâna[2]-kôśa-daṇḍa-sâdhana-santâna-putra-pautriṇaḥ Yudhishṭhira-vṛittêr=Vvâ-

10 kâṭakân[â*]m=mahârâja-śrî-Pṛithivishêna(ṇa)sya sûnôḥ bhagavataś=Chakkrapâṇê[ḥ*] prasâd-ôpâ[r*]jjita-śrî-samuda-

11 yasya Vâkâṭakânâm=mahârâja-śri-Rudrasênasya[3] sûnôḥ mahârâjâdhirâja-Dêvagupta-

12 sut[â]yâḥ[4] Prabh[â]vatiguptâyâm=utpannasya Vâk[â*]ṭakânâm=mah[â*]râja-śrî-Pravarasênasya

13 vachanât Ârammi-râjyê asmatsantakâs=sarvv[â*]ddhyaksha-niyôga-niyuktâḥ âjñâsañchârî-kula-

Second Plate; Second Side.

14 putr-[â*]dhikṛitâḥ bhaṭâś=chhâtraś=cha[5] vyushatapûrvvamay=âjñâyajñâ-payitavy[â]ḥ [|*] Viditam=astu va(vô) yath=êh=âsmâbhi-

15 r=âtmanô dharmm-âyur-bbalam-aiśvaryya-vivṛiddhayê[6] ih=âmutra hit-ârttham=âtm-ânugrahâya vâijayaikê[7] dharmma-sthânê **Chandrapura**-

16 saṅgamikâyâḥ[8] **Darbbhamalakê** bhûmêḥ=pañchaviśâ[ṁ][9] Kauśika-sagôtr[â*]ya Yakshâryyâya **Hiraṇyapura**-bhôgê

17 **Karmmakâra**-grâmê bhumê[10] shashṭi Kauṇḍinya(nya)-sagôtrâya Kâliśarmmâya[11] apurvva-datyâ[12] udaka-pu(pû)rvva-

18 m=atisṛishṭaḥ[13] [|*] Uchitâś=ch=âsya[14] pûrvva-râj-ânumatâṁ châturvvaidya-grâma-mayyadâ[15] parihâr-ârtthan(ṁ)=vitarâmas=ta-[16]

19 tad=yathâ akaradâyinyau[17] abhaṭachchhatraprâvêśya[18] apâramparagôbalivardda apushpakshîra-

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[1] Read *-dhîmattva-pâtrâgatabhaktatva-*. Instead of *pâtragata* the Chammak plates actually have *kâtrâgata*, while the Siwanî plates, too, read *pâtragata*.

[2] The actual reading of the original may perhaps be *=abhiva°*.

[3] Read *-śrî-*.

[4] Read *-sutâyâṁ*, which is the reading of the Chammak plates. Before *Dêvagupta-* one misses the word *śrî-* which the other plates have.

[5] Read *=chhâttrâś=cha viśruta-pûrvvay=âjñay=âjñâpa°*. The other plates both have *viśruta* instead of the meaningless *vyushata-*.

[6] Read *-bbal-aiśvaryya-*. [7] Read *vaijayikê*. [8] Read *°kâyâṁ*.

[9] Between the *aksharas mê* and *ḥpa* another *akshara*, perhaps *ṇ* or *cha*, was originally engraved, but the back of the impression shews that it has been struck out again. One would have expected *bhûmayaḥ* (or *bhûmînâṁ*) *pañchaviṁśatiḥ*.

[10] Read *bhûmayaḥ* (or *bhûmînâṁ*) *shashṭiḥ*. [11] Read *Kâliśarmmaṇê*.

[12] Read *apûrvva-dattyâ*.

[13] Read *°srishṭâḥ*.

[14] Read *uchitâṁ ch=*. The word *asya* must be taken to refer to the two pieces of land, mentioned before, collectively.

[15] Read *-maryyâdâṁ*. The Siwanî plates have nothing corresponding to the sentence *uchitâś=ch=âsya . . . vitarâmas*; the Chammak plates have it, but omit from it the word *parihârârthaṁ*.

[16] Originally *°tarâmaḥ sta-* was engraved, but the sign of *visarga* has been struck out. At the commencement of the next line the concluding *ta* of this line is erroneously repeated.

[17] The dual is used here and below, rather ungrammatically, because these adjectives refer to the two pieces of land, spoken of before.

[18] Read *°chchhâttraprâvêśyau*, and, in the next word, *°varddau*. The four terms beginning with *apâramparagôbalivardda* and the term *saklṛiptôpaklṛipta* in l. 21 I am unable to explain.

Third Plate; First Side.

20 gandôhan avâ(châ)râsanacharmmâṅgârau[1] |[2] alavaṇa(ṇa)klinnakkrêṇikhanaka- sarvvavê(vi)shṭi-parihâra-parî(ri)hṛitau |

21 sanidhis=sôpanidhî[3] | sakli(kḷi)ptôpakli(kḷi)ptau | âchandrâdityakâliyau putrapautrânugâmî[4] [|*] bhuñjatâ[5] na kênachi-

22 [6]vyâghâtam=karttavyaḥ [|*] sarvva-kkriyâbhis=saṁrakshitavyaḥ[7] parivarddhayitavyaś=cha [|*] Yaś=ch=âsmach-chhâsanâ(na)m=agana(ṇa)ya-

23 mânê(na)ḥ svalshâ(lpâ)m=api paribâdhâ[ṁ][8] kuryyât=kârayita[9] vâ tasya brâhmaṇair=vvêditasya sadaṇḍa-

24 nigrahaṅ=kuryyâmaḥ[10] [|*] Asmîś=cha[11] dharmm-âdara-karaṇê atît-ânêka-raja-dattâṁ[12] sañchittana-paripâlana[ṁ*]

25 kṛita-puṇy-ânukîrttana-parihâr-ârtthan=na kîrttayâmaḥ saṅkalp-âbhidyôdha-[13] parâkkram-ôpajât[â*]n=varttamânâ-

Third Plate; Second Side.

26 n=âjñâpayâmaḥ [14]êshyatat-kâla-prabhavishṇu-gauravâṁd=[15]bhavishyân=vijñâpayâmaḥ [|*] Vyâsa-gîtaś=ch=âtra ślôkaḥ |[16]

27 pramâṇîkarttavyaḥ | [17]Sva-dattâm=para-dattâ[ṁ] vvâ yô harêta vasundharân(m) | gavâ[ṁ*] śata-sahasrasya hattu(ntu)r=ha-

28 rati dushkṛitam |(||) Saṁvvatsarê trayôvitśatimê[18] varsh[â*]-pakshê chaturtthê divasê daśamê sênâpatau |[19]

29 Namidâsê | likhitaṁ Gôladâsêna ||

The Seal.

1 [20]Vâkâṭaka-lalâmasya |[21]
2 kkramaprâpya-nṛipaśriyam[22] |
3 râjñaḥ=Pravarasênasya |[23]
4 śâsanaṁ ripu-śâsanam |(||)

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[1] The actual reading of the original looks rather like °*rmmârṅgarau*.
[2] The signs of punctuation in this line and in the next are superfluous.
[3] Originally °*nidhau* was engraved, but it has been altered to °*nidhî*. Instead of the preceding *sanidhis* read *sanidhî*.
[4] Read, in accordance with the rest, °*gâminau*. [5] Read *bhuñjatâṁ*.
[6] Read *d=vyâghâtaḥ*. The Chammak plates have *kênachi vyâghâtaṁ*.
[7] Read, here and in the next word, °*tavyau*.
[8] In the original this sign of *anusvâra* is placed above the following *ku*.
[9] Read, with the Chammak plates, *kârayitâ*. One would have expected *kârayêd=vâ*.
[10] Read *kuryyâma*.
[11] Read *asmiṁś=cha*. For the following word, the reading of which is quite certain, the Chammak plates have *dharmm-âvara-karaṇê*, which I do not understand; and the Siwanî plates, *dharmm-âdhikaraṇê*. As pointed out by Dr. Fleet, *dharmm-âdara-karaṇê* is what Dr. Bhagvanlal Indraji proposed to read.
[12] Read °*râja-datta-sañchintana-*, which clearly is the reading intended in the Chammak plates.
[13] Read *-âbhiyôga-*(?). The other plates have nothing corresponding to the sentence *saṅkalp- . . . âjñâpayâmaḥ*. The choice of the verb *âjñâpayâmaḥ*, contrasted with the following *vijñâpayâmaḥ*, appears to shew that the words *saṅkalp- . . . -ôpajâtân* refer to feudatories or subordinates of the *mahârâja*.
[14] Read *êshyat-*. The original looks as if the engraver first had engraved correctly *êshyatkâla-*, and had inserted the superfluous *ta* afterwards. The Siwanî plates have *êshyantatkâla-*.
[15] Read *-gauravâd=*. [16] This sign of punctuation is superfluous. [17] Metre : Ślôka (Anushṭubh).
[18] Read *trayôviṁśatimê* or, correctly, *trayôviṁśatitamê*. [19] This sign of punctuation is superfluous.
[20] Metre : Ślôka (Anushṭubh). [21] This sign of punctuation is superfluous.
[22] Read °*prâpta-nṛipaśriyaḥ*. [23] This sign of punctuation is superfluous.

No. 36.— RAJOR INSCRIPTION OF MATHANADEVA; [VIKRAMA-]SAMVAT 1016.

By F. Kielhorn, Ph.D., LL.D., C.I.E.; Göttingen.

The stone which bears this inscription was found, about eighteen years ago, near the temple of Nîlakaṇṭha Mahâdêva, among the ruins of the city of Pâranagar which are to the south of the village of **Râjôr** or **Râjôrgaḍh**, on a lofty range of hills in the Râjgaḍh district of the Alwar State in Râjputâna, about 28 miles south-west of the town of Alwar;[1] and it is now preserved at Alwar itself. The inscription was first published by the late Dr. Rajendralal Mitra, in the *Proceedings of the Bengal Asiatic Society*, 1879, p. 157 ff., from a transcript prepared by Paṇḍit Bhavânanda and his brothers, of Alwar; and it has again been printed in the *Prâchînalêkhamâlâ* of the *Kâvyamâlâ*, Vol. I. p. 53 ff., from another copy supplied by the same gentlemen. I now re-edit the inscription from rubbings which have been procured for me by Dr. Fleet.

The inscription contains 23 lines of writing which covers a space of about 1′ 5″ broad by 1′ 3¼″ high, and is nearly throughout in a perfect state of preservation. The average **size** of the **letters** is about ⅜″.[2] The **characters** are Nâgarî; they closely resemble those of the Harsha inscription of Vigraharâja, published with a photo-lithograph in the *Epigraphia Indica*, Vol. II. p. 116 ff. The **language** is Sanskrit, and, excepting four benedictive and imprecatory verses, here ascribed to Vyâsa, in lines 18-20, and another verse in line 21, which gives the names of the composer, the writer and the engraver, the text is in prose. The inscription has been written and engraved very carefully. In respect of **orthography**, I need only note the employment of the letter *v* for both *v* and *b*, the doubling of *t* and *d* in the conjuncts *tr* and *dr*, and the occasional use of the sign of *avagraha*. As regards lexicography, lines 11-12 contain a number of revenue-terms, the exact import of which is not apparent, and some other words of unknown or doubtful meaning (*pravaṇi*, *tatti*, *chôllikâ*, etc.) occur in lines 6, 16 and 17, and 22 and 23.

The inscription (in lines 1-3) refers itself to the reign of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, the illustrious **Vijayapâladêva**, who meditated on the feet of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, the illustrious **Kshitipâladêva**; and is dated, in words and figures, on **Saturday, the 13th of the bright half of Mâgha of the year 1016**. On this day the *Mahârâjâdhirâja Paramêśvara*, the illustrious **Mathanadêva**, of the **Gurjarapratîhâra** lineage, and a son of the *Mahârâjâdhirâja*, the illustrious **Sâvaṭa**, residing at **Râjyapura**, (in lines 3-13) informs his officials, the *gamâgamikas*[3] and others, and the *mahattaras*, *mahattamas*, merchants, *pravaṇis*[4] and other inhabitants of the village of **Vyâghrapâṭaka**, pertaining to the **Vaṁśapôtaka** *bhôga* which Mathanadêva held possession of, that on the occasion of the installation (of the image, or the consecration of the temple) of the god Lachchhukêśvara Mahâdêva (Śiva), so named after his mother **Lachchhukâ**, he has granted to the god (or his temple) the village of **Vyâghrapâṭaka**,—'up to its proper boundaries,

[1] See Sir A. Cunningham's *Archæol. Survey of India*, Vol. XX. pp. 124-126. I have no doubt that Major Powlett rightly believed Râjôr or Râjôrgaḍh (*i.e.* Râjyapura) to be the old name of Pâranagar; and it seems to me highly probable that 'the holy temple of Nîlakaṇṭha Mahâdêva, which is the most famous place of pilgrimage in this part of the country,' and which Sir A. Cunningham has assigned to the 10th century A.D., is the very temple that is referred to in the inscription here edited.

[2] The concluding word *śrî-Mathanaḥ* is in somewhat larger characters.

[3] Compare, *e.g.*, *Ind. Ant.* Vol. XV. p. 306, l. 35; Vol. XVII. p. 11, l. 14.

[4] I am unable to explain this word, but would compare with *vaṇik-pravaṇi-pramukha* the expression *vaṇik-śrêshṭhi-purôga*, which is met with elsewhere. *Pravaṇi* occurs in *pravaṇi-kara*, the meaning of which also is not apparent; compare *Ind. Ant.* Vol. XV. p. 10, note 58.

the grass and pasture land, with the *udranga*, with its rows of trees, with its water, with the *bhôga* and *mayuta*[1] income, with all customary and not customary, fixed and not fixed receipts, the shares of all sorts of grain, the *khala-bhikshâ*,[2] *prasthaka*, *skandhaka*, *mârganaka*, the fines, ten offences,[3] gifts, treasures and deposits, the *aputrikâdhana*[4] and *nashṭibharaṭa*, and together with all neighbouring fields, cultivated by the **Gûrjaras**,—for the purpose of defraying the expenses of bathing (the god) three times a day, of unguents, flowers, incense, *naivêdya* offerings, lights and oil, of applying white-wash and red lead, of repairing what may become damaged or broken, of public shows and putting on the sacred thread, and of paying labourers, gardeners, *etc.*' Lines 13-15 shew that the administration of this grant, in the first instance, was entrusted to the holy ascetic Ômkârasivâchârya (a disciple of Rûpasivâchârya, who again was a disciple of Śrîkaṇṭhâchârya), a member of the **Sôpuriya** line or school (of devotees) started at **Âmardaka**, and inmate of the Nityapramuditadêva *maṭha* at **Râjyapura**, which was connected with the Gôpâladêvîtaḍâgapâlî *maṭha* at **Chhâttrasiva**.[5] And the donor (in lines 13-17) exhorts his successors not to obstruct, but rather always to assist the ascetic's disciples and disciples' disciples in the management of the property[6] for the benefit of the god (or his temple). Lines 18-20 quote four of the customary benedictive and imprecatory verses; and the main part of the inscription ends, in line 21, with another verse, according to which this charter (*śâsana*) was composed[7] by Dêdda, written by his son Sûraprasâda, and engraved by Hari.

Lines 22-23 then record certain additional taxes or tolls, the proceeds of which were to be made over to the same deity (or temple) jointly with the god Vinâyaka (Gaṇêśa, whose image or shrine was) set up in the lower grounds[8] adjoining four chapels on one side (of the temple of Lachchhukêśvara). So far as I understand this passage, these taxes were three *vimśôpakas*, as customary in the market, on every sack[9] (of agricultural produce) brought for sale to the market;[10] two *palikâs*[11] from every *ghaṭaka-kûpaka* of clarified butter and oil; two *vimśôpakas*

[1] As the inscription is written and engraved very carefully, I do not think that the word *mayuta* of the text is likely to be a wrong reading; but its meaning is not apparent.

[2] The exact meaning of this and the following terms I do not know. *Khala-bhikshâ*, 'the alms of the threshing floor,' occurs again in *Ep. Ind.* Vol. II. p. 179, v. 42; and *khalaka* I find as a revenue-term in *Ind. Ant.* Vol. XVIII. p. 114, l. 55. *Mârgaṇaka* occurs (in *abhinava-mârggaṇaka*) *ibid.* Vol. XVIII. p. 83, l. 20.

[3] As we find in other inscriptions *sadaśâparâdhadaṇḍa* and *sadaṇḍadaśâparâdha* used as synonymous expressions, I believe that the words of our text, too, are intended to denote 'the fines for the ten offences,' whatever these may be. For another explanation of *daṇḍa-daśâparâdha*, the correctness of which appears to me doubtful, see *Journ. Bo. As. Soc.* Vol. XVIII. p. 253, note 1.

[4] This term—'the property of a daughter who is not a *putrikâ*'—and the following *nashṭibharaṭa* (or perhaps *nashṭabharaṭa*) I am again unable to explain.

[5] So far as I can see, the text in line 14 is not quite correct; for the word *sambaddha*, in my opinion, is meant to refer, not to *śrî-Râjyapurê*, but to the following *śrî-Nityapramuditadêva-maṭhê*. The difficulty could of course easily be removed by altering *sambaddha* to *sambaddhê*. *Gôpâlîdêvî-taḍâga-pâlî-maṭha* would be 'the *maṭha* on the margin of the tank of Gôpâlîdêvî.' To this religious establishment that at Râjyapura apparently was subordinate.

[6] Here we have the otherwise unknown word *tatti*, in l. 16 in the phrase *tattim . . . kurvataḥ kârayatô vâ*, apparently expressing the sense of the ordinary *bhuñjatô bhôjayatô vâ*, and in l. 17 in the compound *tatti-sânâthya*, 'rendering assistance in the proper management (?).'

[7] This clearly is the meaning of the word *kṛitavân* in l. 21. The name Dêdda occurs also in one of the Khajurâhô inscriptions; see *Ep. Ind.* Vol. I. p. 129, v. 47.

[8] The word *jagatî* occurs in *Ind. Ant.* Vol. XIV. p. 160, l. 15.— In the *Archæol. Survey of India*, Vol. XX. p. 125, it is stated that the date Saṁvat 1010 is clearly legible on a figure of Gaṇêśa in the large temple of Nîlakaṇṭha at Pâranagar (Râjôr).

[9] Compare, *e.g.*, *Ep. Ind.* Vol. II. p. 240, l. 56, *gôṇîṁ prati vimśôpakam*; and, for *vimśôpaka*, *ibid.* Vol. I. p. 166.

[10] I am not certain about the meaning of the word *haṭṭadâna* in l. 22. It may perhaps be equivalent to *maṇḍapikâ* or *śulka-maṇḍapikâ*, 'a custom-house,' which occurs in similar passages of other inscriptions.

[11] Compare *Ep. Ind.* Vol. I. p. 166. As regards the following *ghaṭaka-kûpaka*, I can only say that *ghaṭa* by itself means 'a jar, a pitcher, a measure equal to one or to 20 *drôṇas*,' and *kûpaka* 'a leather oil vessel.'

per mensem for every shop; and fifty leaves from every *chôllikâ*[1] (of leaves) brought from outside the town.—The inscription concludes with the words 'the illustrious **Mathana**;' representing the signature of the donor.

In the *Indian Antiquary*, Vol. XIX. p 23, I have already had occasion to shew that **the date** of this inscription, for the expired Vikrama year 1016, corresponds to Saturday, the 14th January, A.D. 960. This date enables us to prove, with a fair amount of certainty, that the sovereign **Vijayapâladêva**, to whose reign the inscription professes to belong, was **a king of Kanauj**. In the *Epigraphia Indica*, Vol. II. p. 235, I have attempted to shew that the three kings Vijayapâladêva, Râjyapâladêva and Trilôchanapâladêva, who are mentioned in the Bengal Asiatic Society's plate of Trilôchanapâla, edited by me in the *Indian Antiquary*, Vol. XVIII. p. 33 ff., were rulers of Kanauj; and as that plate, for Trilôchanapâladêva, gives us a date corresponding to the 26th June, A.D. 1027, there would, so far as regards the two dates, be no objection to identifying the Vijayapâladêva of the plate with the Vijayapâladêva of the present inscription (of the year A.D. 960). And such an identification is supported by the fact that the Vijayapâladêva of this inscription is here stated to have been preceded by **Kshitipâladêva**. For we know that a king of this name, also called Mahîpâla and Hêrambapâla, was actually ruling at Kanauj in A.D. 917-18, forty-two years before the date of our inscription.[2] It is true that, according to the large Sîyaḍôṇî inscription,[3] Kshitipâladêva of Kanauj in A.D. 948 had been succeeded (not by Vijayapâladêva, but) by Dêvapâladêva; but this would seem to be no very formidable objection to the proposed identification. For it might either be said that Vijayapâladêva was a younger brother of Dêvapâladêva, in which case the omission of the elder brother's name from the present inscription would not be without precedent; or we might assume that Dêvapâladêva and Vijayapâladêva are two names of one and the same king, an assumption in favour of which it might be urged that each of the three predecessors of Dêvapâladêva— Bhôja, Mahêndrapâla, and Kshitipâla—also bore each at least one other name. For the present, then, I do identify the Kshitipâladêva and Vijayapâladêva of this inscription with the sovereigns of the same names, known to us from the Sîyaḍôṇî inscription and the plate of Trilôchanapâla; and consider the *Mahârâjâdhirâja Paramêśvara* **Mathanadêva**, who made the grant here recorded, to have been a feudatory or subordinate of the kings of Kanauj.[4] Of this **Mathanadêva** and his predecessor **Sâvaṭa** nothing is known to me from other inscriptions; and I have not found elsewhere any mention of the **Gurjara-pratîhâra** clan or family, to which they are stated to have belonged. The clan perhaps is identical with the *Vaḍagûjara-vaṁśa* ('the Bargujar tribe of Râjputs'), mentioned in line 8 of an inscription at Mâchâḍî, of Vikrama-Saṁvat 1439,[5] of which a rough photo-lithograph was published in the *Archæological Survey of India*, Vol. VI. Plate xi.

Of **the localities** mentioned, **Râjyapura**, apparently Mathanadêva's capital, is of course Râjôr or Râjôrgaḍh, or rather Pâranagar, close to the modern village of Râjôr, where the inscription has been found; and the village of **Vyâghrapâṭaka** is said to exist still, near Râjôr, under the name of Bâghôr.[6] The place **Vaṁśapôtaka**, which gave the name to the *bhôga* or district to which the village belonged, I am unable to identify. Nor can I identify the places **Âmardaka** and **Chhâttraśiva**, which are mentioned in connection with the ascetics to whom the management of the grant was entrusted. Chhâttraśiva ought to be looked for in

[1] This word I have not met with elsewhere. Fifty leaves appear to be a usual tax; compare, *e.g.*, *Ep. Ind.* Vol. II. p. 179, vv. 41 and 42.

[2] See *Ep. Ind.* Vol. I. p. 171. [3] See *ibid.* p. 177, l. 28.

[4] It may be mentioned that the feudatories of the kings of Kanauj, whose names occur in the Sîyaḍôṇî inscription, also are styled *Mahârâjâdhirâjas*.— Compare also here a paper on the relation between the kingdom of Kanauj and Gujarât, in *Ind. Ant.* Vol. III. p. 41 ff.

[5] See *ibid.* Vol. XIX. p. 31, No. 43.

[6] See the *Prâchînalêkhamâlâ* of the *Kâvyamâlâ*, Vol. I. p. 54, note.

the neighbourhood of Râjôr; and the name Âmardaka I have previously found in the word *Âmardakatîrtha-nâtha,* the name or an epithet of a Śaiva ascetic who is mentioned in the inscription from Ranôd (Narôd), published by me in the *Epigraphia Indica,* Vol. I. p. 351 ff.

TEXT.[1]

1 Ôṁ[2] svasti || Paramabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-śrî-**Kshitipâladêva**-pâdânudhyâta-paramabhaṭṭâraka-mahârâjâdhirâja-paramêśva-

2 ra-śrî-**Vijayapâladêva**-pâdânâm=abhipravarddhamâna-kalyâṇavijayarâjyê [3]**saṁvatsara**-**śatêshu daśasu shôḍaś-ôttarakêshu Mâ**-

3 **ghamâsa-sitapaksha-ttrayôdaśyâṁ Śani-yuktâyâm=êvaṁ saṁ 1016 Mâgha-śudi 13 Śanâv**=adya śrî-**Râjyapur**-âvasthitô mahârâjâdhirâja-

4 paramêśvara-śrî-**Mathanadêvô** mahârâjâdhirâja-śrî-**Sâvaṭa**-sûnur=**Ggurjjarapratîhâr**-ânvayaḥ kuśalî |[4] svabhôg-âvâpta-**Vaṁśapôtaka**-bhôga-saṁva(ba)ddha-

5 **Vyâghrapâṭaka**-grâmê[5] samupagatân=sarvvân=êva râjapurushân=niyôgasthân=gamâgamikân[6]=niyuktak-âniyuktakâṁs=tannivâsi-mahattara-mahattama-

6 vaṇik-pravaṇi-pramukha-janapadâṁś=cha yathârhaṁ mânayati vô(bô)dhayati samâdiśati ch=âstu vaḥ saṁviditaṁ | tṛiṇ-âgra-lagna-jalavindu-saṁsthân-â-

7 sthirâṇi śarîra-saṁpaj-jîvitân=ît=îmâṁ saṁsâr-âsâratâṁ kîrtti-mûrttêś=cha kalpasthâyitâṁ jñâtvâ mayâ pittrôr=âtmanaś=cha puṇya-yaśô-bhivṛi-

8 ddhayê[7] aihik-âmushmika-phala-nimittaṁ saṁsâr-ârṇṇava-taraṇ-ârthaṁ svargga-mârgg-ârggal-ôdghâṭana-hêtôḥ sva-mâtṛi-śrî-**Lachchhukâ**-nâm[n]â śrî-Lachchhukêśvara-ma-

9 hâdêvâya pratyahaṁ 3[8] snapana-samâlabhana-pushpa-dhûpa-naivêdya-dîpa-taila-sudhâ-siṁdûra-lâgana-khaṇḍasphuṭita-samârachana-prêkshaṇaka-pavittrakâ-

10 rôhaṇa-karmmakara-vâṭikâpâl-âdi-vyay-ârtham=uparisûchita-**Vyâghrapâṭaka**-grâmaḥ sva-sîmâ-tṛiṇa-yûti-gôka(cha)ra-paryantaḥ sôddraṁgaḥ savṛikshamâ-

11 lâkulaḥ sajalô [9]bhôga-mayut-âdâyâ[bhy]âm=api samasta-sasyânâṁ bhâga-khala-bhikshâ-prasthaka-skandhaka-mârggaṇaka-daṇḍa-daśâparâdha-dâna-nidhi-nidhâ-

12 n-âputtrikâdhana-nashṭi[10]-bharaṭ-ôchitânuchita-niva(ba)ddhâniva(ba)ddha-samasta-pratyâdâya-sahitas=tath=aitat-pratyâsanna-śrî-**Gûrjjara**-vâhita-samasta-kshêttra-samêtaś=ch=âkiṁchi-

13 tpragrâhyô=dya puṇyê=hani snâtvâ dêvasya pratishṭhâ-kâlê[11] udaka-pûrvvaṁ parikalpya śâsanêna dattô[12] matv=aivam=adya dinâd=ârabhya śrîmad-**Âmarddaka**-vinirggata-śrî-

14 **Sôpurîya**-saṁtatyâṁ śrî-**Chchhattraśivê** śrî-Gôpâlîdêvîtaḍâgapâlî-maṭha-samva(mba)ddha-śrî-**Râjyapurê** śrî-Nityapramuditadêva-maṭhê śrî-**Śrîkaṇṭhâchârya**-śishya-śrî-Rû-

15 paśivâchâryas=tachchhishya-śrîmad-Ôṁkâraśivâchâryasy=âskhalita-vra(bra)hmachary-âvâpta-mahâmahimnaḥ parama-yaśô-râśêḥ śishya-pratiśishya-kramêṇa[13] dêv-ô-

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[1] From rubbings, supplied to me by Dr. Fleet.

[2] Expressed by a symbol.

[3] Read *saṁvatsara*-.

[4] This sign of punctuation is superfluous.

[5] The name *Vyâghrapâṭaka* is quite clear in the rubbings, both here and in line 10, below.

[6] This word also is clear in the rubbings, and the reading is not *kramâgamikân=*.

[7] Read °*ddhaya.*

[8] Read *triḥ-snapana*-.

[9] The text is perfectly clear here in the rubbings. The editor in the *Kâvyamâlâ* reads *sakalâbhôgamayuta*° and proposes to alter this to *sakalabhôgasaṁyutâ*°.

[10] This may possibly have been altered to *nashṭa* in the original.

[11] Read -*kâla.*

[12] Read *dattaḥ* |.

[13] Instead of *pratiśishya* one would have expected *praśishya.*

16 payôg-ârthan=tattim[1]=avyavachchhêdên=âchandrârkkaṁ yâvat=kurvataḥ kârayatô vâ ऽsmad-vaṁśajair=anyatarair=vvâ bhâvibhir=bhûpâlaiḥ kâla-kâlêshv=api paripaṁthanâ
17 nâ(na) kâryâ pratyut=âsmat-kṛita-prârthanayâ sadâ tatti-sânâthyaṁ vôḍhavyaṁ || Yataḥ samân=aiv=êyaṁ puṇya-phal-âvâptir=anumaṁtavyâ | Uktaṁ cha bhagavatâ pa-
18 ramarshiṇâ vêda-vyâsêna Vyâsêna || [2]Va(ba)hubbhir=vvasudhâ bhuktâ râjabhiḥ Sagar-âdibhiḥ | yasya yasya yadâ bhûmis=tasya tasya tadâ phalam || Âdityô Varu-
19 ṇô Vâyur=Vvra(bbra)hmâ Vishṇur=Hutâśanaḥ | bhagavân(ñ)=Śûlapâṇiś=cha abhinandanti bhûmidam || Shashṭiṁ varsha-sahasrâṇi svarggê tishṭhati bhûmidaḥ | âchchhêttâ ch=ânumaṁ-
20 tâ cha tâny=êva narakaṁ[3] vasêt || [4]Yair=vvâṁchhitaṁ śiśiradîdhiti-śubhra-kîrttêr=yaiś=ch=âmara-praṇayinî-pariraṁbhaṇasya | tê sâdhavô na hi haranti parêṇa da-
21 ttâṁ dânâd=vadanti paripâlanam sâdhu ||❀|| Śâsanaṁ[5] kṛitavân=Dêddô[6] likhitaṁ tasya sûnunâ | vyaktaṁ Sûraprasâdêna utkîrṇṇaṁ Hariṇâ tata iti || ❀
22 Tathâ ऽmushmai dêvâya pârśv[ê] pratishṭhita-Vinâyaka-sahitâya dêvakulikâ-chatushṭayâ4ऽdhô-jagatyâṁ[7] [ha]ṭṭa-dânê gôṇîṁ[8] prati haṭṭa-vyâvahâru(ri)ka-viṁ [3] gha[ṭaka]-kûpakaṁ prati ghṛi-
23 tasya tailasya cha palik[ê] dvê 2 vîthîṁ prati mâsi [2(?)] viṁ 2 tathâ vahiḥ-pravishṭa-chôllikâṁ prati parṇṇânâṁ 50 êtad=dêvasya kṛitam=iti || ❀ || Śrî-Matha[na]ḥ ||

No. 37.— BHADANA GRANT OF APARAJITA; SAKA-SAMVAT 919.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

These plates are said[9] to have been found, in 1881, with the headman of '**Bhere,**' a village about ten miles north of Bhiwaṇḍi, the chief town of the Bhiwaṇḍi tâlukâ of the Ṭhâṇa district of the Bombay Presidency. I edit the inscription which they contain from excellent impressions, prepared by Dr. Fleet, to whom the original plates were lent by their present owner, Colonel A. F. Dobbs, late Madras Staff Corps.

These are **three copper-plates,** the second and third of which are engraved on both sides, while the first is so on one side only. Each plate measures about $10\frac{1}{8}''$ broad by $7\frac{3}{8}''$ high. Their edges were fashioned thicker, so as to serve as rims to protect the writing; and, with the exception of a few short passages on the first sides of the second and third plates, the inscription

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[1] This word, *tattim*, and the word *tatti* in the next line are quite clear in the rubbings, and cannot be read in any other way. The two previous editions of the text have *tatrim* in this line, and *tatri* or *tatra* in the next.

[2] Metre of this verse and of the two next verses: Ślôka (Anushṭubh).

[3] Read *narakê*.

[4] Metre: Vasantatilakâ. The construction in this verse is grammatically incorrect.

[5] Metre: Ślôka (Anushṭubh).

[6] This word, instead of which the two published versions of the text have *dêvô*, is quite clear in the rubbings.

[7] Instead of *ऽdhôjagatyâm*, which is quite clear in the rubbings, the published texts have *râjadhânyâm*.

[8] Read *gôṇîm*.

[9] See the *Bombay Gazetteer*, Vol. XIV. p. 50.

really is in a state of excellent preservation. The plates are held together by a circular **ring**, about ¼" thick and 2¼" in diameter, which had not been cut when this record came into Dr. Fleet's hands. The ends of the ring are socketed in a **seal**, of which the surface is circular, about 2⅛" in diameter. This seal has, in high relief on a countersunk surface, a representation of Garuḍa, with the body of a man and the face of a bird, squatting full-front, with the hands clasped on the breast. The weight of the three plates is 224 tolas, and of the ring and seal, 32½ tolas; total, 256½ tolas.— The engraving is bold and good. The plates being substantial, the letters, though fairly deep, do not shew through on the reverse sides at all; the interiors of some of them shew marks of the working of the engraver's tool.— The **size of the letters** is about $\frac{5}{16}$". The **characters** are Nâgarî, and the **language** is Sanskṛit. Up to nearly the end of line 39 the inscription, after the introductory *ôṁ ôṁ namô Vinâyakâya*, has 24 verses, chiefly containing genealogical matter. The rest, being the formal part of the grant, is in prose, but includes, in lines 49-50 and 74-82, a well-known verse on the vanity of this life and seven of the ordinary benedictive and imprecatory verses. As may be seen from the occasional omission of single *aksharas* and groups of *aksharas* (*e.g.* in lines 38 and 54) and from the frequent occurrence of wrong letters, the writer has done his work in a rather slovenly manner. As regards **orthography**, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is frequently used for the palatal, and the palatal three times for the dental (in *âśîd*, l. 3, *śakala*, l. 37, and *śamvatsara*, l. 54); and the dental nasal is employed instead of the guttural in the words *anka*, ll. 5, 32, 54 and 89, and *Konkaṇa*, l. 56, and instead of the palatal in *kânchanaṁ*, l. 78. In respect of the language, it may be noted that the text in line 45 offers two *birudas*, *Malagalagaṇḍa*, 'a conqueror of mountains (?),' and *Nannisamudra*, 'a sea of truth,' which are not Sanskṛit, and that it also contains some proper names with Kanarese endings, in lines 64 and 85-86. The word *dramma*, abbreviated to *dra*, which occurs in lines 88-89, is often met with in cognate inscriptions.

The inscription is one of the **Śilâra**[1] *Mahâmaṇḍalêśvara* **Aparâjitadêva.** It clearly divides itself into two parts. The first part, up to line 39, gives the genealogy of **Aparâjita** himself and of the **Raṭṭa** (or Râshṭrakûṭa) kings, to whom the earlier Śilâra chiefs owed allegiance;[2] and the second part records the grant of the village of **Bhâdâna,** made by Aparâjita in Śaka-Saṁvat 919 in favour of (the temple of) the god (Sûrya under the name) **Lôṇâditya, at Lavaṇêtaṭa.**

Opening with the words 'ôṁ, ôṁ, adoration to Vinâyaka,' the inscription first has two verses (one of which is well known to us from Râshṭrakûṭa inscriptions) invoking the protection of the gods Vishṇu, Śiva, and Brahman. It then gives, in verses 3-12, the following complete list of the **seventeen Râshṭrakûṭa kings** from Gôvinda I. to Kakkala :[3]— 1, **Gôvindarâja**; 2, **Karkarâja**; 3, **Indrarâja**; 4, his son **Dantivarman**; 5, Karkarâja's son **Kṛishṇarâja**; 6, **Gôvindarâja**; 7, his younger brother **Dhruva**; 8, his son **Jagattuṅga**; 9, **Durlabha Amôghavarsha**; 10, his son **Kṛishṇarâja**; 11, Jagattuṅga's son **Indradêva Nityaṁvarsha**;[4] 12, his son **Amôghavarsha,** who is said to have ruled for one year; 13, his younger brother

[1] On the three branches of the Śilâra or Silâra or Silâhâra family see Dr. Bhagvanlal Indraji in *Journ. Bo. As. Soc.* Vol. XIII. pp. 10-17. On the particular branch of the family to which Aparâjita belonged, which ruled over the Northern Koṅkaṇ, compare the *Bombay Gazetteer*, Vol. XIII. p. 422 ff., and the inscriptions in the *Asiatic Researches*, Vol. I. p. 357 ff., and *Ind. Ant.* Vol. V. p. 276 ff.; Vol. IX. p. 33 ff.; and Vol. XIII. p. 133 ff.

[2] The inscription in this respect is like the Khârêpâṭaṇ copper-plate inscription of the Silâra *Maṇḍalika* Raṭṭarâja of Śaka-Saṁvat 930.

[3] Compare Dr. Fleet's *Dynasties of the Kanarese Districts*, p. 31 ff.; Dr. Bhandarkar's *Early History of the Dekkan*, p. 47 ff.; and especially Dr. Bhandarkar in the *Journ. Bo. As. Soc.* Vol. XVIII. p. 240 ff.

[4] So the name is written both in line 7 and in line 11. The Jagattuṅga, of whom Indradêva Nityaṁvarsha and Vaddigadêva (No. 14) were sons, was a son of Kṛishṇarâja (No. 10); he did not rule himself. In the Khârêpâṭaṇ plates also Indrarâja is mentioned immediately after Akâlavarsha (our Kṛishṇarâja, No. 10), and is described as his grandson (*naptá*).

Gôvindarâja Suvarṇavarsha; 14, his paternal uncle, the (son of Jagattuṅga and) younger brother of Nityaṁvarsha, **Vaddigadêva**; 15, **Kṛishṇarâja**; 16, **Khoṭṭigadêva**; and 17, **Kakkala**, a son of a prince Nirupama. It will be seen that this list agrees with the account given in Dr. Bhandarkar's *Early History of the Dekkan*, p. 57, as amended by the same scholar in the *Journ. Bo. As. Soc.* Vol. XVIII. p. 240 ff.; and the only points new to us are the name **Durlabha** for the first Amôghavarsha (No. 9), and the remark that the second Amôghavarsha (No. 12) ruled for one year only.[1]— This account of the Râshṭrakûṭas, in verse 13, closes with the statement that (when the grant here recorded was made) the last king **Kakkala** had been overthrown by (the Western Châlukya) **Tailappa**, as a light is extinguished by a fierce wind, and that of the once flourishing **Raṭṭa** rule there remained only the memory.

Verses 14-24 then give the following genealogy of **Aparâjita** himself, already known to us from other inscriptions: the mythical beings **Jîmûtakêtu** and his son **Jîmûtavâhana**, 'the ornament of the Śîlâra family;' **Kapardin**; **Pulaśakti**; his son **Kapardin**; **Vappuvanna**;[2] his son **Jhañjha**; his brother **Goggirâja**; his son **Vajjaḍadêva**; and his son **Aparâjita**. What is new here, is, that Aparâjita, according to verse 20, also bore the name **Mṛigâṅka**.[3]

After these verses, the proper object of the inscription is stated in prose, in lines 39-66:— 'After the down-fall of the **Raṭṭa** rule,[4] consequent on the extinction of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, the glorious **Kakkaladêva**, who had meditated on the feet of the *P. M. P.*, the glorious **Khoṭṭigadêva**, who in turn had meditated on the feet of the *P. M. P.*, the glorious **Kṛishṇarâjadêva**, (kings) who formerly resided at the famous **Mânyakhêṭaka**,— the *Mahâsâmantâdhipati Mahâmaṇḍalêśvara*, the glorious **Aparâjitadêvarâja**, who by virtue of his might has attained the *pañchamahâśabda*, and is adorned with such titles as "the supreme lord of **Tagarapura**, the **Śîlâra** prince, he who is begotten in the lineage of **Jîmûtavâhana**, who has a golden Garuḍa in his ensign, a great ocean of pride, a conqueror of mountains (?),[5] a god of love among heroes,[6] the possessor of innate knowledge,[7] the frontal ornament of the Western Region, a sea of truth, a sun of fierce splendour, *Śanivâravijaya*,"[8] *etc.*, ... informs all persons as they may be concerned, the future occupants of the village (to be mentioned below), feudatories, *râjaputras* and heads of towns, and the chief and common people of the three (principal) castes, places of abode (*sthâna*), *etc.*, that, ... **when the years from the time of the Śaka king were nine hundred and nineteen, on the fourth lunar day of the dark half of Âshâḍha of the current year Hêmalamba**, and when he, the glorious king (*râjan*), happened to be staying at the famous **Sthânaka**, he, on the auspicious occasion of the **Dakshiṇâyana**,— (*i.e.* the) **Karkaṭa-saṁkrânti**,— having poured water into the

[1] Besides, verse 11 may possibly contain an allusion to the imprisonment of Kṛishṇarâja (No. 15) by one of his adversaries; see page 272 below, note 6.

[2] It may be noticed that, by the strict wording of verse 17, the name Vappuvanna, which occurs in that verse, ought to be taken as another name of the second Kapardin, spoken of in verse 16. But the other inscriptions distinctly call Vappuvanna the son of the younger Kapardin.

[3] It seems impossible to take the word *mṛigâṅkaḥ* in verse 20 in any other sense.

[4] As this event had taken place twenty-four years before the present grant was issued, the manner in which the formal part of the inscription commences shews, how long certain forms of speech when they have once become customary may be retained, even after the occasion for them has ceased to exist. The later known inscriptions of the Śîlâra family contain no reference to the Râshṭrakûṭas.

[5] With *malagala-gaṇḍa* compare *malaparoḷu-gaṇḍa*, 'the hero among the hill-chiefs'; *Ind. Ant.* Vol. XX. p. 304, note 8.— [Perhaps *malagala* is meant for *malegaḷa*, gen. plur. of *male*, 'a hill.'— E. H.]

[6] With *gaṇḍa-Kandarpa* compare, *e.g.*, *Raṭṭa-Kandarpa*, ib. Vol. XII. p. 256, and *gaṇḍa-Mahêndra*, ib. Vol. XX. p. 269.

[7] *Sahaja-Vidyâdhara* may also mean 'by nature a Vidyâdhara;' compare *sahaja-Makaradhvaja*, ib. Vol. XIX. p. 247, l. 90.

[8] With this title, for which I cannot offer any suitable explanation, compare *Śanivâra-siddhi*, page 208 above, note 5.— [The two *birudas* might mean 'one who is victorious' and 'one who is successful (even) on (an unlucky day like) Saturday.' Compare the curious surname *Nidrâvasâna-vijayin*, page 71 above, note 1.— E. H.]

hands of the superintending people of the town of **Guṇapura** (?), the merchants **Ambû-śrêshṭhin** and Vâppaiya-śrêshṭhin, the priest (*bhôjaka*) Chêlappaiyu, the Brâhmaṇa Gôvanaiya, and others, and having worshipped with pure faith Hari (Vishṇu), Hara (Śiva), Hiraṇyagarbha (Brahman), Agni, and other gods,— gave the village of **Bhâdâna**, in the **Mâhirihâra** *vishaya* of **Koṅkaṇa** which contains 1,400 villages, ... to (the temple of) the illuminator of the three worlds, the holy god **Lôṇâditya** at **Lavaṇêtaṭa**, for the purpose of providing flowers, perfumes, lights, offerings of eatables, public shows, *etc.*, and for keeping the doors and other parts (of the temple) in proper repair.'

The village of **Bhâdâna**, so granted, (according to lines 57-62) was bounded on the north by a *bhinnâra* (?) field of the village of **Paḍigaha**, on the west by (the village of) **Âsachchhadi**, on the south by the great river **Murula**, and on the east by the river **Kumbhârî**; and was given with its rows of trees, up to its proper boundaries, with the *udraṅga* and *parikara*,[1] with the exception of what had been previously given to gods and Brâhmaṇas, but together with (the fines imposed for the commission of) certain great and lesser offences,[2] and with the privilege that it was not to be entered by the irregular or regular troops.

Lines 66-82 contain the usual injunction to preserve this grant intact, threaten with spiritual punishment those who might interfere with its provisions, and quote seven of the ordinary benedictive and imprecatory verses. The inscription then (in line 82) continues thus:— 'In confirmation of the above, the *Mahâmaṇḍalêśvara*, the glorious **Aparâjitadêvarâja**, has it put down (here) by the writer's hand that this is his decree, (in the words) "such is my decree, that of the glorious **Aparâjitadêvarâja**," (issued) while by the glorious king's[3] appointment the illustrious Saṅgalaiya is *Mahâmâtya*[4] and the illustrious Sîhappaiya *Mahâsândhivigrahika*.[5] This charter[6] has been written at the direction of Saṅgalaiya (?) by his son and deputy Annappaiya. It is deposited at **Sthânaka**. Everything without exception that is written here, be it right or wrong, should be regarded as authoritative.'

Lines 87-89 then record an additional settlement by which the town (it is not clear which town[7]) was to give every year 260 *drammas*, I do not understand for what exact purpose. And the inscription ends with the words 'bliss, great fortune.'

The date of this inscription is not quite regular. In Śaka-Saṁvat 919 expired, which by the southern luni-solar system *was* the Jovian year Hêmalamba, the Dakshiṇâyana (Karkaṭa) Saṁkrânti took place 22 h. 13 m. after mean sunrise of the 24th June, A.D. 997, during the second *tithi* of the dark half of the *amânta* Âshâḍha; and the fourth *tithi* of the dark half of the same Âshâḍha commenced 0 h. 43 m. and ended 21 h. 52 m. after mean sunrise of the 26th June, A.D. 997. Judging by a large number of other dates, any rite specially connected with the Saṁkrânti should in this case have been performed on the 25th June, and this day should have been described in the text as the second of the dark half, both because the second *tithi* ended on it, 3 h. 7 m. after mean sunrise, and because the Saṁkrânti took place during that *tithi*. As no week-day is given, it is impossible to say whether **the 25th or the 26th June, A.D. 997,** is the exact day of the grant.

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[1] This word is used here as elsewhere for the more common *uparikara*; compare, *e.g.*, page 109 above, note 7.

[2] The first half of line 61 of the text I do not fully understand; *kumârî-sâhasa* (if this be the correct reading) would of course be 'violence offered to a girl.'

[3] The term of the original (in line 84) is *śrîvi(bi)rudaka-râja*, 'the king who has *śrî* as his *biruda*.' Compare the expression *śrîvirudâṁka* (?), used with reference to Aparâjita in *As. Res.* Vol. I. p. 357, last line of the lithograph, and *Ind. Ant.* Vol. IX. p. 34, l. 33.

[4] *i.e.* 'great minister.'

[5] *i.e.* 'great minister for peace and war;' a Sîhapaiya is mentioned as minister for peace and war in the Bhâṇḍup grant of Chhittarâjadêva of Śaka-Saṁvat 948, *Ind. Ant.* Vol. V. p. 278.

[6] *i.e.* the original of it, of which the copper-plates furnish a copy.

[7] In all probability it was Guṇapura.

Of the **localities and rivers** mentioned in the inscription, **Bhâdâna-grâma** clearly is the village of 'Bhadanah' or 'Badana' of the maps, about nine miles east by north from Bhiwaṇḍi. Two miles north of it is the village of 'Padgha' or 'Padghe' or 'Padgheh,' the **Paḍigaha-grâma** of the grant; and east of it is a small river, the 'Kumbari' or 'Kombaree,' the **Kumbhârî** of the inscription. This river flows into the Ulhâs, which, flowing generally from north-east to south-west, might fairly be called the southern boundary of Bhâdâna, and is no doubt the great river **Murula** of the grant. The maps do not shew anything corresponding to the ancient village of **Âsachchhadi**, which was on the west of Bhâdâna.—**Lavaṇêtaṭa** is the modern village of Lôṇâḍ, six miles south-east of Bhiwaṇḍi and half a mile north of the Ulhâs river, a place where there are many ruins of ancient temples;[1] and **Sthânaka** or **Śrî-Sthânaka** of course is the town of Ṭhâṇa. The town of **Guṇapura** (?) and the place from which the **Mâhiri-hâra** *vishaya* was called, I am unable to identify.

TEXT.[2]

First Plate.

1 Ôṁ[3] [||*] Ôṁ namô Vinâyakâya || Sa[4] vô=vyâd=Vêdhasâ dhâ[ma] yan-nâbhi-kamalaṁ kṛitaṁ [|*] Haraś=cha yasya kâ-

2 nt-êṁdu-kalayâ kam=alaṁkṛitam || [1*] Kurvvantv=âmnâya-pûtâni Vêdhasô vadanâny=alama(m) [|*] charâchara-ja-

3 gat-sṛishṭi-nâma-dhâmâni vaḥ su(śu)bham || [2*] [5]Âśi(sî)d=Gôvindarâjaḥ kshitipa[ti*]-tilakaḥ Karkkarâja-

4 s=tatô=bhûd=bhû-bharttâ śr-Îndrarâja[ḥ*] punar=abha[va]d=atô Dantivarm=êti sûnuḥ [|*] khyâtaḥ śrî-Kṛishṇarâja[ḥ*]

5 kshapita-ripur=abhût=Karkkarâjasya sûnuḥ[6] tasmâd=Gôvindarâjas=tad=anu tad-anujaḥ śrî-Dhruv-âṅkô(ṅkô)=dhi-

6 râjaḥ || [3*] [7]Jagattuṁgâ(gô)=ṁgajas=tasya gugôttudgô[8]=bhavat=tataḥ | Durlabhô=môghavarshasa(ś=cha) Kṛishṇarâjapa(s=ta)-

7 taḥ sutaḥ || [4*] Jagattuṁg-âṁgajaḥ śrîmân=Indradêvas=tatô=bhavat [|*] Nityaṁvarshô[9] bhuvô bharttâ vikram-ôtuṁ(ttuṁ)-

8 ga-lakshitaḥ || [5*] [10]Jana-harsha-kṛitê varshan=ghana iva ghana-kanaka-vâri-dhârâbhis=[11]tasmâd=Amôghavarshô

9 varsh-âvadhi râjya-bhâjanô jâtaḥ || [6*] [12]Tasy=ânujô Harir=iv=ô[ddh?]u[ra?]-bhûtala-śrîr=Gôviṁdarâja-nara-

10 nâtha-Suvarṇṇavarshaḥ [|*] sa[n-*]na[ṁ]dakâ(kô)=chyuva(ta)-sudarśana-chakra-chihnaḥ si[ṁ]hâsanî guru-va(ba)laḥ purushôtta-

11 mô=bhût || [7*] Pitṛivyaḥ[13] Svarṇṇavarshasya Nityaṁvarsh-ânujaś=chiraṁ [|*] kurvann=akaṁṭaka[ṁ] râjyaṁ tapasâ sâha-

12 sêna cha || [8*] Tasmâd=bhûpatêḥ[14] sûnur=Vvaddigadêvô nṛipô=bhavat [|*] Râjarâjô su(ma)nôhârî Manmathô=

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[1] See the *Bombay Gazetteer*, Vol. XIV. p. 211 ff.

[2] From impressions prepared by Dr. Fleet.

[3] Expressed by a symbol.

[4] Metre: Ślôka (Anushṭubh); and of the next verse.

[5] Metre: Sragdharâ.

[6] Read *sûnus=ta°*.

[7] Metre: Ślôka (Anushṭubh); and of the next verse.

[8] Read *guṇ-ôttuṅgô*.

[9] So this name is clearly written both here and below.

[10] Metre: Gîti.

[11] Read *-dhârâbhiḥ* |.

[12] Metre: Vasantatilakâ.

[13] Metre: Ślôka (Anushṭubh); and of the next verse.

[14] The reading is quite clear here in the original, but there must be something wrong in the text. Instead of *tasmâd=bhûpatêḥ* one would have expected *Jagattuṅgasya*. The Khârêpâṭaṇ plates in line 13 also describe Vaddiga as *Jagattuṁga-tanayaḥ*.

13 pi cha driśyatê || [9*] Atha[1] gatavati tasmin=Vaddigê[ṁ*]drê narôdra[2] suvimalam=api Śaṁbhôr=dvâ(ddhâ)ma suja[3]

14 vidhâtuṁ [|*] kanaka-kalasa-dhârâ-dhauta-pât=êva[4] kanyâ tad=anu narapati-śrîḥ **Krishṇarâjaṁ** samâgât || [10*]

15 [5]Asminn=astamitê visau(bhau) vidhi-vasâ(śâ)d=âkrânta-bhûmaṇḍalê lôk-âhlâdini sa(śa)ttru-paṁjara-ru-

16 dhi[6] shrô(prô)tkrishṭa-rôchishmati [|*] sîtâsâv=[7]iva su(śu)bhra-pu[ṁ*]ja-dhavalê râjâdhirâjê tataḥ śrîmat-**Khoṭṭi[ga]**-

17 **dêva** ity=abhidhayâ râjya-sthitô bhûpatiḥ || [11*] [8]Tad=anu Madana-mûrtti[ṁ*] bhâgya-sô(sau)bhâgya-bhâja[ṁ]

18 bhuvana-bhavana-dîpaṁ suprasûta-prasûti[ṁ |*] **Nirupa[ma*]**-nṛipa-sûnuṁ **Kakkalêsaṁ(śaṁ)** narêṁdraṁ narapa-

Second Plate; First Side.

19 ti-krita-sêvaṁ râja-lakshmîr=jjagâma || [12*] [9]Tasmin=narêṁdrê nṛipati-pradîyê(pê) prachaṇḍa-**T[ai]lappa**-[sa]-

20 mîraṇêna saṁprâpitê=jyôti[r=alaṁ ?][10] vivṛiddhê ka[th-âva]bhâsê[11] sati **Raṭṭa**-râjyê || ◎ || [13*]

21 [12]**Jîmûtakêtu**-tanayô[s]vatatâra yô=smin[13] **Jîmûtavâhana** iti prathitaḥ prithivyâṁ [|*] **Śi[lâ]**-

22 **ra**-vaṁsa(śa)-tilakaḥ sva-śarîra-dânât=trâtâ hi lôkam=anaghaś=cha Garutmataḥ saḥ[14] || [14*] [15]Abhavad=a[hi]-

23 ta-marddî tasya vaṁsê(śê) **Kaparddî** dalita-ripu-kadamva(mba)ḥ prâṇinâṁ prâṇa-daḥ saḥ ||(|) samara-saraṇa(ṇi)-

24 gôptâ kâmû(?nta)-kântâsu **Kâmaḥ** sujana-vadanapadm-ônnidra-bhâsvân=ataṁ[dra]ḥ || [15*] Vipula-mati[r=udî]rṇṇaḥ

25 Karṇṇavat=svarṇṇa-varshaiḥ sapulaka-**Pulaśaktir**=ddharma-yuktas=tatô=bhût ||(|) abhavad=iha na dînas=tasya sûnuḥ **Kapa**-

26 **rddi** jita-para-va(ba)la-daṇḍ-âkhaṇḍa-prithvî-taraṇḍaḥ || [16*] [16]**Jhaṁjha**-nâmâ sutas=tasmâd=**Va[ppu]vannâd**[17]=abhûd=asau ||(|) udi[tô]-

27 ditatâ yêna vaṁśasya prakaṭîkritâ || [17*] Bhrâtâ[18] tatô vivu(bu)dha-ratna-guṇ-aika-kôśaḥ pûjyaḥ payôdhir=iva ra-

28 kshita-gôtra-pakshaḥ | lakshmî-nidhiḥ Sagararâja-patha-pravṛittaḥ śrî-**Goggirâja** iti sa[t*]tva-samâśrayô=bhû-

29 t || [18*] [19]Pâd-âkrânta-kṛi(mṛi?)t-âri-vargga-vanitâ-vyâkshipta-nidrâ-sukhaḥ sa śrî-**Vajjaḍadêva**-bhûpatir=abhût=tasy=â-

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[1] Metre: Mâlinî. [2] Read *narêṁdrê.* [3] Read *śubhraṁ* (?).

[4] Read *-gâtr=êva.* [5] Metre: Śârdûlavikrîḍita.

[6] This reading is quite clear in the original, but I doubt its being correct. In the place of *rudhi* I should have expected a substantive, expressing that from which Krishṇarâja derived additional splendour. Perhaps we should read *ruchi*, and assume that Krishṇarâja had been imprisoned by one of his opponents.

[7] Read *śîtâṁśâv=.* [8] Metre: Mâlinî. [9] Metre: Upajâti.

[10] I am very doubtful about the correctness of the two *aksharas* in these brackets. The first of them is nearly illegible, and the second looks rather like *ta* or *tê*

[11] I should have expected here *kath-âvaśêshê.*

[12] Metre: Vasantatilakâ. [13] Read *=smiñ=Jî°.*

[14] [These words allude to a legend which is told in the *Kathâsaritsâgara,* taraṁga xxii., and which forms the subject of the drama *Nâgânanda.*— E. H.]

[15] Metre: Mâlinî; and of the next verse. [16] Metre: Ślôka (Anushṭubh).

[17] The second *akshara* of this name, which I read *ppu*, might possibly be read *tpu.*

[18] Metre: Vasantatilakâ.— The first word looks in the original rather like *sratô.*

[19] Metre: Śârdûlavikrîḍita.

30 tmajô bhûbhujaḥ ||(|) dân-ânaṁdita-vandi-vṛinda-vadanair=âva(ba)ddha-kôlâhalô yasya tyâga-mahôtsava-vṛi(vya)-
31 [ti]karô n=âdy=âpi vi[śr]âmyati || [19*] [1]Anavarata-dâna-śîlaḥ pratâpavân=nîti-vid=yasô(śô)-nilayaḥ | sû-
32 nus=tasya **Mṛigânka(ṅka)ḥ** śrîmân=**Aparâjitô** jâtaḥ || [20*] [2]Krûr-ârâti-Yamaḥ sukîrtti-bhavanaṁ kalpa-dru[ma]ḥ prâ-
33 rthinâṁ sthânaṁ nêtra-mu(su)khasya vai(dhai)rya-jaladhiḥ saukhyasya kand-âṁkuraḥ [|*] sad-vidyâ-nilayaḥ kalâ-ma[dhu]-sa-
34 rin=nîtau cha Vâchaspatiḥ sadva(ddha)rma-druma-bhûmir=uttama-matir=Lakshmî-nivâs-âsyadaḥ[3] || [21*] [4]Vis[ṛita]-ma[t]i-
35 vivêkî[5] dharma-tannishṭha-chittî[5] vai(vi)[vu(bu)]dha-jana-nishêvyaḥ sa(śa)ttrunô(mâ)ttr[ê*] savairyaḥ [|*] sakala-guṇa-ni[vâ]saḥ
36 prârthinâṁ pûrit-âsô(śô) ripuvara-kari-si[ṁ]hô râja-dhuryaḥ prasiddhaḥ || [22*] Ruchira-sutanu-bhâsaḥ(sa-)prô[lla]-
37 sat-sanni[vê ?]saḥ(śô) nirupama-nija-kîrttiḥ(tti-)[vy]âpta-lôkatrayô yaḥ [|*] api śa(sa)kala-kalânâm=â[śra]yô

Second Plate; Second Side.

38 nikka(shka)laṁkô mahita-charita-bhâgyaḥ sâdhit-âśêsha-sa(śa)ttruḥ || [23*] Yasya[6] pratâya(pa)-tâpita-dushṭâ sa[7]
39 na vidyatê sa(śa)ttruḥ [|*] bhûyô(pô)=nyô râja-guṇair=mahitair=âstâṁ tad-abhyadhikaḥ || ◎ || [24*] Iti pûrvvaṁ śrî-**Mâ-**
40 **nyakhêṭak**-âvâsita-paramabhapû(ṭṭâ)raka-mahârâj[â*]dhirâja-paramêśvara-śrîmat-**Krishṇarâjadêva**-pâ-
41 dânudhyâta-paramabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-śrîmat-**Khoṭṭigadêva**-pâdânu-dhyâ[ta*]-
42 paramabhaṭṭâraka-mahârâjâdhirâja-paramêsva(śva)ra-śrîmat-**Kakkaladêva**-saṁjâta-vyapâ-ya-nashṭa-bhrashṭa-
43 **Raṭṭa**-râjyê sva-têjô-nubhâvât samadhigatapaṁchamahâśavda(bda)-mahâsâmant-âdhipati-**Tagarapura**-pa-
44 ramêsva(śva)ra-**Śilâra**-narêṁdra-**Jîmûtavâhan**-ânvayaprasûta-Suvarṇṇagaruḍadhvaj-Âbhimânamahôdadhi-Ma-
45 lagalagaṇḍa-Gaṇḍakaṁdarppa-Sahajavidhyâdhara-[8]Aparadigvadhûtilaka-Nannisamudra-Pratâpamârtta-
46 ṇḍa-Saṇivâravijay[9]-âdi-samastarâjâvalîsamalaṁkṛita-mahâmaṇḍalêsva(śva)ra-śrîmad-**Aparâji-**
47 **tadêvarâjaḥ** sarvvânn=êva[10] yathâsamva(mba)dhyamânna(na)kân(n=) âgâmi-grâma-bhôktṛi-sâmanta-râjapu-
48 tra-purapati-tṛi(tri)vargga-sthâna-prabhṛiti-pradhân-âpradhâna-janô(nâ)n praṇati-pûjâ-samâdai(dê)śaiḥ samanu-
49 vô(bô)dhayaty[11]=astu vaḥ saṁviditaṁ yathâ || Chalâ[12] vibhûtiḥ kshaṇa-bhaṁgi yauvanaṁ Kṛitânta-dant-ântara va-

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[1] Metre: Âryâ.
[2] Read -*âspadam*.
[3] Metre: Śârdûlavikrîḍita.
[4] Metre: Mâlinî.
[5] Read -*vivêkô* and -*chittô*. I believe *tannishṭha* to be used here in the sense of *tatpara*.
[6] Metre: Âryâ.
[7] Read -*dushṭasya samô* (?).
[8] Read °*dhar-Âpara*°.
[9] Read -*Śani*°.
[10] Read *sarvvân=êva*.
[11] Originally °*yati* or °*yatyi* was engraved, but the sign for *i* is struck out.
[12] Metre: Vaṁśastha.

50 rtti jîvita[ṁ |*] tath=âpy=avajñâ para-lôka-sâdhanê nṛiṇâm=ahô vismaya-kâri vê(chê)shṭitam || saka-
51 lam=êtad=asâratay=âdhishṭhitaṁ vinasva(śva)ra-svabhâvaṁ dharma êv=aikaḥ sahâyaḥ sâ(śâ)sva(śva)taś=ch=ai(ê)ti ki(vi)-
52 chiṁty=âsmâbhir=ayaṁ pitrôr=[ai*]hik-âmushmika-phal-âvâptayê(ya) âtmanaś=cha puṇya-yasô(śô)-bhivṛiddha-
53 yê ||[1] **Sa(śa)kanṛipa-kâl-âtîta-saṁvatsara-**[2]**sa(śa)têshu navasu(sv=) êkônaviṁśaty-uttarêshu pravarttamâ-**
54 **na-Hêmalamva(mba)-śaṁvatsar-**[3]**ânta Âshâḍha-va(ba)hula-chatusyâṁ(rthyâm=) anka(ṅka)tô=pi saṁvat**[4] **919 Âshâḍha-vadi 4**
55 śrî-**Sthânakê** samavasthitasya śrîmatô râjñaḥ prastâvê **saṁjâta-dakshiṇâyana-karkkaṭa-sa[ṁ]krânti-**
56 **parvvaṇi** su(śu)bh-âbhyudaya-kâriṇi chaturddaśagrâmaśat-ôpalakshita-**Konka(ṅka)ṇ-**ântaḥpâti-**Mâ-**
57 **hirihâra**-vishay-ânna(nta)rvva[r*]ti-**Bhâdâna**-**grâmô** yasya ch=âghâṭanâni(ny=) uttarataḥ **Paḍigaha**-**grâ-**

Third Plate; First Side.

58 mîya-[bh?]innâra-kshêtra-maryâdâ paśchimataḥ[5] **Âsachchhadî**-maryâdâ dakshiṇataḥ[6] **Murula**-mahâna-
59 dî pûrvvataḥ **Kuṁbhârî**-nadî-maryâdâ[7] êvaṁ nikaṭa-chatur-âghâṭan-ôpalakshitaḥ savṛikshamâ-
60 lâkulaḥ svasîmâ-paryantaḥ sôdraṁgaḥ saparikaraḥ pûrvvadatta-dêvadâya-vra(bra)hmadâya-varja[ṁ*]
61 nidhâ[n]âlîpaka[ḥ ?][8]kumârô(rî)sâhas-âputrâdi[dha?]na-pradhân-âpradhâna-dôsha-samanvitaḥ[9] achâṭabha-
62 ṭṭa(ṭa)pravê[ś]yaḥ[10] jaga[t*]tray-ô[d*]dyôtakarâya **Lavaṇêtaṭa**-nivâsinê śrî-**Lôṇâdityadêvâya** pushpa-
63 [dhû]na(pa)-dîpa-naivêdya-prêkshaṇak-âdy-upabhôgârthaṁ [11]khaṇḍa-sphaṭika-sphuṭita-dvâr-âdi-jîrṇṇôdvâ(ddhâ)râ[rthaṁ*]
64 cha[12] Amvû(mbû)srê(śrê)shṭhi-**Vâppaiyâ(ya)**[13]srê(śrê)shṭhi-vaṇika(k)-**Chêlappaiyubhôjaka**-vipra**Gôvanaiy**-âdi-**Guṇapaura(?)**-[14]
65 nagar-âdhishṭhita-hastôdakaṁ vidhâya **Hari-Hara-Hiraṇyagarbha-Dahan**-âdîn dêvân(n=) amala-śra[ddha]-
66 yâ saṁpûjya cha putra-pautr-âdy-upabhôga-vṛittitvêna grâmaḥ saṁpradattas=ta[ṁ ?] dastamôchaṁdr-[15]ârkka-kâla-ma-
67 ryâdaṁ yasvi(thê ?)chchh-âchâ[r]ê[ṇa] bhuṁjatô bhôjayatô vâ ha(kṛi)shataḥ karshayatô vâ na kên=âpi paripa[ṇtha]-

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[1] This sign of punctuation is superfluous.
[2] Read *-saṁvatsara-*.
[3] Read *-saṁvatsar-*; one would expect here *-saṁvatsar-ântargat-Âshâḍha-*.
[4] Read *saṁvat*.
[5] Read °*mata*.
[6] Read °*ṇatô*.
[7] Read °*d=aivaṁ*; the word *maryâdâ* (after *nadî*) appears superfluous.
[8] This sign of *visarga* appears to have been originally omitted and to have been added afterwards. I do not understand the sense of the original text.
[9] Read °*tô=châ*°.
[10] Read °*vêśyô*.
[11] The word *sphaṭika* appears to be entirely out of place here.
[12] Read *ch=Âmbû*°.
[13] This correction appears to have been made in the original.
[14] I am almost certain that the three lines which denote *au* have been struck out in the original, and believe the intended name to be *Guṇapura*.
[15] Read °*ttaḥ* | *aṁ dattam=â-chaṁdr-*(?).

68 nâ kâryâ ki[ṁ*] tarhi sarvvad=aiva **Bhâdâna-grâmaḥ** śrî-Lôṇâdityadêvâya pradatta iti mantavya[ṁ]

69 [n]=âtra vishayê parasparam=anyatô vâ parilaṁghanâ vidhâtavyâ [||*] Tad=idaṁ dharma-dânam=â-chaṁdr-ârkka-

70 kâlaṁ sthâyi samâgâmi-nṛipatibhir=asmad-vaṁśajair=anyair=vvâ[1] asat-karma-ga[ṁ]bhîra-darî-prapâta-

71 bhaya-[bh]îrubhiḥ[2] jvalad-anala-sphuliṁga-sahasra-bhîpa(sha)[ṇ]-âvîchi-ni[ra*]ya-pratâpa-vêdan-âgama-śa[ṁ]vi(ki)-

72 bhi[ḥ*] sarvvair=api pratipâlanîyaṁ [sa ?]tkarttachya(vya)m=anuma[ṁ*]tavya[ṁ] cha | yô v=âjñâna-timira-paṭal-âvṛita-mati-

73 r=âchchhiṁdyâd=âchchhidyamâna[ṁ] [v]=ânum[ôda]yati sa êva paṁchabhir=mahâpâtakair=upapâtakê(kai)ś=cha saṁyuktô

74 bhavati || Uktaṁ cha bhagavatâ Vyâs[ê]na || Shashṭiṁ[3] varsha-sahasrâṇi svarggê tishṭhati bhûmi-daḥ | âchchhêtta(ttâ)

75 ch=â[nu]maṁtâ cha tâny=ê[va] narakaṁ vrajêt || Viṁdhy-âṭavîshv=atôyâsu su(śu)shka-kôṭara-vâsinaḥ | mahâha-

76 yô hi jâyantê bhûmidân-âpahârakâḥ || Sva-dattâṁ para-dattâm=vâ[4] yô harêd=vasuṁdharâ[ṁ |*] hana(ra)n=naraka-

77 m=âpnôti yâvad-âhûtasaṁplavam || [5]Agnêr=apatyaṁ prathamaṁ suvarṇṇa[ṁ*] bhûr=Vaishṇavî Sûrya-sutâś=cha gâ-

Third Plate; Second Side.

78 vaḥ [|*] lôka-trayaṁ têna bhavêd=vi(dhi) dattaṁ yaḥ kâñcha(ñcha)naṁ gâ[ṁ*] cha mahîṁ [cha*] dadyât || [6]Va(ba)hubhir=vvasudhâ bhu[ktâ] râja-

79 bhiḥ Sagar-âdibhiḥ [|*] yasya yasya yadâ bhûmitta(s=ta)sya tasya tadâ phalam || [7]Sarvvân=êtân=bhâvinaḥ pâ-

80 rthiv-êṁdrân bhûyô bhûyô yâchatê Râmabhadraḥ [|*] sâmânyô=yaṁ[8] dharma-sêtur=nṛipâṇâṁ kâlê kâlê pâ-

81 lanîyô bhavadbhiḥ || [9]Mad-vaṁśajâḥ para-mahîpati-vaṁsa(śa)jâ vâ yâ(pâ)yâ(pâ)d=ayê(pê)ta-manasô bhuvi bhâvi-

82 bhûpâḥ [|*] yê yâ(pâ)layanti mama dharmam=ida[ṁ*] samastaṁ têshâm=u vâ[10] vinihê(hi)tô=[ñja]lir=êsha sû(mû)rddhni || Yathâ ch=ai-

83 tad=êvaṁ tathâ hi mahâmaṇḍalêśvara-śrîmad-**Aparâjitadêvarâjô** lêkhaka-hastêna sva-matam=â-

84 rôpayati mata[ṁ*] mama śrîmad-**Aparâjitadêvarâjasya** |[11] śrîvi(bi)rudaka-râja-niyamât(n=) mahâ-

85 mâtya-śrî-Saṁgalaiyê mahâsânvi(ndhi)vigrahika-śrî-Sîhappaiyê cha sati || Saṁgavaiya-sûnunâ[12] sa[ṁ]-

86 jât-âbhyanujñêna pratihastaka-**Annappaiyêna**[13] sâ(śâ)sanam=idaṁ likhitaṁ tach=cha **Sthânakê** dhruvam ||

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[1] Read =*vv=âsat-*.

[2] Read °*bhir=*.

[3] Metre : Ślôka (Anushṭubh) ; and of the two next verses.

[4] Read -*dattâṁ vâ yô harêta va*°.

[5] Metre : Indravajrâ.

[6] Metre : Ślôka (Anushṭubh).

[7] Metre : Śâlinî.

[8] After this *akshara* is engraved a sign which looks like the sign of the *avagraha*, and which probably was meant to be placed before *yaṁ*.

[9] Metre : Vasantatilakâ.

[10] Read *têshâṁ mayâ*.

[11] This sign of punctuation appears to have been struck out.

[12] *Saṁgavaiya-* is probably erroneously put for *Saṁgalaiya-*.

[13] Read °*stak-Ânna*°.

87 Yat=kim=api likhitaṁ yuktam=ayuktaṁ tad=aśêsham=api pramâṇa-bhûtaṁ vijñayani[1] | Tithâ[2] bhûyô=pi
88 vyavasthâ ch=âtra nanvavyâ vasha prativîrsha[3] nagarêṇa râjakulasya arbhaṇâbhâvyârthaṁ[4] prarmmaṇau[5]
89 [6]shashṭhâ(shṭya)dhika-śatadvayam=anka(ṅka)tô=pi dra 260 dâtavyâni [||*] Maṁgala[ṁ*] mahâśrît(r)=iti ||

No. 38.— FOUR ANCIENT TAMIL INSCRIPTIONS AT TIRUKKALUKKUNRAM.

BY V. VENKAYYA, M.A.

Tirukkaḻukkuṉṟam, or Pakshitîrtham as it is called in Sanskṛit, is a large village in the Chingleput district on the road from Chingleput to the port of Sadras, about half-way between both. There are two temples, one in the village of Tirukkaḻukkuṉṟam, called **Vêdagirîśvara**, and another, named Bhaktavatsala, on a neighbouring hill. Of the four subjoined inscriptions, which are engraved on the wall of the strong-room (*tiruv-âbharaṇa-koṭṭaḍi*) of the Vêdagirîśvara temple, three were already published in the *Madras Christian College Magazine*[7] from pencil transcripts prepared by myself on the spot. At the suggestion of the Editor, I now republish, from inked estampages, these three inscriptions, along with a fourth, which was not yet published, but only referred to in one of my former articles.[8]

That part of the wall where these inscriptions are found, is disfigured by a number of mason's marks, which are noticed in the footnotes to the texts. These marks consist, in most cases, of Tamiḻ numerals, engraved probably before attempting to pull down the wall with a view to repair the temple. The numerals would indicate the order in which the stones had to be arranged while rebuilding the wall. This custom of marking is still prevalent in Southern India, as may be seen on the walls of the temples at Madura and Chidambaram, which have been lately repaired, and of the Êkâmranâtha temple at Conjeeveram, which is now undergoing repair. In these places the numerals are not cut with the chisel as at Tirukkaḻukkuṉṟam, but painted on the stones with tar or chunnam. The alphabet and language of the four subjoined inscriptions is **Tamiḻ**; but a number of words of Sanskṛit origin are written either wholly or partially in **Grantha** characters. The following is a list of such words and syllables, with the exception of the two words *svasti śrî*, which occur at the beginning of every one of these inscriptions and are, as a matter of course, written in the Grantha alphabet.

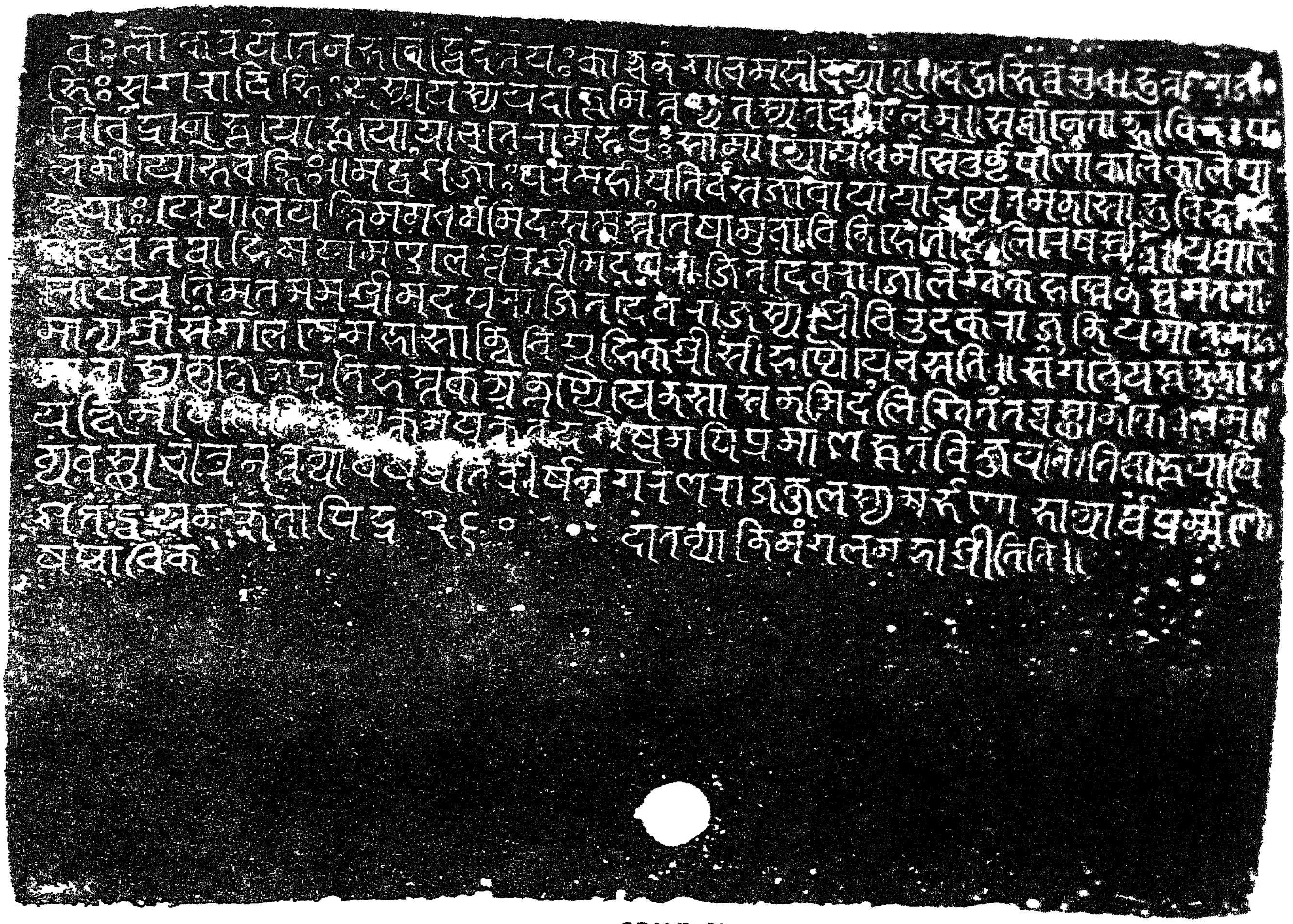
In A. line 1, *kôv=irâja*, *sa* of *kêsari*, and *parmma* (for *varma*); l. 3, *śrî-Mûlasthâna*; l. 4, *Skandaśishyan*; l. 5, *śiṁ* of *Naraśiṁga*; l. 6, *rakshi*; *pûrvva* at the end of l. 7; l. 8, *râjâ* of *râjâkkaḷ*, *râja* and [*sa*]*ri* of *Râjakêsari*; l. 9, *rmma* and *ddharmam rakshi*.

In B. line 1, *kô* of *kô=Ppara°*; l. 4, *śrî-Mûlastâ°* (for *Mûlasthâ°*); l. 7, *kô* of *kôyiṇaṅgai*; l. 9, *°ntr-âdi°* (for *°ndr-âdi°*), *°tha*[*r*]*mma* (for *°ddharmam*), *rakshi*, and *sa*; [*°bhai*] at the beginning of l. 10.

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[1] Read *vijñêyam* (?).
[2] Read || *tathâ*.
[3] Read *mantavyâ yathâ* (?) *prati-varshaṁ*; the sign of the vowel *î* of *vîrsha* is almost certainly struck out in the original.
[4] I am unable to suggest a proper correction, but believe *arbhaṇâ* to stand for *arhaṇâ*.
[5] Read *drammâṇi*.
[6] This line commences in the original with *śata°*, and *shashṭhâdhika* is engraved below *śatadvaya*, in a separate line.
[7] Vol. VIII. p. 267 ff. and Vol. IX, p. 745 ff.
[8] *ibid.* Vol. IX. p. 748 f.

iii b.



SCALE ·61.

Seal.



FROM A FULL-SIZE NEGATIVE
BY WIELE & KLEIN, MADRAS.

J. F. FLEET, I.C.S.

In C. line 1, *śrî* of *śrî-Kaṉṉara*; *dê* at the beginning of l. 2; l. 3, *śrî-Mûlastâ°* (for *Mûlasthâ°*); *śa* at the end of l. 5; l. 6, *°tr-âditya* (for *°dr-âditya*), *pa* of *paṉ*, *Mâhêśvara*, and *rakshai*; l. 7, *ge* of *Geṅgai*; l. 9, *sabhai*.

In D. l. 2, *dê* of *dêva*; *śrî-Mûlastâ°* (for *Mûlasthâ°*) at the end of l. 4; *bhû* of *bhûmi* at the beginning of l. 9; l. 10, *agni*; l. 11, *sabhai*; l. 12, *dravya* and *śanir-âdi°* (for *chandr-âdi°*); l. 13, *tta* of *°ttarum* and *°dharmma* (for *°ddharma*); l. 14, *rakshi* and *°dha[rmma]* (for *°ddharma*); *ge* and *gai* of *Geṅgai* at the beginning of l. 15; the second *pa* of *pâpa* in l. 16.

A.—INSCRIPTION OF RAJAKESARIVARMAN.

This inscription is dated in the 27th year of the reign of **Râjakêsarivarman**, and records the renewal of a grant which had been made by a king called **Skandaśishya** and confirmed by another king, **Vâtâpi koṇḍa Narasiṁgappôttaraiyar.** Skandaśishya is probably synonymous with **Skandavarman**, a name which occurs repeatedly in the genealogy of an early branch of the **Pallavas**,[1] whose grants are dated from Palakkada, Daśanapura and Kâñchîpura.[2] Though we have no materials for identifying this king, yet it is certain that he was one of the predecessors of the other Pallava king who is mentioned in the inscription. This is Naraśiṁgappôttaraiyar,[3] which is a Tamiḻ form of the Sanskrit name of the Pallava king Narasiṁhavarman. The epithet Vâtâpi koṇḍa, '**who took Vâtâpi**,' which is given to the king, enables us to identify him with certainty with the Pallava king **Narasiṁhavarman I.** who is described both in the Kûram plates of Paramêśvaravarman I.[4] and in the Udayêndiram plates of Nandivarman Pallavamalla[5] as the destroyer of **Vâtâpi** and as the enemy of **Pulikêśin (II.)** *alias* Vallabharâja. The Singhalese chronicle *Mahâvaṁsa* also refers to this war between Narasiṁha and Vallabha, in which **Mâṇavamma**, one of the claimants to the kingdom of Ceylon, who was then residing in India, rendered substantial service to the Pallava king.[6] The *Periyapurâṇam*, a Tamiḻ work which narrates the lives of the sixty-three devotees of Śiva, and some of the statements made in which have been confirmed by recent epigraphical discoveries,[7] refers to the destruction of Vâtâpi in the account of the life of one of the devotees, *viz.* **Śiṟuttoṇḍa-Nâyaṉâr.** It is reported that this devotee, who was originally a military man, "reduced to dust the old city of **Vâtâpi**"[8] for his master, whose name is not given, but who must undoubtedly have been the Pallava king Narasiṁhavarman I. who destroyed Vâtâpi according to the Pallava inscriptions.

According to the *Periyapurâṇam*, **Śiṟuttoṇḍa-Nâyaṉâr** was visited at his own village by the great Śaiva devotee **Tiruñânasambandar**,[9] and the latter mentions Śiṟuttoṇḍa by name in one of his hymns.[10] Thus Tiruñânasambandar was a contemporary of a general of the Pallava king Narasiṁhavarman I., whose enemy was the Western Chalukya king Pulikêśin II. The

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1 Dr. Fleet's *Kanarese Dynasties*, p. 16.

2 *Ep. Ind.* Vol. I. p. 398.

3 [*Pôta* in Sanskṛit and *pôttu* in Tamiḻ mean 'the sprout (of a plant)' and are thus synonymous with *pallava*, 'a sprout,' from which the Amarâvatî pillar inscription (*South-Indian Inscriptions*, Vol. I. No. 32, verse 8), derives the name of Pallava, the supposed ancestor of the Pallava dynasty.—E. H.]

4 *South-Indian Inscriptions*, Vol. I. p. 152.

5 *Salem Manual*, Vol. II. p. 359.

6 L. C. Wijesinha's *Translation*, pp. 41 to 43.

7 See *South-Indian Inscriptions*, Vol. II. Nos. 29, 40 and 43. In No. 40, there is a distinct reference to the traditional account of the life of Meypporuṇâyaṉâr, one of the sixty-three devotees, as preserved in the *Periyapurâṇam*; and the various images that in Nos. 29 and 43 are said to have been set up, show clearly that the account of the lives of Chaṇḍêśvara and Śirâḷadêvar, respectively, as preserved in the *Periyapurâṇam*, must have been generally known during the time of Râjarâjadêva.

8 *Vâdâvi-ttoṉ-ṉagaran=tugaḷ=âga*; Śêkkiḻâr's *Periyapurâṇam*, Madras edition of 1870, Part II. p. 316, verse 6.

9 *ibid.* p. 318, verses 23 and 24.

10 *ibid.* p. 93.

approximate date derived from this synchronism for the great devotee is confirmed by the fact that he was a younger contemporary of another devotee, called **Tirunâvukkaraiyar** or **Appar**, who was first persecuted and then patronised by an unnamed **Pallava** king. One of this king's surnames appears to have been **Guṇadhara**, because a feudatory of his is said to have built a temple of Śiva and called it Guṇadaravîchcharam, *i.e.* Guṇadhara-Îśvara, probably after his overlord.[1] In an archaic inscription in the cave at **Vallam** near Chingleput, which will be published in *South-Indian Inscriptions*, Vol. II. Part III., reference is made to a king called **Mahêndrapôtarâja** *alias* **Guṇabhara**, whom Dr. Hultzsch has identified with either of the two Mahêndravarman's mentioned in the Udayêndiram plates of Nandivarman Pallavamalla.[2] As the difference between the names Guṇadhara and Guṇabhara is very slight, Mahêndrapôtarâja *alias* Guṇabhara of the Vallam inscription may be identified with Guṇadhara, who, according to the *Periyapurâṇam*, first persecuted and then patronised Tirunâvukkaraiyar. As this devotee was an elder contemporary of Tiruñânasambandar, who, as I have shown, lived during the time of the Pallava king Narasiṁhavarman I., it is clear that the Mahêndrapôtarâja *alias* Guṇabhara of the Vallam inscription, whom I propose to identify with the Guṇadhara of the *Periyapurâṇam*, could only be **Mahêndravarman I.**, the father of Narasiṁhavarman I.[3] Thus we arrive at the conclusion that the two great Śaiva devotees Tirunâvukkaraiyar and Tiruñânasambandar, whose time has been the subject of controversy for a long time,[4] were contemporaries of the two Pallava kings Mahêndravarman I. and Narasiṁhavarman I. respectively. This result is important for the history of Tamiḻ literature, as it fixes the date of two thirds of the collection of Śaiva hymns, which goes by the name of *Dêvâram* and which is ascribed to **Tirunâvukkaraiyar, Tiruñânasambandar,** and **Sundaramûrti-Nâyaṉâr.** The date of the last of the three authors cannot yet be settled; but he must have been later than the two others, because he refers to them by name in the hymn which is known as the *Tiruttoṇḍattogai.*[5]

As regards the king **Râjakêsarivarman** during whose reign the subjoined inscription was engraved, we do not possess sufficient data for his identification. The name Râjakêsarivarman suggests that the king was a **Chôḻa**, because the names Râjakêsarin and Parakêsarin are said to have been borne alternately by the Chôḻa kings[6] and are actually applied to a large number of them in their inscriptions.[7] The archaic characters in which the subjoined inscription is engraved, show that, if the king was a Chôḻa, he was probably not a successor but an ancestor of Parântaka I. This conclusion is supported by the comparatively frequent occurrence of the *virâma* or, as it is called in Tamiḻ, the *puḷḷi*, which is marked in no less than twenty cases in this short inscription, while in a pretty long inscription of Madirai koṇḍa Parakêsarivarman, *i.e.* **Parântaka I.**, the *puḷḷi* occurs only five times.[8] The occasional occurrence of the *puḷḷi* has been noticed also in two other archaic inscriptions,[9] but this sign is never met with in the inscriptions

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[1] *ibid.* Part I. p. 184, verses 145 and 146.

[2] Dr. Hultzsch's *Annual Report* for 1892-93, p. 2, paragraph 7.

[3] See the Table of synchronisms on page 11 of *South-Indian Inscriptions*, Vol. I.

[4] *Madras Christian College Magazine*, Vol. IX. Nos. 5, 6, 7 and 9.

[5] *i. e.* 'the list of the devotees (of Śiva).' Sundaramûrti is said to have sung this hymn in the temple at Tiruvârûr.

[6] *Archæological Survey of Southern India*, Vol. IV. p. 206, l. 19 f.

[7] See Dr. Hultzsch's *Annual Report* for 1891-92, pp. 4 to 6.

[8] *South-Indian Inscriptions*, Vol. I. p. 113.

[9] In the Tamiḻ portion of the Kûram plates of Paramêśvaravarman I., published in *South-Indian Inscriptions*, Vol. I., the *puḷḷi* occurs in combination with seven letters of the Tamiḻ alphabet. In the inscription of Nandippôttaraiyaṉ, published in the *Madras Christian College Magazine*, Vol. VIII. p. 98 ff., the *puḷḷi* is marked in six cases. In these two inscriptions as well as in the one quoted in the preceding note, the *puḷḷi* is denoted by a vertical stroke placed over the letter, while, in the Tirukkaḻukkuṉṟam inscription of Râjakêsarivarman, it is denoted by a peculiar crooked line which is not always uniform in its course.

of Râjarâjadêva and in all subsequent Tamil̤ inscriptions. Assuming that the cessation of the employment of the *pul̤l̤i* was gradual, the comparative frequency of its occurrence may be used as an argument to establish the priority of the present inscription to the time of Parântaka I. Again, in the subjoined inscription, the upper horizontal strokes peculiar to certain Tamil̤ letters are represented by slight curves opening upwards, which remind of similar curves in the corresponding letters of the Sanskṛit inscriptions of the Pallava kings Râjasiṁha and Mahêndravarman at Conjeeveram. On palæographical grounds we must, therefore, conclude that this is one of the oldest Tamil̤ inscriptions yet discovered, though we cannot ascertain even its approximate date. The contents of the inscription do not furnish any materials for this purpose. Râjakêsarivarman renewed, at the request of a certain Puttaṉ (*i.e.* **Buddha**), a grant which had been made by Skandaśishya and confirmed by Narasiṁhavarman, both of whom are spoken of as "former kings" (*pûrva-râjâkkal̤*). It is not said what the nature of the grant was that had originally been made by Skandaśishya, nor do we learn the circumstances that led to the petition (*viṇṇappam*) of Puttaṉ for a renewal of the grant. But so much is certain that, at the time of **Râjakêsarivarman**, a portion of the **Pallava** dominions had passed into the hands of the **Chôl̤as**.

In this and in the following three inscriptions, **Tirukkal̤ukkuṉṟam** is said to have been situated in **Kal̤attûr-kôṭṭam** and "in the subdivision (*kûṟu*) called after itself."[1] In the **Appendix** to his *Manual of the Chingleput District*, Mr. Crole gives a list of *kôṭṭams* with the **subdivisions** contained in some of them. Among the former he mentions "Kallattur-kottam" in the **Chingleput tâlukâ**, which is evidently identical with the Kal̤attûr-kôṭṭam of the Tirukkal̤ukkuṉṟam inscriptions.

TEXT.

1 Svasti[2] śrî [||*] Kôv=**Irâjakêsariparmma[r*]kku** yâṇḍu i-
2 rubatt-êl̤âvadu [|*] **Ka[l̤a]ttûr-kkôṭṭattu**=ttaṉ kûṟṟu=
3 **[T]tirukkal̤ukkuṉṟattu**[3] śrî-**Mûlasthânattu** perumâṉ a-
4 ḍi[gal̤u]kku iṟ[ai]y-iliy=âga **Skandaśishyan**[4] kuḍuttamaiyi-
5 [l a]ppa[ḍi]yê **Pâdâvi**[5] koṇḍa **Naraśiṁgappôt-**
6 **taraiyarum** apparisê rakshittamaiyil **Aṇḍuraiya-**
7 **ṉ** **Guṇavaṉ** magaṉ **Puttaṉ** viṇṇappattiṉâl pûrvva-
8 râjâkkal̤[6] [vai]tta paḍiyê[7] vaittêṉ(ṉ)=**Irâjakê[sa]ripa-**[8]
9 **rmmaṉ-êṉ** [|*] i-ddharmmam rakshittâṉ aḍi eṉ muḍi mêliṉa

TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-seventh year (*of the reign*) of king **Râjakêsarivarman.**

(L. 2.) "Whereas **Skandaśishya** had given (*certain land*) free from taxes to the feet of the god of the holy **Mûlasthâna** (*temple*) at **Tirukkal̤ukkuṉṟam** in **Kal̤attûr-kôṭṭam** (*and*) in

[1] The actual name of this subdivision was probably Tirukkal̤ukkuṉṟa-kûṟu.

[2] The *aksharas* from *sva* of *svasti* to *ja* of *râja* are engraved over an erasure.

[3] Above the *tu* of *kuṉṟattu* is engraved some letter which looks like the modern Tamil̤ *śa*, and over the word *Mûlasthâna*, the modern Tamil̤ numeral 'twenty-one.'

[4] The engraver had originally written *śya* instead of *śi* and then partially erased the *y*.

[5] The reading *Vâdâvi* or *Vâtâpi* is also possible; Pâdâvi, Vâdâvi and Vâtâpi are ancient names of Bâdâmi in the Bombay Presidency.

[6] The *aksharas* from *jâ* to *l̤* appear to be engraved over an erasure.

[7] Over the *pa* of *paḍi*, the modern Tamil̤ numeral 'five' seems to be engraved.

[8] The engraver had originally written *ja* instead of *sa* and then corrected only the bottom, leaving the top as it stood.

the subdivision called after itself, (*and*) as, accordingly, **Narasiṅgappôttaraiyar, the conqueror of Vâtâpi,** had confirmed (*the grant*) in the same manner,— I, **Râjakêsarivarman,** at the request of **Puttaṉ,** the son of **Guṇavaṉ** of **Aṇḍuṟai,** have maintained (*the grant*) as former kings had maintained it.

(L. 9.) "The feet of one who protects this charity, shall be on my head!"[1]

B.— INSCRIPTION OF PARANTAKA I.

This inscription is now published for the first time. It is dated during the 13th year of the reign of **Madirai koṇḍa Parakêsarivarman,** and records the gift of a perpetual lamp to the Tirukkaḻukkuṉṟam temple. Madirai koṇḍa means '**who took Madirai** (*i.e.* **Madhurâ**),' and is synonymous with the Sanskṛit Madhurântaka, a name which is applied in the large Leyden grant to two of the successors of Parântaka I.[2] Several inscriptions of Madirai koṇḍa Parakêsarivarman have already been published,— three from the Kailâsanâtha temple at Conjeeveram[3] and one from Tiruppûndurutti near Tanjore.[4] The endorsement on the Udayêndiram plates of Nandivarman[5] and on those of Nandivarman Pallavamalla[6] are dated during the reign of the same king. The Tamiḻ portion of the Udayêndiram plates of the Gaṅga-Bâṇa king Pṛithivîpati II. *alias* Hastimalla belongs to the reign of the same Madirai koṇḍa Parakêsarivarman[7] and implies that he bore the surname **Vîranârâyaṇa.**[8] In the Sanskṛit portion of the same grant, the two names Vîranârâyaṇa[9] and **Parântaka**[10] are used for the Chôḷa king. In the large Leyden grant the name Parântaka alone appears.[11] In both of these copper-plate grants, he is said to have been the son of the **Chôḷa** king **Âditya (I.)** and the grandson of **Vijayâlaya.** From the Udayêndiram plates we learn that he uprooted the Bâṇa king[12] and gave the Bâṇa territory to his **Gaṅga** feudatory **Pṛithivîpati II.**[13] He conquered the **Pâṇḍya** king **Râjasiṁha**[14] and defeated the army of the king of **Ceylon.**[15] This event appears to be referred to in the *Mahâvaṁsa*[16] when it says that the Singhalese king **Kassapa V.** sent an army to aid the **Pâṇḍya** king against the Chôḷa, but that the expedition was not successful. Kassapa V. is supposed to have reigned from A.D. 929 to 939.[17] If the chronology of this portion of the *Mahâvaṁsa* can be relied upon,[18] we can get to a nearer approximation with regard to the date of **Parântaka I.** than what is furnished by the Âtakûr inscription, from which it appears that this king's eldest son **Râjâditya** had been killed before A.D. 950. In the verse which refers to Parântaka I. the *Kaliṅgattu-Paraṇi* mentions the conquest of **Ceylon and Madhurâ.**[19] The large Leyden grant says that Parântaka I. covered with gold the Śiva temple at **Vyâghrâgrahâra,**[20] which is a Sanskṛit rendering of Puliyûr, one of the Tamiḻ names of **Chidambaram.** This evidently means that he built the so-called **Kanakasabhâ** or Golden Hall at Chidambaram. In the collection of Śaiva hymns known as *Tiruviśaippâ*, there is a poem composed by **Kaṇḍarâdittar,**

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[1] *i.e.* "I worship their feet."— [A similiar *captatio benevolentiæ*, the transcription and translation of which must be changed in accordance with the one given here, occurs in line 9 of the Vêlûr inscription of Kaṉṉaradêva; *South-Indian Inscriptions*, Vol. I. p. 77.— E. H.]

[2] *South-Indian Inscriptions*, Vol. I. p. 111.

[3] *ibid.* Nos. 82, 83 and 145.

[4] *Madras Christian College Magazine*, Vol. VIII. p. 104 ff.

[5] See p. 147 above.

[6] *Salem Manual*, Vol. II. p. 359.

[7] *ibid.* p. 371.

[8] The village granted by the inscription was called Vîranârâyaṇachchêri after the reigning king.

[9] *Salem Manual*, Vol. II. p. 372, verse 6.

[10] *ibid.* p. 373, verse 25.

[11] *Archæological Survey of Southern India*, Vol. IV. p. 206, l. 32.

[12] *Salem Manual*, Vol. II. p. 372, verse 9.

[13] *Ind. Ant.* Vol. XXIII. p. 296, note 2.

[14] *Salem Manual*, Vol. II. p. 372, verse 11.

[15] *ibid.* verse 10.

[16] L. C. Wijesinha's Translation, p. 80.

[17] *ibid.* p. xxii.

[18] That the chronology of the *Mahâvaṁsa* is not beyond suspicion, has been pointed out by Dr. Hultzsch in his *Annual Report* for 1891-92, p. 5, note *.

[19] Canto viii. verse 23.

[20] *Archæological Survey of Southern India*, Vol. IV. p. 206, l. 35 f.

who calls himself 'king of the people of **Tañjai** (Tanjore)'[1] and who was very probably identical with **Gaṇḍarâdityavarman,** mentioned in the large Leyden grant as the second son of Parântaka I. The eighth verse of this hymn refers to a Chôḷa who conquered the dominions of the **Pâṇḍya** king and **Ceylon,** and who was the lord of **Uṟaiyûr.** It further states that this king covered with gold the hall at **Chidambaram.** The *Vikrama-Śôḻaṉ-Ulâ,* extracts from which were lately published by Mr. V. Kanakasabhai Pillai, mentions a king 'who constructed a roof of gold to the sacred hall in the temple at **Chidambaram.**'[2] The *Tiruviśaippâ* and the *Vikrama-Śôḻaṉ-Ulâ* evidently refer to the event that is mentioned in the large Leyden grant as having occurred during the time of **Parântaka I.** The *Koṅgudêśarâjâkkaḷ,* a chronicle the statements made in which are to be accepted with caution, notices a real historical event when it says that the Chôḷa king **Vîranârâyaṇa** built the **Kanakasabhâ** at Chidambaram.[3] From the Udayêndiram plates it appears that Parântaka I. married the daughter of the **Kêraḷa** king.[4] Leaving aside the numerous unpublished inscriptions of Parântaka I., the five published ones, which have been found at **Conjeeveram** in the Chingleput district, **Tiruppûndurutti** near Tanjore, and **Udayêndiram** in the North Arcot district, show that his dominions must have been very wide. The latest date we have for him, is the 36th year of his reign.[5]

TEXT.

1 Svasti śrî [||*] **Madirai koṇḍa kô=Ppara[k]ê-**
2 **śaripaṉmaṟku** yâṇḍu padiṉ-m[û]ṉṟâvadu
3 **Kaḷattûr-kkôṭ[ṭa]ttu** taṉ kûṟṟu **Tiru-**
4 **[ta]ḻuk[ku]ṉṟattu**[6] [7]**śrî-Mûlastâ[ṉa]ttu=p-**
5 **pe[ru]mâ[ḻu]kku Âm[û]r-kkôṭṭattu=[Kka]raikkâ-**
6 **[ṭṭûr] N[eḍu]mâ[ṟ=Ch]âttaṉ Śeṉṉip[pêra]-**
7 **yaṉum** ivaṉ[8] tâyâr **[Kô]yiṉa[ṅgai]-**
8 **yum=âga** v[ai]yt[ta] [nu*]ndâ-viḷakku o[ṉṟu][9] [|*]
9 idu śa[ntr]-âdittavaṟ [|*] i-tha[r]mma[m*][10] rakshippâr [sa]-
10 bh[ai]yâr [||*]

TRANSLATION.

Hail! Prosperity! In the thirteenth year (*of the reign*) of king **Parakêsarivarman, the conqueror of Madirai,— Neḍumâl Śâttaṉ Śeṉṉippêrayaṉ** of **Karaikkâṭṭûr** in **Âmûr-kôṭṭam**[11] and his mother **Kôyiṉaṅgai**[12] together gave one perpetual lamp[13] to the god of the holy **Mûlasthâna** (*temple*) at **Tirukkaḻukkuṉṟam** in **Kaḷattûr-kôṭṭam** (*and*) in the subdivision called after itself. This (*shall last*) as long as the moon and the sun (*endure*). The members of the assembly (*sabhâ*) shall protect this gift.

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[1] *Tañjaiyar kôṉ . . . . . Kaṇḍarâdittaṉ*; *Tiruviśaippâ,* Madras edition of 1879, p. 76, verse 10.

[2] *Ind. Ant.* Vol. XXII. p. 142.

[3] *Salem Manual,* Vol. I. pp. 39 and 40.

[4] *ibid.* Vol. II. p. 372, verse 8.

[5] Dr. Hultzsch's *Annual Report* for 1891-92, inscription No. 100 of 1892.

[6] Read *Tirukkaḻukkuṉṟattu.*

[7] Read *Mûlasthânattu.*

[8] In this line the Tamiḻ numeral 'seven' seems to be engraved over *i* of *ivaṉ*; 'twenty-two' below the *aksharas vaṉ tâ* of *ivaṉ tâyâr*; and 'twenty' over *ṅgai* of *naṅgai.*

[9] The modern Tamiḻ numeral 'three' appears to be engraved over *ṉṟu* of *oṉṟu.*

[10] Read *i-ddharmam.*

[11] See p. 149 above, note 7.

[12] This name is made up of *kôyil,* 'a temple,' 'and *naṅgai,* 'a lady.'

[13] *Nundâ-viḷakku* means 'a lamp which does not require to be trimmed.' See *South-Indian Inscriptions,* Vol. II. p. 132, note 3.

C. AND D.— INSCRIPTIONS OF KANNARADEVA.

These two inscriptions are written in bold archaic characters which resemble very closely those of another inscription of Kannaradêva near Vêlûr (Vellore),[1] but are more rounded than those of other ancient Tamil inscriptions. Both inscriptions are dated during the reign of **Kannaradêva,**— the first in the 17th and the second in the 19th year. To the name of the king is prefixed in both of them the epithet **Kachchiyun=Tañjaiyuṅ=koṇḍa, 'who took Kachchi and Tañjai.'** Kachchi is the ancient Tamil name of **Kâñchîpura** (Conjeeveram), the capital of the Pallavas, and Tañjai is a shorter form of **Tañjâvûr** (Tanjore), the Chôḷa capital. The actual meaning of the attribute appears to be that the king conquered the **Pallava** and the **Chôḷa** countries.

The inscription near Vêlûr is dated during the 26th year, but here there is no reference to the conquest of Kachchi and Tañjai. The Aruṇâchalêśvara temple at **Tiruvaṇṇâmalai** in the South Arcot district contains two fragmentary inscriptions of Kannaradêvan.[2] As the distinguishing epithet is missing, it is not absolutely certain if the Vêlûr and Tiruvaṇṇâmalai records belong to the same reign as the two Tirukkaḷukkunram ones. Even if this should not be the case, the fact that the two subjoined inscriptions are found at Tirukkaḷukkunram, which is within the Pallava dominions, testifies to the correctness of the statement that the king conquered the Pallava country. The name Kannara, which is a vulgar form of the Sanskṛit **Kṛishṇa,** does not occur among the members of any of the dynasties of the South. Nor is it found among those northern dynasties which are known to have invaded the South, except among the **Râshṭrakûṭas.** That this dynasty exercised a considerable influence over the history of Southern India, is established by the following facts.

1. In an inscription of **Gôvinda III.,**[3] this Râshṭrakûṭa king claims to have conquered, and levied tribute from, **Dantiga,** the Pallava ruler of **Kâñchî.**

2. The Udayêndiram plates of the Gaṅga king **Pṛithivîpati II.,** who was a tributary of the Chôḷa king **Parântaka I.,** appear to refer to an invasion of **Amôghavarsha (I.)** and its repulsion by the Gaṅga king's grandfather, **Pṛithivîpati I.**[4]

3. The Âtakûr inscription of Śaka-Saṁvat 872 reports that **Bûtuga,** a Gaṅga feudatory of the Râshṭrakûṭa king **Kṛishṇa (III.)** *alias* **Kannaradêva,** treacherously killed the Chôḷa king **Râjâditya** in a battle at **Takkôla.**[5] The Dêôlî plates of Kṛishṇa III., dated Śaka-Saṁvat 862, report that the king killed **Dantiga** and **Bappuka,** and that he transferred the Gaṅga territory from Rachhyâmalla— the Râchamalla of the Âtakûr inscription— to **Bhûtârya.**[6] This is evidently the Bûtuga of the Âtakûr inscription. In his remarks on the Dêôlî plates, Dr. Bhandarkar suggests that Bappuka might be identical with the Chôḷa king Râjâditya,[7] who is mentioned in the Âtakûr inscription. But no connection can be established between the two names Bappuka and Râjâditya, and the war with the latter need not yet have taken place in the Śaka year 862, the date of the Dêôlî plates.

4. The statement of the Âtakûr inscription that **Kṛishṇa III.** fought against Râjâditya, is confirmed by the large Leyden grant, which reports that the Chôḷa king **Râjâditya,** the son of **Parântaka I.,** died in battle with Kṛishṇarâja.[8]

The characters in which the two subjoined inscriptions are engraved, look more ancient than those employed in the inscriptions of the Chôḷa king **Râjarâjadêva,** and less archaic than those

[1] *South-Indian Inscriptions,* Vol. I. p. 76.
[2] *Madras Christian College Magazine,* Vol. IX. p. 665.
[3] *Ind. Ant.* Vol. XI. p. 127.
[4] *Salem Manual,* Vol. II. p. 373, verse 16.
[5] *Ep. Ind.* Vol. II. p. 168.
[6] *Journ. Bo. As. Soc.* Vol. XVIII. p. 13 of the Reprint.
[7] *ibid.* p. 4.
[8] *Archæological Survey of Southern India,* Vol. IV. p. 206 f., ll. 42 to 45.

in which the grants dated during the reign of Parântaka I. are recorded. Râjarâjadêva was one of the most powerful of the Chôḷa kings, as is shown by the fact that his inscriptions are found on the walls of almost every ancient temple in the Tamiḻ country. Consequently, it is very improbable that Kaṉṉaradêva's invasion took place during his reign. Again, the three inscriptions of Parântaka I. found in a Pallava temple at Kâñchîpuram,[1] which was the Pallava capital, and the above published inscription from Tirukkaḻukkuṉṟam, which must also have been situated in the Pallava territory, show either that Parântaka conquered the Pallavas himself, or, if the conquest had been effected by one of his predecessors, that he continued to keep them under subjection. The two subjoined inscriptions say that Kaṉṉara took Kachchi and Tañjai, and imply that he enjoyed undisturbed possession of the country for a considerable length of time; for, otherwise grants would not have been issued in his name. It is very unlikely that a king like Parântaka, whose military resources were enough to keep the Pallavas under subjection and at the same time to conquer the Pâṇḍya and other kings, would have allowed a town like Tañjai, situated as it is in the heart of the Chôḷa country, to be occupied by a victorious invader. Thus palæographical and historical considerations combine together in fixing the period of these grants between the death of Parântaka I. and the accession of Râjarâjadêva. This period was occupied, according to the large Leyden grant, by the reigns of six Chôḷa kings.[2] Of the military achievements of none of them has it much to say. The *Kaliṅgattu-Paraṇi* leaves out these six kings entirely in the account which it gives of the ancestors of the reigning king Kulôttuṅga I.,[3] and inscriptions dated during their reigns are conspicuous by their absence even in the heart of the Chôḷa country. Of course, some of those which begin either with *kô Râjakêsarivarman* or *kô Parakêsarivarman* alone, may have to be referred to the reigns of two or more of these kings. But the fact that these contain no historical introduction is significant, and would imply that their military achievements were not worthy of record. These considerations naturally lead to the inference that, during the reigns of these six kings, the Chôḷas occupied quite an inferior position and were probably feudatories of some foreign king. It was just during this period that the invasion and the considerably long occupation of the Chôḷa dominions by Kaṉṉaradêva was possible. Not long after the death of Parântaka I., Bûtuga, a Gaṅga feudatory of the Râshṭrakûṭa king Kṛishṇa III. *alias* Kannaradêva, fought a battle at Takkôla,— a place which has not yet been identified,— against the Chôḷa king Râjâditya, who was defeated and killed in the battle. Commenting on the unreliable nature of most of the statements made in the spurious Sûḍi plates of Bûtuga, Dr. Fleet remarks that there are references to two real historical events in the inscription.[4] There is, I think, a third historical event when they say that, after defeating the Chôḷa king Râjâditya, the Gaṅga king **Bûtuga**, under orders from **Kṛishṇa III.**, besieged **Tañjâpurî**, *i.e.* Tanjore.[5] As has been pointed out above, the Chôḷa power was very weak after the death of Parântaka I., and nothing could stand in the way of the victor at Takkôla proceeding straight to Tanjore, which appears to have been the Chôḷa capital during the time of Râjâditya's successor Gaṇḍarâdityavarman,[6] and capturing it. It was also stated that palæographical considerations point to the interval between the death of the Chôḷa king Parântaka I. and the accession of Râjarâjadêva as the approximate period of the subjoined inscriptions, which are dated during the reign of Kaṉṉaradêva; that, about the commencement of this interval, the Râshṭrakûṭa king Kṛishṇa III.

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[1] See note 3, p. 280 above.

[2] These were Râjâditya, Gaṇḍarâdityavarman, Arimjaya, Parântaka II., Âditya-Karikâla and Madhurântaka. The fact that Âditya-Karikâla preceded Madhurântaka, shows that the succession was disputed after the death of Parântaka II.; *South-Indian Inscriptions*, Vol. I. p. 112.

[3] The next event that is mentioned after the conquest of Ceylon and Madhurâ, which took place during the reign of Parântaka I., is the capture of Udagai, which occurred during the reign of Râjarâjadêva; see canto viii. verses 23 and 24.

[4] See p. 175 above. [5] See p. 183 above. [6] See note 1, p. 281 above.

alias Kannaradêva actually killed the reigning Chôḷa king; and that the name Kannara does not occur either among the southern dynasties, or among the occasional conquerors of the South, except among the Râshṭrakûṭas. From these facts the conclusion seems to be irresistible that the Kaṉṉaradêva of the subjoined inscriptions, who took Kâñchî and Tañjâvûr, was no other than the **Râshṭrakûṭa** king **Kṛishṇa III.** who was also called **Kannaradêva.**

The donor in the inscription B. was Neḍumâl Śâttaṉ Śeṉṉippêrayaṉ of Karaikkâṭṭûr, and in the inscription D. Śâttaṉ Śeṉṉippêraiyaṉ of Karai. As pointed out to me by the Editor, the names of these two donors are very similar, and the name Karai, which occurs in D., may only be a shorter form of Karaikkâṭṭûr in B. It is, therefore, not improbable that the donors in B. and D., which belong to the reigns of **Parântaka I.** and of **Kaṉṉaradêva,** respectively, were identical. If they were the same, the identity of the Kaṉṉaradêva of the two subjoined inscriptions with the **Râshṭrakûṭa** king **Kṛishṇa III.** would receive some support; for, we would then have direct evidence to show that B. and D. were engraved within the life-time of the same man.

Of the two subjoined inscriptions, C. records the grant of a perpetual lamp to the Tirukkaḻukkuṉṟam temple, and D. the building of a hall (*ambalam*) at Tirukkaḻukkuṉṟam and a grant of some land to this hall.

TEXT OF C.

1 Svasti śrî [||*] **Kachchiyun=Tañjaiyuṅ=koṇḍa** śrî-**Kaṉṉara-**[1]
2 **dêvaṟkku** yâṇḍu padiṉ-êḻâvadu **Kaḻattûr-kkôṭṭa-**
3 **ttu** taṉ kûṟṟu **Tirukkaḻukkuṉṟattu** śrî-**Mûlastâṉat-**
4 **tu**[2] perumâṉ=aḍigaḷu[k*]ku **Karai[y-u]**ḍaiya **Baladêvaṉ**=âgiya **Parân-**
5 **takappêrarayaṉ** vaiytta nundâ-[vi]ḷakk=oṉṟu [|*] idu śa-
6 ntr-âdityavaṟ=paṉ-Mâhêśvarar rakshai [|*] [3]**Parântakappêraraya-**
7 **ṉ** vaiytta viḷakku muṭ[ti]l **Geṅgaiy-iḍai=Kkumariy-i-**[4]
8 ḍaiy=eḻu-nûṟṟu=kkâdamuñ=j[e]ydâr śeyda pâvattiṟ=paḍuvô-
9 m=âṉôn=**Tirukkaḻukkuṉṟat[tu]** sabhaiyôm [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the seventeenth year (*of the reign*) of the glorious **Kaṉṉaradêva,** the **conqueror of Kachchi** and **Tañjai,— Baladêvaṉ** *alias* **Parântakappêrarayaṉ** of **Karai** gave one perpetual lamp to the feet of the god of the holy **Mûlasthâna** (*temple*) at **Tirukkaḻukkuṉṟam** in **Kaḻattûr-kôṭṭam** (*and*) in the subdivision called after itself. This (*grant shall be under*) the protection of all Mâhêśvaras as long as the moon and the sun (*endure*).

(L. 6.) "If (*we*), the members of the assembly (*sabhâ*) of **Tirukkaḻukkuṉṟam,** obstruct (*the burning of*) the lamp given by **Parântakappêrarayaṉ,** we shall incur the sin committed by those who commit seven hundred murders[5] near the **Gaṅgâ** and near **Kumari.**"[6]

[1] Above the first line, beginning from *n* of *Kachchiyun* and extending to the end, is an incomplete inscription which runs as follows :— *Svasti śrî* [||*] *Kô=Pparakêśariva*[*r*]*mma*[*r*]*kku yâṇḍu iraṇ*[*ḍâvadu**].

[2] Read *Mûlasthânattu.*

[3] The sign of length of *râ* in *Parântaka* is joined to the *r*, so that *râ* looks as if it were *na.*

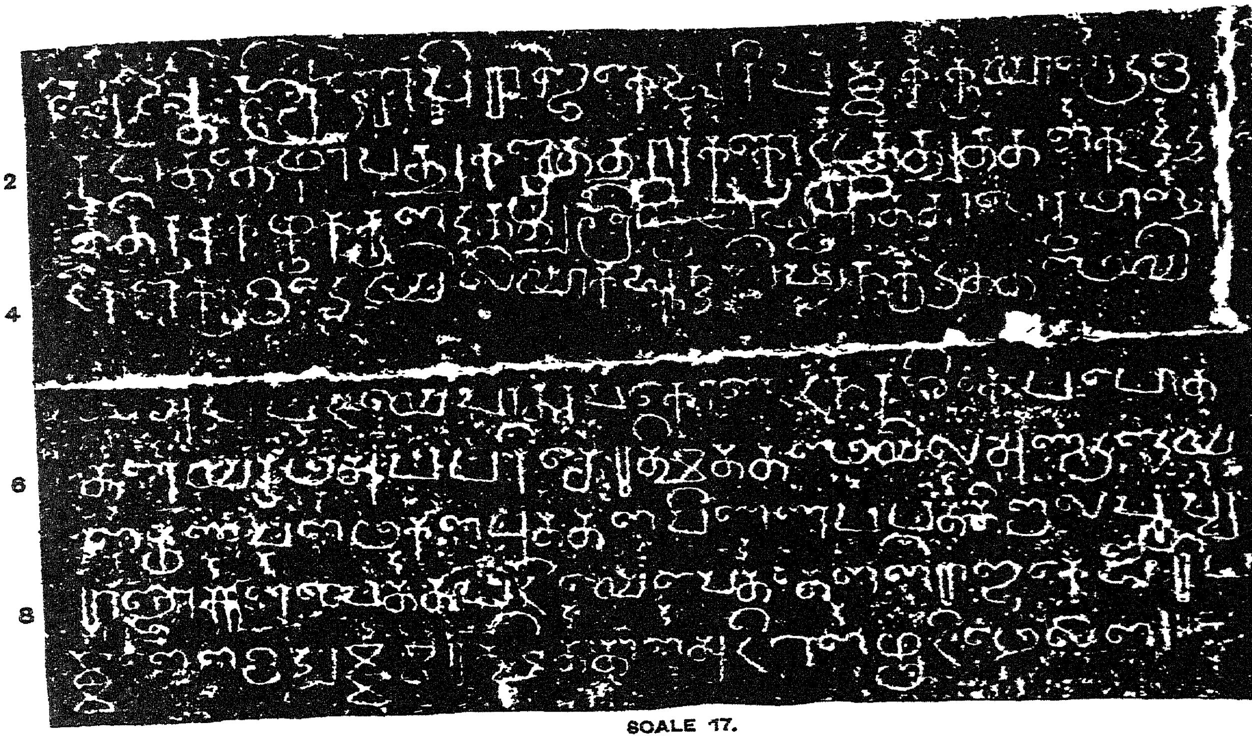
[4] Between the 6th and 7th lines, from the second *g* of *Geṅgai* to *ri* of *Kumari* in line 7, some symbols are engraved, of which the first looks like the modern Tamiḻ letter *ṉd* and the rest seem to stand for the numeral 'twenty-three.'

[5] In the *Madras Christian College Magazine,* Vol. IX. p. 750, I had taken *kâdam* to mean 'a measure of distance equal to 10 miles.' The Editor pointed out to me that *kâdam* is derived from the Sanskṛit *ghâta,* 'a murder.'

[6] Kumari is a name which occurs very often in the imprecatory portion of Tamiḻ inscriptions. Local tradition asserts the existence of a river of that name, which people frequented for bathing, and after which the southern portion of the peninsula was called. The absence at the present time of a river answering to Kumari in the

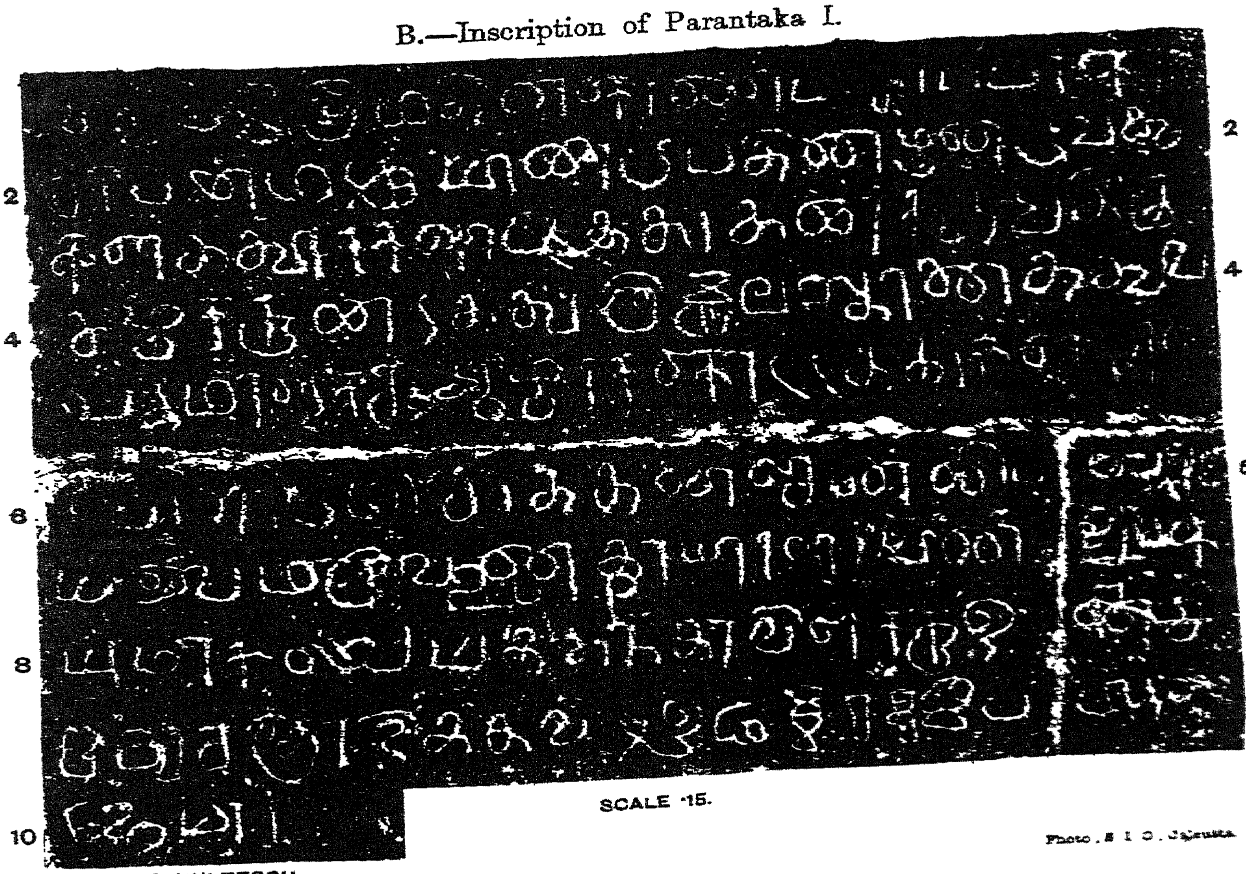
Tirukkalukkunram Inscriptions.

A.—Inscription of Rajakesarivarman.



SCALE ·17.

B.—Inscription of Parantaka I.

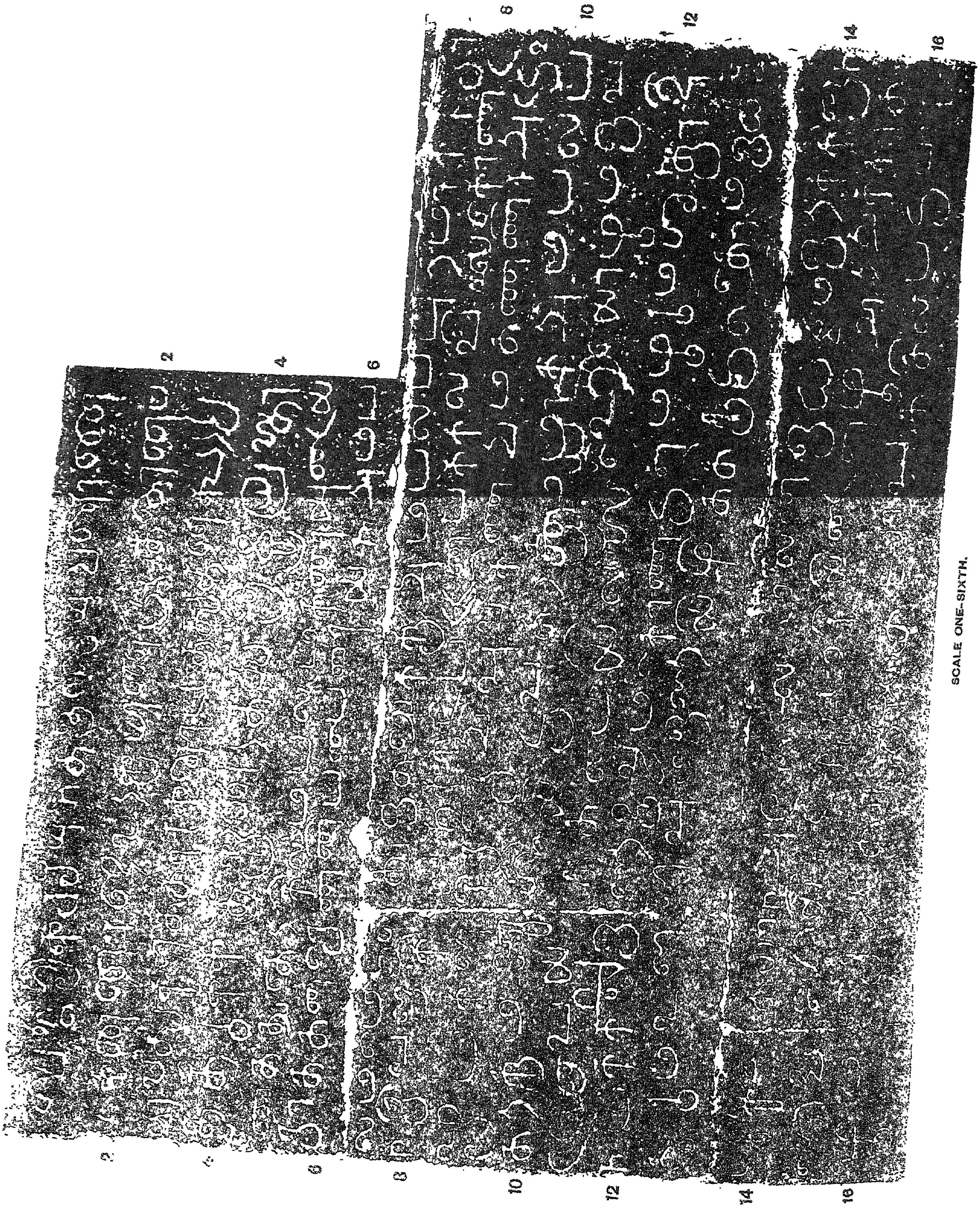


SCALE ·15.

E. HULTZSCH.

Photo., S. I. O., Calcutta.

D.—Inscription of Kannaradeva.



SCALE ONE-SIXTH.

TEXT OF D.

1 Svasti śrî [||*] **Kachchiyun=Tañ[j]aiyuṅ=koṇ-**
2 ḍa **Kaṇṇaradêvarku** yâṇḍu pat[t-o]ṇba-[1]
3 dâvadu [|*] **Kaḷattûr-k[kô]ṭṭattu**[2] taṇ [kû]ṟṟu=[3]
4 **Ttirukkaḷu[k*]kuṇṟattu** **śrî-Mûlastâ-**
5 ṇattu[4] teṟkil=ambalam **Karaiy-uḍaiya**
6 **Śâttaṉ** **Śeṉṉippairaiyaṉ**[5] amba-
7 lamm=e[ḍut]tu idaṇukku ambala-ppuṟam=â[ga **Îś]â-**
8 **naśivaṉ=âgiya** **Nakkaḍi-Baṭṭaṉ** pakkal vilai-koṇḍa
9 bhûmi Kaḷarichcheṟuvuṅ=kiṇaṟum taṇṇ[î]r aṭṭu[va]-
10 daṟkum agniy=iḍuvadaṟkumm=âga[6] ambala-pa-
11 ṭṭi[7] vaiyttamaiyil sabhaiyômum iva-
12 ṉ pakkal[8] iṟai-dravyam koṇḍu emm=ûrum śantr-âdi-
13 ttarum uḷ-aḷavum iṟaiy=iḷitti=[kku]ḍuttôm [|*] i-[d*]dha[r]mma-
14 m rakshittân aḍi talai m[ê]liṉa [|*] i-[d*]dha[rmma]m iṟakkiṉân
15 **Geṅgaiy-iḍai=Kkumariy-iḍai** eḻu-nûṟṟu=kkâḍa-
16 mum śeydâr śeyda[9] pâpattil paḍuvâr [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the nineteenth year (*of the reign*) of **Kaṇṇaradêva, the conqueror of Kachchi and Tañjai.**

(L. 3.) "Whereas **Śâttaṉ Śeṉṉippêraiyaṉ** of **Karai** had built a hall (*ambalam*) to the south of the holy **Mûlasthâna** (*temple*) at **Tirukkaḷukkuṉṟam** in **Kaḷattûr-kôṭṭam** (*and*) in the subdivision called after itself, and had given as a dependence (*? puṟam*) of this hall, *viz.* for providing water and for supplying fire to the hall,[10] a well and (*one*) *paṭṭi* of land (*called*) *Kaḷarichcheṟuvu*,[11] which he had purchased from **Îśânaśiva** *alias* **Nakkaḍi-Bhaṭṭa**,— (*we*), the members of the assembly (*sabhâ*), having taken from this (*person*) the money for taxes, gave (*the land*) tax-free for as long as our village,[12] the moon and the sun endure."

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extreme south of the peninsula has been explained by supposing that the river was swallowed up by the sea. In his *History of Tinnevelly*, p. 19 ff., Dr. Caldwell has shown, from explicit statements contained in the *Periplûs*, that Kumari was not a river but a place, and that people did, in ancient times as now, not bathe in a river but in the sea. Dr. Caldwell adds that the title *Kumarichchêrppaṉ*, which is given to the **Pâṇḍya** king on account of the proximity of his dominions to Cape Comorin, also implies that Kumari was not a river but a tract of land.

[1] In the original the symbols for *e* and *t* of *to* are joined together.

[2] The symbol for *ś* and *k* of *kô* are joined together in the original.

[3] In the original it looks as if there were three *ṟ*'s here instead of two, of which the first is joined to the *kû* which precedes it.

[4] Read *Mûlasthânattu*.

[5] Read °*pêraiyaṉ*; it is not impossible that the engraver has himself made this correction.

[6] Over the *ku* of °*kumm=âga* some symbol which looks like the modern Tamiḻ *nd* is cut, and between °*kumm=âga* of this line and *sabhai* of the next, the modern Tamiḻ numeral 'nineteen' appears to be engraved.

[7] Over the *ṭi* of *paṭṭi* and the *ai* of *vaiytta*, the modern Tamiḻ symbol for the numeral 'ten' is engraved.

[8] Above the *l* of *pakkal* the modern Tamiḻ numeral 'eight' is engraved.

[9] Over the *aksharas śeyda pâ*° the modern Tamiḻ numeral 'seventy-seven' is engraved.

[10] In the Kûram plates, provision is made for water and fire required for a *maṇḍapa* at Kûram; see *South-Indian Inscriptions*, Vol. I. p. 151.

[11] The word *kaḷari* means 'uncultivated ground' and *śeṟuvu* means 'a field.' *Kaḷarichcheṟuvu* was probably a proper name, denoting a certain tract of rice-fields.

[12] It is not common in inscriptions to make the duration of a grant co-extensive with that of the village in which the object granted lies.

(L. 13.) "The feet of one who protects this charity, shall be on (*our*) heads. One who injures this charity, shall incur the sin committed by those who commit seven hundred murders near the **Gaṅgâ** and near **Kumari.**"

No. 39.—NADUPURU GRANT OF ANNA-VEMA; SAKA-SAMVAT 1296.

BY E. HULTZSCH, PH.D.

The original of this inscription belonged to the late Sir Walter Elliot. I edit it from two sets of impressions, prepared for Sir Walter Elliot, and kindly made over to me by Dr. Fleet, who has noted the following details on the cover containing the impressions:—"Three copper plates, $10\frac{5}{8}$ by $4\frac{5}{8}$ inches; in fair order if cleaned. The edges are slightly raised into rims. The ring *has* been cut; it is about $\frac{5}{8}''$ thick and $4\frac{1}{4}''$ in diameter, and has a kneeling bull soldered on to it. The plates are marked '21' in white paint; but there is no label to say where they come from." The second sides of the three plates are numbered with the Telugu numerals 1, 2, 3, respectively, between the ring-hole and the edge.

The alphabet is Telugu. Of orthographical peculiarities the following deserve to be noted. The letter *bh* is not distinguished from *b* if the vowels *â*, *ô*, *au* and *i* are attached to it or if it forms the second consonant of a group (as in तद्भक्त, line 11, and सर्व्वान्भाविनः, l. 54), and if, consequently, the right top-stroke which distinguishes *bh* from *b*, disappears; only in two cases (*bhi* of दंष्ट्राभिघात, l. 2, and नाभि, l. 3), the aspiration is then denoted by a vertical line below the letter. In the *aksharas rya* (ll. 33 to 39) and *rṛi* (l. 44), the letter *r* is written in full, and the secondary forms of *ya* and *ṛi* are attached to it. The group *tth* is throughout written as *tht*, and similarly the group *ddha* of तस्यासीद्धवळं (l. 24) is represented by *dhta*.

The languages of the inscription are **Sanskṛit** and **Telugu.** It opens with nineteen Sanskṛit verses, which are followed by a list of the twenty donees in Sanskṛit prose (l. 32 ff.). The boundaries of the granted village are specified in Telugu prose (l. 39 ff.). Then follow five imprecatory verses in Sanskṛit (l. 47 ff.), and the inscription ends with a short sentence in Telugu (l. 55 f.).

As the Vanapalli plates of Śaka-Saṁvat 1300 (No. 10 above), the present inscription records a grant of land by **Anna-Vêma** of **Koṇḍavîṭi** (verse 15), *i.e.* of Koṇḍavîḍu in the Kistna district. It opens with a genealogy which contains the same proper names as that of the other inscription. After an invocation of the Boar-incarnation of **Vishṇu** (v. 1), it refers to the **(Śûdra) caste** (v. 2), a member of which was **Prôla** (v. 3), whose son **Vêma** (v. 4) built a flight of steps at **Śrîśaila** (v. 6). Vêma's two sons, **Anna-Vôta** and **Anna-Vêma** (v. 7), successively occupied the throne after him (vv. 8 and 10). **Anna-Vêma** or **Ana-Vêma** (l. 55) bore the surnames **Vasantarâya** (v. 13) and **Pallava-Triṇêtra** (v. 15). The first of these two epithets, which means 'the king of spring,' he owed to his participation in the spring festival (*vasantôtsava*, v. 14).[1] The surname Pallava-Triṇêtra is borrowed from a mythical king of the Telugu country, who appears as Trilôchana-Pallava in the inscriptions of the Eastern Chalukya dynasty,[2] as Triṇayana-Pallava in the Yenamadala inscription of Gaṇapâmbâ (p. 95 above), and as Mukkaṇṭi-Pallava or Mukkaṇṭirâja in local legends.[3] As in the Vanapalli

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[1] Compare page 65 above, note 6.

[2] *Ind. Ant.* Vol. XIV. p. 49, and *South-Indian Inscriptions*, Vol. I. p. 50.

[3] *Kistna Manual*, p. 5, and Mr. Sewell's *Lists of Antiquities*, Vol. I. pp. 64, 135, 136 and 144.

plates (vv. 9 and 11), **Hêmâdri**, the author of the *Dânakhaṇḍa*, is repeatedly referred to (vv. 5, 9 and 17).

Anna-Vêma's sister, **Vêmasâni**, is stated to have been the queen of a certain **Nallanûṅka** (v. 16), whose name I have not found elsewhere. For her spiritual benefit, Anna-Vêma granted to twenty Brâhmaṇas the village of **Naḍupûru** (v. 18), which received the surname **Vêmapura** in commemoration of Vêmasâni's own name (v. 19). The grant was made in the temple of **Vijayêśvara** on the bank of the **Gautamî** (*i.e.* Gôdâvarî) river (v. 18). The temple of Vijayêśvara is probably identical with the village of Vijayêśvaram in the Tanuku tâlukâ of the Gôdâvarî district, which is situated "close to the west end of the Gôdâvarî anicut" and contains "two old temples, held very sacred."[1] The village granted, Naḍupûru, was situated on the eastern bank of the **Gôdâvarî** (l. 43 f.). A number of other villages, which I am unable to identify, are mentioned in the description of its boundaries (ll. 39 to 46). The *Madras Survey Map* of the Gôdâvarî district shows a village named Naḍupûḍi in the Narsâpur tâlukâ on the right bank of the Gôdâvarî, and another village, named Vêmavaram, about 5½ miles S.-S.-W. of Naḍupûḍi. I hardly think that one of these two villages can be identical with Naḍupûru *alias* Vêmapuram, which must be looked for on the opposite bank of the river. The country or district to which Naḍupûru belonged, was called **Kôṇasthala** (v. 18). This may be the same as the **Kônamaṇḍala**, which had been ruled over before the time of Anna-Vêma by a dynasty of chiefs whose names are given in the second inscription on the Piṭhâpuram pillar and in inscriptions at Pâlakôl,[2] and with **Kônaśîma**, a local name of the Gôdâvarî delta.[3]

The date of the grant (v. 18) was the day of **a lunar eclipse on Kârttiki** (*i.e.* the full-moon *tithi* of the month of Kârttika) **in the Śâka year 1296** (in numerical words and in figures). Śaka-Saṁvat 1296 as a current year would correspond to A.D. 1373-74, and as an expired year to A.D. 1374-75. Mr. Dikshit kindly informs me that both in 1373 and in 1374 A.D. there was a lunar eclipse in Bhâdrapada, but not in Kârttika, and that no lunar eclipse in Kârttika is possible in the years 1375 to 1379 and 1362 to 1369; but that there were lunar eclipses in Kârttika of A.D. 1370 and 1371, and that a very small lunar eclipse, not visible anywhere in India, is possible in Âśvina (the month preceding Kârttika) on Wednesday, the 13th October, A.D. 1372.

A Telugu inscription on the wall of the garden of the Koppêśvara temple at **Palivela**[4] in the Amalâpuram tâlukâ of the Gôdâvarî district records a grant of land by a servant (*leṅka*) of **Ana-Vêmâya-Reḍḍi** on the 5th *tithi* of the bright fortnight of Phâlguṇa of the **Śaka** year **1299**.

The Vanapalli plates and the Naḍupûru grant furnish the following short pedigree of the **Reḍḍi dynasty of Koṇḍavîḍu** —

1. Prôla.
|
2. Vêma.
|
3. Anna-Vôta. — 4. Anna-Vêma or Ana-Vêma (Śaka 1296 and 1300). — Vêmasâni: married to Nallanûṅka.

[1] Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 28.

[2] See my *Annual Report* for 1893-94, pp. 3 and 6.

[3] *Gôdâvarî Manual*, p. 5.

[4] No. 505 of 1893 in my *Annual Report* for 1893-94. Another Telugu inscription in the Bhîmêśvara temple at Drâkshârâma (No. 446 of 1893) records the erection of buildings by Ana-Vêmu in Sakavarsha 1308, Vaiśâkha śu 10; but it remains uncertain if this Ana-Vêmu is identical with Anna-Vêma of Koṇḍavîḍu.

TEXT.[1]

First Plate; First Side.

1 ❀ श्रीमान्वराहवपुरावहतु श्रियं वो ये[ना]ग्र कौतुकवतो[द्ध]ृ-

2 ता धरित्र्याः । दंष्ट्राभिघातपरिकंपितमेरुशृंगनिर्मुक्तरत्ननिकरैरुद-

3 पादि [रे]षा[2] । [१*] अरविंदनाभिचरणारविंदतो ज[ग]तां हिताय जनिमा-

4 [प] काचन । सुरलोकसिंधुरिव जातिरुज्वला[3] गुणगौरवेण गणनीय-[4]

5 जीवना । [२*] अभूत्तस्यां जातौ गुणगणनिधिः प्रोलनृपतिः प्रता[पाब्धि]

6 र्यस्मिन्मुदमतिविसारं वितरति । जनास्सर्वे सद्यश्च्युतविविधवृत्ति-

7 व्यतिकरास्समं धर्मे कामे मतिमविहतां संन्यधिषत । [३*] तस्माज्जज्ञे वे-

8 मभूपः प्रता[पी] [5]विरस्साक्षान्मूर्त्तिशालीव धर्मः । [6]दुर्वृत्तानां यो द्विषां[7]

9 निग्रहत्य[8] क्षोणीं कृत्स्नां रामभोजं बुभोज । [४*] हेमाद्रिणा संप्रति-

First Plate; Second Side.

10 वादितानां[9] दानव्रतानां विधिवद्विधाता । निस्सीममुर्व्वीं द्विजसात्स कृत्वा

11 तद्भुक्तशेषां स्वयमन्वभुंक्त । [५*] मेरुमंदरकैलासानारुरुक्षुर्महा-

12 मतिः । सोपानपंक्तिं श्रीशैले व्यतनोद्वेमभूपतिः । [६*] तस्य शासितुरुभौ

13 बभूवतू रामलक्ष्मणनिभौ तनूभवौ । अन्नवोतनृपतिः प्रतापवानन्न-

14 वेमनृपतिश्च जित्वरः । [७*] पितुरनंतरमग्र[गु]णोग्रजस्सम[धि]गत्य

15 स राज्यमकंटकं । वसुमतीमखिलां परिपालयन्सुचरितैस्समचेष्ट

16 महाध्वरः । [८*] येनाग्रहारा बहवो वितिर्णा[10] हेमा[द्रि]दानानि कृतानि येन ।

17 [ती]र्थेषु सत्राणि ततानि येन येन प्रजास्साध्वनुरंजिताश्च । [९*] तदनंतरम-

18 न्नवेमभूपः पितृसिंहासनमुन्नतोधिरूढः । अखिलानरिभूपतीन्महा[त्मा]

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[1] From Sir Walter Elliot's impressions.

[2] Read रेखा.

[3] Read °रुज्ज्वला.

[4] Read गणनीय.

[5] Read वीरः साक्षा°.

[6] द्दु is corrected by the engraver from दृ.

[7] The *anusvára* stands at the beginning of the next line.

[8] The construction द्विषां निग्रहत्य is correct according to Pâṇini, ii. 3, 56.

[9] Read °पादितानां.

[10] Read वितीर्णा.

Second Plate; First Side.

19 [1][सु]रसिंहंसनमध्य[रो]हयद्राक । [१०*] म[ह]ादानादिदानानां य[स्मि]न्स[न्य]-
20 [ग्विध]ातरि । चिराय त[त्त]द्वि[ध]यश्वरितार्थत्व[म]ाययु: । [११*] किर्त्तिं[2] दि[गंबरां][3]
21 [दृ]ष्ट्वा यस्य प्रियतमां जना: । एष सर्व्वस्व[म]र्त्थिभ्यो दत्तवानिति [म]न्वते । [१२*]
22 [सो]यं वसंतरायांक: कस्तूरी[चं]द्रचंदनै: । न केवलां भुवं [द्यां][4]
23 च च्चिमेर्ग्रंधवतीं[5] व्यधात् । [१३*] य[द]संतोत्सवच्चिप्तभूरिकर्पू[र]रे[णु]-
24 भि: । यशसा किंनु तस्यासीद्धवळं [ज]गतां त्रयं । [१४*] श्रीपस्तवच्चिनेत्रां[क][:*]
25 श्रीश्रैलात्पूर्वंत स्थितं । श्रीकोंडवीटिनगरं सोयं [शास्ति] परंतप: । [१५*] तस्य[ा]न्न-
26 वेमचंद्रस्य लच्मिरिव[6] सहोदरा [।*] श्री[न]ल्ल[नूं]कभूपस्य महीषि[7] विष्णुतेज-
27 स: । [१६*] वेमसानिति[8] विख्याता [सत]संता[नम्र]ालिलो । नि[त्यं हे]माद्रिक[ल्पो]क्त[द]ानव्रत-

Second Plate; Second Side.

28 विधायिनी । [१७*] ✥ । शाकाब्दे रसरत्नभानु १२८६ गणि[ते] ग्रस्ते विधौ राहु[ण]ा का-
29 र्तिक्यां विजयेश्वरस्य पुरत: [9]श्रीधौतमीरोधसि । विप्रेभ्य: परमन्नवेम-
30 नृपति[:*] श्रीवेमसान्या[:*] स्वसु: पुण्यार्थं नडुपूरुसंज्ञम[द]दाद्ग्रामं स कों-
31 ण्डस्थले । [१८*] साष्टैश्वर्यं साष्टभो[गं] दत्तो विंशतिभागवान् । तस्व[ा] नाम्नाग्रहारो-
32 यं भाति वेमपुराह्वय: । [१९*] अस्य ग्रामस्य प्रतिग्रहीतार: ॥ [त]ल्ल[ा]भ-
33 ट्ट[: ।] [10]तिष्यपार्य: । दोचयार्य: । एते हरितगोत्रा: । देवरभट्ट: । श्रिंग-

[1] Read सिंहासन°.
[2] Read कीर्तिं.
[3] The *anusvâra* stands at the beginning of the next line.
[4] The *anusvâra* stands at the beginning of the next line.
[5] Read च्चितिर्गंधवतीं.
[6] Read लक्ष्मीरिव.
[7] Read महिषी.
[8] Read °सानीति.
[9] Read श्रीगौतमी.
[10] Read तिप्प°.

34 यभट्ट[: । माच]यार्य्यः । एते कौशिकगोत्राः । सुम्मडिया[र्य्यः] । [ल]क्कनार्य्यः । एतौ

35 श्रीवत्सगोत्रौ । प्रभाकरभट्टः । नागयभट्टः । वासु[दे]वार्य्यः । एते काश्य[प]गोत्राः [।*]

36 पेद्दमाणि[भ]ट्टः । लोहितगोत्रः । रा[घ]वभट्टः । [कोंड]यार्य्यः । एतौ भारद्वाज-

Third Plate ; First Side.

37 गोत्रौ । इम्मडियार्य्यः । आत्रेयगोत्रः । अय्यदेवर[ा]र्य्यः । म[ल्लिना]थार्य्यः ।

38 एतौ [1]गार्ग्यगोत्रौ । वल्लभार्य्यः । नरहरिभट्टः । एतौ कामकायन[गो]त्रौ । लक्क-

39 नार्य्यः कौंडिन्यगोत्रः ॥ अस्य ग्रामस्य सीमानः । तूर्पुनकु सुप्पल्ले पुंत ।

40 आग्नेयानकु । पांचालवरपु सुप्पल्ले रेंडु पुंतल कूटमि । दक्षिणान-

41 [कु ।] आ[ग्ने]याननुंडि पडुमꝏ वीथि अंतनुत्तरं वीथि अंत-

42 [नुं]टि[2] पडुमꝏ वीथि अंतट दक्षिणं[3] सुखमैन पुट्टलतोडिकडु-[4]

43 दुꝏ्ल मेट्टु पुंत । अंदुंडि गोदावरिदांकानु [से]डकोटि मेडिताप पुं[त ।]

44 [नै]ऋंत्यानकुनु पडुमटिकिनि गोदावरि । वायव्यानकु । गोदावरिनुंडि तू-

45 [पुं]मुखमै वच्चिन गट्टुनु प्रेमुलकुंटानु । उत्तरानकु । मे[डि]ताप पुं[ता]-

46 [नु] । कोम्मेपाडानु । अ[ट्टे] नल्लंवल्लि पुंत । ईशान्यानकुनु नल्लंवल्लि पुं[त ❀]

Third Plate ; Second Side.

47 यावंति लांगलमुखेन रजांसि भूमेर्भासां निधेर्दु[हि]तु[रं]-[5]

48 गज[रो]मका[णि । ता]वंति शंकरपुरे स युगानि तिष्ठेद्भूमि[प्रदा]न[मि]-

49 ह यः कुरुते मनुष्यः । [२०*] आ[स्फो]टयंति पि[तरो व]ल्गं[ति] च पिताम-

50 हाः । भूमिदोस्मत्कुले जातो योस्मान्संतारयिष्यति । [२१*] स्वदत्ता[द्*]द्विगु[णं][6]

51 पु[ण्यं] प[रद]त्तानुपालनं । परदत्तापहारेण स्वदत्तं नि[ष्फ]लं [भवे]त् । [२२*]

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[1] Read गार्ग्य॑. [2] Read °शुंडि. [3] Read दक्षिणमुख°.

[4] The *anusvâra* stands at the beginning of the next line.

[5] The *anusvâra* stands at the beginning of the next line.

[6] The *anusvâra* stands at the beginning of the next line.

52 स्वदत्तां परदत्तां वा यो हरेत वसुंधरां । षष्टिं वर्ष[स]-
53 [ह]स्राणि विष्ठायां जायते क्रिमिः । [२२*] सामा[ा]न्योयं धर्मसेतुर्नृ[पा]-
54 णां काले काले पालनियो[1] भवद्भिः । इत्थं सर्व्वान्भाविनः पार्त्थिवें[द्रान्भू]-
55 यो भूयो याचते रामचंद्रः । [२४*] ꕥ । अनवेम[भू]पति पांचाल[वर]-
56 पुं बोलमंदु[2] [ई]वूरि पोलानं गल[यनु ध]ार [वी]थ्रि[3] द्र[विन चे]नं खं ५ [ꕥ]

ABRIDGED TRANSLATION.

Verse 1 contains an invocation, addressed to the Boar-incarnation of **Vishṇu.**

(V. 2.) "Like the celestial river (Gaṅgâ), a certain **caste** (*jâti*), which is distinguished by great virtues (*and*) whose profession[4] deserves respect, took origin, for the welfare of men, from the lotus foot of **(Vishṇu)** whose navel (*bears*) a lotus."

In this caste was born king **Prôla** (v. 3). His son was king **Vêma** (v. 4), who performed the gifts described by **Hêmâdri** (v. 5).

(V. 6.) "Desirous of ascending **Mêru**, Mandara and Kailâsa,[5] the high-minded king **Vêma** constructed a flight of steps at **Śrîśaila.**"

He had two sons, **Anna-Vôta** and **Anna-Vêma** (v. 7), the elder of whom succeeded his father in the kingdom (v. 8).

(V. 9.) "He granted many *agrahâras*; he performed the gifts (*described by*) **Hêmâdri**; he built rest-houses (*sattra*) at places of pilgrimage (*tîrtha*); and he thoroughly gained the affection of (*his*) subjects."

He was succeeded by (his younger brother) **Anna-Vêma** (v. 10).

(V. 13.) "He who was surnamed **Vasantarâya,** caused not only the earth, but also the sky, to be perfumed with musk, camphor and sandal, scattered (*at the spring festival*).

(V. 14.) "Did the three worlds become white through the copious camphor-powder scattered at his spriñg festivals, or through his fame?

(V. 15.) "This hero, who is surnamed the glorious **Pallava-Trinêtra,** rules the prosperous city of **Koṇḍaviṭi,** which is situated to the east of **Śrîśaila.**

(Vv. 16 and 17.) "As Lakshmî of the Moon, the uterine sister of this **Anna-Vêma** (*is*) the famous **Vêmasâni,** the queen (*mahishî*) of the glorious prince **Nallanûṅka** (*who resembles*) Vishṇu in splendour. She possesses the seven kinds of offspring (*sapta-saṁtâna*)[6] (*and*) daily performs the gifts prescribed in the rules (*kalpa*) of **Hêmâdri.**

(V. 18.) "In the **Śâka** year reckoned by the tastes (6), the jewels (9), and the suns (12),— (*in figures*) **1296,**— when the moon was swallowed by Râhu, on the Kârttikî (*tithi*), before (*the god*) **Vijayêśvara,** on the bank of the holy **Gautamî,**— that king **Anna-Vêma** gave to Brâhmaṇas the excellent village called **Naḍupûru** in **Kôṇasthala,** for the religious merit of (*his*) sister, the illustrious **Vêmasâni.**

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1 Read पालनीयो. 2 बोलमंदु appears to be corrected from बोलमांदु. 3 Read वीथि.

4 With reference to the river Gaṅgâ, *jîvana* has to be taken in the sense of 'water.'

5 *i.e.* in order to gain heaven through charity. 6 See page 92 above, note 3.

(V. 19.) "This *agrahâra*, which contains twenty shares (*and*) which was given together with the eight powers (*aiśvarya*) (*and*) with the eight enjoyments (*bhôga*), is resplendent, being called **Vêmapura** after her name.

(Line 32.) "The (*twenty*) recipients of this village (*were*) : — Tallâbhaṭṭa, Tippayârya and Dôchayârya of the Harita *gôtra*; Dêvarebhaṭṭa, Śiṅgayabhaṭṭa and Mâchayârya of the Kauśika *gôtra*; Mummaḍiyârya and Lakkanârya of the Śrîvatsa *gôtra*; Prabhâkarabhaṭṭa, Nâgayabhaṭṭa and Vâsudêvârya of the Kâśyapa *gôtra*; Perumâṇibhaṭṭa of the Lôhita *gôtra*; Râghavabhaṭṭa and Koṇḍayârya of the Bhâradvâja *gôtra*; Immaḍiyârya of the Âtrêya *gôtra*; Ayyadêvarârya and Mallinâthârya of the Gârgya *gôtra*; Vallabhârya and Naraharibhaṭṭa of the Kâmakâyana *gôtra*; and Lakkanârya of the Kauṇḍinya *gôtra*.

(L. 39.) "The boundaries of this village (*are*) :— In the east, the boundary[1] of **Muppalle.** In the south-east, the junction of the two boundaries of **Pâñchâlavaramu** (*and*) **Muppalle.** In the south, the boundary of the high ground[2] of **Puṭṭalatôḍi** and **Kaḍundurṟu,** which goes from the south-east to the west, thence to the north, thence to the west, and thence to the south; (*and*) thence up to the **Gôdâvarî,** the boundary of **Sêḍakôṭi Mêḍitâpa.**[3] In the south-west and in the west, the **Gôdâvarî.** In the north-west, an embankment which extends from the **Gôdâvarî** towards the east, and **Prêmulakuṇṭa.** In the north, the boundary of **Mêḍitâpa,** and **Kommepâḍa**; (*and*) thence, the boundary of **Nallamballi.** In the north-east also, the boundary of **Nallamballi.**"[4]

Lines 47 to 55 contain five imprecatory verses.

(L. 55.) "King **Ana-Vêma** gave, with libations of water, *khaṁ*° 5 (*i.e.* five *khaṇḍis*) of cultivated land, included in the fields of **Pâñchâlavaramu and in the fields of this village** (*i.e.* Naḍupûru)."

No. 40.— KHAREPATAN PLATES OF RATTARAJA; SAKA-SAMVAT 930.

BY F. KIELHORN, PH. D., LL.D., C.I.E.; GÖTTINGEN.

These plates were found, rather more than fifty years ago, by a Brâhmaṇa of **Khârêpâṭaṇ,** a town in the Dêvagaḍ tâlukâ of the Ratnâgiri district of the Bombay Presidency; and the inscription which they contain has been already published, by Bal Gangadhar Sastri, in the *Journal, Bombay Branch, R. A. S.*, Vol. I. p. 209 ff. I now re-edit it from an excellent impression, prepared by Dr. Fleet.

These are **four copper-plates,** the second and third of which are engraved on both sides, while the others are so on one side only. They are marked with the Nâgarî numeral figures from 1 to 4, which are engraved on the right margin of the second side of the first, second and third plates, and of the first side of the last. Each plate measures from $7\frac{3}{4}''$ to $7\frac{7}{8}''$ broad by about $4\frac{3}{8}''$ high. The plates are strung on a circular **ring,** about $\frac{1}{4}''$ thick and $2\frac{1}{8}''$ in diameter, which had not been cut when this record came into Dr. Fleet's hands. As will be seen from the accompanying photo-lithograph, this ring has soldered on to it an **image** of the mythical

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[1] This translation of *punta*, which usually means 'a path,' is suggested by the context. Probably the boundaries of Muppalle and of the villages mentioned subsequently were marked by, and used as, cart-tracks.

[2] *Meṭṭu* is the same as *meṭṭa*, on which see Brown's *Telugu Dictionary*.

[3] *i.e.* 'Mêḍitâpa near Sêḍakôḍu.'

[4] To Mr. G. V. Ramamurti I am indebted for the correction of several mistakes in the translation of the Telugu portion.

bird Garuḍa. He is represented as a man, with wings, squatting full front, with the hands clasped on the breast, and under the wing on his left shoulder is seen a hooded serpent, its head projecting from behind. The total height of the image and ring is about 4¾″. The weight of the four plates is 4 lbs. 8 oz., and of the ring and image, 9⅝ oz.; total, 5 lbs. 1⅝ oz. The engraving is good, and, with the exception of one or two *aksharas* which are partly effaced, the writing is well preserved throughout.—The **size of the letters** is about $\frac{3}{16}$″. The **characters** are Nâgarî, and the **language** is Sanskṛit. Up to about the middle of line 33 the inscription, after the introductory *ôṁ ôṁ namaḥ Śivâya*, has 21 verses (interrupted by a short prose passage between verses 10 and 11), chiefly containing genealogical matter. The rest, being the formal part of the grant, is in prose, but includes, in lines 38-40, 62-67, and 69-71, seven benedictive and imprecatory verses, and, in lines 74-75, another verse on the requisites of a faultless charter. As regards **orthography**, the letter *b* is everywhere denoted by the sign for *v*; the dental sibilant is ten times used for the palatal,[1] and the palatal twice for the dental (in *âśit*, lines 11 and 21); the consonant *m* has been retained, instead of being changed to *anusvâra*, in the word *samvatsara*, twice in l. 41, and in *paradattâm=vâ*, l. 69; and *sh* is wrongly doubled after *r* in *Akâlavarshshô*, l. 9, and probably was so doubled by the writer also in lines 8 and 10, where the engraver has put *=môghavarshyô* and *=môghavarshyaḥ* (instead of °*varshshô* and °*varshshaḥ*). The sign of *avagraha* is employed six times. In respect of the language, it may be mentioned that the text offers two words which are Draviḍian: *pâṭi* in l. 21, and the first member of the compound name *Avvêśvara* in l. 42; and that it contains some words the meaning of which is not apparent (notably *jîvalôka*, in l. 49, *châkântara* and *jûhaka*, in l. 50, and *jagatîpura*, in l. 59). A wrong verse we find in line 29; and another verse, in line 27, contains a passage which, as it stands, does not seem to yield any satisfactory meaning.

The inscription is one of the **Silâra**[2] *Maṇḍalika* **Raṭṭarâja.** Like the Bhâdâna grant of the Śîlâra Aparâjita,[3] it divides itself into two parts. The first part, up to line 33, gives the genealogy of **Raṭṭarâja,** and of the **Râshṭrakûṭa** and (Western) **Châlukya** kings to whom he and his ancestors were subordinate; and the second part records various donations, made by him in Śaka-Saṁvat 930, in favour of some learned men connected with a temple of the god (Śiva, under the name) **Avvêśvara.**[4]

Opening with the words 'ôṁ, ôṁ, adoration to Śiva,' the inscription first invokes the protection of the god Îśa (Śiva). It then glorifies the family of the **Râshṭrakûṭa** lords, 'the ornament of **Yadu's** race,' and gives (in verses 3-8) the following well-known list of kings of that family:— 1, **Dantidurga**; 2, his father's brother **Kṛishṇarâja**; 3, his son **Gôvindarâja**; 4, **Nirupama**; 5, his son **Jagattuṅgadêva**; 6, his son **Amôghavarsha**; 7, his son **Akâlavarsha**; 8, his grandson **Indrarâja**; 9, his son **Amôghavarsha**; 10, his younger brother **Gôvindarâja,** 'an abode of the sentiment of love, surrounded by crowds of lovely women;' 11, his father's brother, the son of Jagattuṅga,[5] **Vaddiga**; 12, his son **Kṛishṇarâja**; 13, his brother **Khôṭika**; and 14, his brother's son **Kakkala.** Verses 9 and 10 then tell us that, having defeated Kakkala, **Tailapa** of the **Châlukya** lineage became king, and that he was succeeded by his son **Satyâśraya**; and a short prose passage in lines 20-21 intimates that this grant of Raṭṭarâja's

[1] In some parts of the inscription it is difficult to distinguish between the signs for *ś* and *s*, and between those for *ch*, *dh*, *v*, and *p*.

[2] So the name is given here, in line 22, while in the Bhâdâna grant of Aparâjita (No. 37 above) it is written *Śîlâra*, and in the Kôlhâpur inscriptions of Vijayâditya (Nos. 27 and 28 above) *Śilâhâra*.

[3] See the preceding note.

[4] I take the first member of this compound to be the Kanarese word *avva* *avve*, mother,' and would compare such names of Śiva as *Ambikêśvara*, *Ambikâpati*, *Ambâpati*, etc.

[5] This Jagattuṅga was the son of Akâlavarsha and father of Indrarâja

was made while that glorious king Satyâśraya of the prospering Châlukya lineage was ruling over **Raṭṭapâṭi**, *i.e.* the dominions of the **Raṭṭas** (or **Râshṭrakûṭas**).[1]

The genealogy of **Raṭṭarâja** is given in verses 11-21. There was the regent of the Vidyâdharas, Jîmûtakêtu's son **Jîmûtavâhana**, who (to save the serpent Śaṅkhachûḍa) offered his life to Garuḍa. From him sprang the prosperous and powerful **Silâra** family, a family foremost among the rulers of **Simhala**. [To this family belonged][2]:—

1. **[Sa]ṇaphulla**, a favourite of king **Kṛishṇa**; he acquired the country from the sea-shore up to the **Sahya** mountains. His son was—
2. **Dhammiyara**, the founder of the great stronghold **Valipattana**; his son—
3. **Aiyaparâja**, endowed with the qualities of a conqueror, who was bathed with the water of the cocoanuts [3] near **Chandrapura**; his son—
4. **Avasara [I.]**, who, well versed in politics and of fierce valour, singly subdued a multitude of enemies (?);[4] his son—
5. **Âdityavarman**; his son—
6. **Avasara [II.]**, a prince (*nṛipa*) who conquered his enemies and aided the rulers born at **Chêmûlya** and **Chandrapura**; his son—
7. **Indrarâja**; his son—
8. **Bhîma**, who distinguished himself by seizing the **Chandra** district (*maṇḍala*), as Râhu swallows the moon's orb; his son, the king (*râjan*)—
9. **Avasara [III.]**; and his son, the king (*râjan*)—
10. **Raṭṭa.**

To the above abstract of the contents of verses 11-21 I cannot add much of importance. Others[5] have pointed out already that this particular branch of the **Silâra** (Śîlâra, or Śilâhâra) family, of which no other inscription has yet been published,[6] apparently was established in the Southern Koṅkaṇ. The two other branches of the same family, the Śîlâras of the Northern Koṅkaṇ and the Śilâhâras of the country around Kôlhâpur, also trace their origin to the mythical **Jîmûtavâhana**; but only the present inscription connects the **Silâra** *vaṁśa* with the rulers of **Simhala**, or Ceylon. How much value should be attached to this statement, it is difficult to decide. In making it, the author perhaps only wished to give expression to the prevalent belief that the family had come from the South; but it also seems possible that the word *Simhala* has been brought in here merely on account of its resemblance to the word *Silâra*.[7] Of the ten chiefs enumerated, none, so far as I know, is mentioned in other inscriptions. It is true that in the Khârêpâṭaṇ plates of the Śîlâra Anantadêva[8] a prince

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[1] See page 299 below, note 1.

[2] In the original there is nothing corresponding to the words in brackets.

[3] I do not understand the exact significance of this ceremony. The meaning perhaps is that Aiyaparâja gained a victory at Chandrapura. Compare the *Raghuvaṁśa*, iv. 41 and 42.

[4] See page 299 below, note 10.

[5] See Dr. Bhagvanlal Indraji in *Journ. Bo. As. Soc.* Vol. XIII. p. 14; Dr. Fleet's *Kanarese Dynasties*, p. 98; and Dr. Bhandarkar's *Early History of the Dekkan*, p. 98.

[6] In the *Ind. Ant.* Vol. IX. p. 38, note 47, the late Mr. Telang has stated that somebody had furnished him with a transcript (not the original) of an *unpublished* plate which belonged to the branch of the Silâras here treated of, and which, like the present inscription, began with the Râshṭrakûṭas and ended with the Silâras. Regarding one of the princes mentioned in it, that plate contained the statement: *abdhi-vêlâkulaṁ ramyaṁ yô=karôd=Valipattanam*, and in another passage of the inscription *Valipattana* was also called *Valinagara*.

[7] It has been already suggested that *Śîlâra* and *Śilâhâra* probably are Sanskṛitised forms of *Silâra*, and that this word may be of Draviḍian origin; see the *Bombay Gazetteer*, Vol. XIII. pp. 422 and 730. Names like *Dhammiyara* and *Aiyaparâja* also point to a southern origin of the family.

[8] See *Ind. Ant.* Vol. IX. p. 36.

Aiyapadêva is said to have been kept on the throne by the aid of Anantadêva's ancestor Aparâjita; but, as Aparâjita was reigning in Śaka-Saṁvat 919,[1] that Aiyapadêva must have lived about 200 years after the **Aiyaparâja** of the present inscription. Considering that our grant is dated in Śaka-Saṁvat 930=A.D. 1008-9, and that the succession of the ten chiefs in every case was from father to son, it has been rightly assumed that the founder of this family, **[Sa]ṇaphulla,** who first took possession of the country between the sea and the **Sahyâdri** range, lived in the second half of the 8th century A.D., and that, therefore, the king **Kṛishṇa** whose favour he enjoyed, can only have been the Râshṭrakûṭa Kṛishṇa I. who ruled in the third quarter of the same century.— Of the places mentioned, **Valipattana, Chandrapura** and **Chêmûlya,** the last has been identified with Chênval (Chêul or Chaul), an ancient town on the coast, about thirty miles south of Bombay, of which a full account is given in the *Bombay Gazetteer*, Vol. XI. p. 269 ff. Here it will be sufficient to state that **Chêmûlya** is mentioned in the Khârêpâṭaṇ plates of Anantadêva,[2] as belonging to the Koṅkaṇ group of 1400 [villages] which was held by the Northern Śilâras; and that, according to Mas'ûdî, who visited the town —called Saimûr by him— early in the 10th century, it was then under the government of a prince Djandja, *i.e.* **Jhañjha,** one of the Śilâras of the Northern Koṅkaṇ. These references show that the rulers of Chêmûlya, who in our inscription are reported to have been aided by **Avasara [II.],** most probably were Śilâras of the northern branch of the family. **Valipattana** is shown by the passage, quoted on page 294 above, note 6, to have been situated, like Chêmûlya, on the coast; and the prominent manner in which it is mentioned in this inscription would seem to indicate that it was the capital at any rate of the earlier Silâras. The late Mr. Telang felt inclined to identify it with the Baltipatna of Ptolemy and Palaipatmai of the *Periplûs*;[3] but this, even supposing it to be correct, would not help us to identify the place. I myself cannot suggest any probable identification,[4] nor can I identify **Chandrapura,** which also was situated near the sea, as is shown by line 57 of our inscription, and was apparently the principal town of the **Chandra-maṇḍala,** conquered by the chief **Bhîma.**

The proper object of the inscription is stated in lines 33-61. Here the *Maṇḍalika*, the glorious **Raṭṭarâja,** who meditates on[5] the *Paramabhaṭṭâraka Mahârâjâdhirâja*, the glorious **Satyâśrayadêva,** informs the towns-men and country people and the chief ministers belonging to him, that, ... **when the years from the time of the Śaka king were nine hundred and thirty, on the full-moon tithi of Jyaishṭha of the current year Kîlaka,** he gave, as a reward of learning, to the learned preceptor, the holy Âtrêya,—a bee clinging to the lotuses, the feet of his preceptor, the holy Ambhôjaśambhu, who had dispelled the darkness of ignorance by the sun of true knowledge, come to him through a series of preceptors of the **Karkarôṇi** branch of the famous **Mattamayûra** line (or school of ascetics); who by intense self-mortification had destroyed every worldly attachment; who by the light of wisdom had revealed the way to heaven and final beatitude, and had secured fame in the three worlds by the acquisition of profound meditation,—for the purposes of worshipping with five-fold offerings the holy god Avvêśvara[6] and keeping his shrine in proper repair, and of providing

[1] See No. 37 above.

[2] See *Ind. Ant.* Vol. IX. p. 35.

[3] See *ibid.* Vol. XIII. p. 327, and Vol. VIII. p. 145.

[4] According to the *Bombay Gazetteer*, Vol. XI. p. 345, Baltipatna (or Palaipatmai) would probably be the village of Pâlê, about two miles north-west of Mahâḍ in the Kôlâba district; but this identification seems to be very doubtful.

[5] In the original the word *anudhyâta* is used by itself, instead of the ordinary *pâdânudhyâta*; see Dr. Fleet's *Gupta Inscriptions*, p. 17, note 2.

[6] If the reading in line 42 should be intended to be *purassaraṁ* (see page 300 below, note 11), the sense would be that Raṭṭarâja, after worshipping with five-fold offerings the holy god Avvêśvara, gave to Âtrêya, for the purposes of keeping (the god's shrine) in proper repair, *etc.*

food and raiment for the ascetics (of the shrine), and for the benefit of disciples, learned men, visitors and others :—

(1.) the village of **Kûshmâṇḍî**, bounded on the east by the cistern (*prapâ*)[1] of **Maṇigrâma**, on the south by the road to the village of **Vâparavaṭa**, on the west by the water-course (*vâhalâ*) [2] of the village of **Sachândalakapittha**, and on the north by a salt river (*kshâra-nadî*) ;[3]

(2.) the village of **Asanavira**, bounded on the east by a water-course caused by heavy showers of rain (? *dhâra-vâhalâ*),[4] on the south by the river of the village of **Kâraparṇi**, on the west by the sea, and on the north by the river of the village of **Gavahaṇa** ;

(3.) the village of **Vaḍadgula**, bounded on the east by the twin-rock (?) of the **Bhôga-dêva** hill, on the south by the water-course of **Akhaḍada**, on the west by the stone of **Paṭasaḍa**, and on the north by the *sîsavî* (?) hill of the village of **Stâmâna** ;

also a *jîvalôka*[5] at the village of **Dêvalakshmî**, a *châkântara* at **Vyadgarula**, and a *jûhaka* at **Sayyâpalî.**

Raṭṭarâja at the same time (in lines 50-52) ordains, that these three villages and the rest, well defined as to their four boundaries, for every one belonging to the king (?)[6] *abhyantara-siddha*, not to be entered by the regular or irregular troops, are to be enjoyed, with the exception of previous gifts to gods and Brâhmaṇas, by the learned teachers of religious studentship born in the **Karkarôṇi** branch of the famous **Mattamayûra** line (or school), to be preserved to them as long as sun and moon endure. And he adds (in lines 56-61), that he has further assigned a *gadiyâṇa*[7] of gold from every vessel arriving from foreign lands, and a *dharaṇa* of gold from every ship arriving from **Kandalamûlîya**, excepting **Chêmûlya** and **Chandrapura**;[8] also families of female attendants, a family of oilmen, a family of gardeners, a family of potters, and a family of washermen; also within the fort, for a *jagatîpura*,[9] a piece of land bounded on the east by the wall of a dwelling-house, on the south by the "monkey gate," on the west by the road to **Śivaṭa**, and on the north by a street-well; and outside the fort, for a flower-garden, the land formerly known as "the mare's ground."

Lines 62-73 then contain an appeal to future rulers to protect this gift of religion (*dharma*[10]), threaten with the punishment of hell those who might resume it, and quote six of the ordinary

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[1] The ordinary meaning of *prapâ* is 'a place for watering cattle, a shed on the road-side for accommodating travellers with water.' Bal Gangadhar Sastri has translated the word by 'a creek,' because the Marâṭhî synonym *pôi* in the dialect of the Southern Koṅkaṇ (according to him) has that meaning, and because sheds for the distribution of water are as unknown as they are unnecessary in the Koṅkaṇ.

[2] See *Ind. Ant.* Vol. XVI. p. 206, note 33.

[3] *Kshâra-nadî* may possibly have to be taken as a proper name; compare *Khârêpâṭaṇ*, the name of the town where this inscription has been found.

[4] *Dhâra-vâhalâ* also may perhaps be a proper name; compare *Akhaḍada-vâhalâ* below.

[5] For the three words *jîvalôka*, *châkântara* and *jûhaka*, which are quite clear in the original, I cannot suggest any suitable meaning.

[6] If the intended reading in line 51 should be *sarvvarâjakîyânâm=ahastaprakshêpaṇîyam=abhyantara-siddham*, the translation (so far as it can be given) would be 'not to be touched with the hand (of appropriation) by any one belonging to the king, *abhyantara-siddha*,' etc.

[7] This word, ordinarily spelt *gadyâṇa*, is in Mr. Kittel's *Kannada-English Dictionary* explained to mean 'a weight about equal to a *ruvvi* or farthing, a kind of small gold coin (at Bellari, occasionally in Mysore);' *dharaṇa* is in the same dictionary said to be 'a sort of weight (for gold) variously reckoned.'

[8] [Compare above, pp. 84 and 92, where a tax of one fanam on every boat is referred to.— E.H.]

[9] The word *jagatîpura*, which I have not met with elsewhere, may perhaps be similar in meaning to *brahmapurî*, 'an establishment for learned and pious Brâhmaṇas.'— [Or, *jagatîpura* might be the same as *jagati-kaṭṭe*, 'a raised square seat before a village, round a tree, *etc.*;' Sanderson's *Canarese Dictionary*.— E.H.]

[10] This word is used here as a neuter noun.

benedictive and imprecatory verses. And the inscription then (from line 73) concludes thus — 'In confirmation of the above, the glorious Raṭṭarâja puts his hand to his signature, acknowledging it to be his, the glorious Raṭṭarâja's, signature. A charter becomes faultless when it is faultless as regards the seal, faultless as regards observances,[2] faultless as regards possession, when it is furnished with marks, and is faultless as regards the king's signature — May there be bliss! This has been written by Lôkapârya, the son of the [illegible] illustrious Dêvapâla.'

The date of this inscription contains no details for verification; but [illegible] expired, by the southern luni-solar system, *was* the Jovian year Kîlaka, and for that year the given day, the full-moon day of Jyaishṭha, would correspond to Saturday, the 22nd May, A.D. 1008.

Of the various villages and other localities, mentioned in the latter part of the inscription, I have not been able to identify any on the maps at my disposal.[4] I can only draw attention to two points. Kandalamûlîya apparently was a portion of the coast of Western India; this follows both from the manner in which it is opposed to the foreign lands [illegible], and from the fact that Chandrapura and Chêmûlya belonged to it. And [illegible], which is mentioned in connection with the learned ascetics in whose favour the grant was made, [illegible] the place of the same name which is spoken of in the Ranôd (or Narôd) inscription [illegible] as a town of a chief Avantivarman, where a *maṭha* was founded by a great Śaiva ascetic named Purandara. It clearly was situated in Central India.

TEXT.[6]

First Plate.

1 Ôṁ[7] [||*] Ôṁ namaḥ Śivâya || [8]Hêl-ôllâlita-chaṇḍa-daṇḍa-[illegible] âgrabhâg-â-

2 hata-Svarggaṁg-ôdgata-śuktisaṁpuṭa-galan-muktâ-bhṛitaṁ tâṇḍavê | pâṇau [illegible] kapâ-

3 lam=âśv=atha jaṭâ-chandr-âmṛit-ôjjîvitaṁ kaṁkâlaṁ cha [illegible] avatv=Îśêna tad=va-

4 ś=vi(chi)ram || [1*] Gôtraṁ[9] bhi[t*]tvâ na bhûtô na [illegible] sadâ dharmma-vakrô n=âkrântô da-

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[1] As the text stands, the meaning must be that Raṭṭarâja's name had already before been written on the charter, and that Raṭṭarâja, by putting his hand to it, acknowledged the name so written to be his [illegible].

[2] I am not quite sure about the exact technical meaning of the terms [illegible] and [illegible]. The 'marks,' referred to by the word *sa-chihnaka*, are perhaps the representations of the sun and moon, and other objects, found on some copper-plates.

[3] *i.e.* the minister for peace and war.

[4] According to Bal Gangadhar Sastri the first village granted (the name of which he reads [illegible] instead of *Kûshmâṇḍî*) must have been situated between the villages of "Munche," "Bapurde" and "Sowdaie," which will be found in the lower right corner of No. 40 and the lower left corner of No. 26 of the *Indian Atlas*, south-west of Khârêpâṭaṇ. This may possibly be right, and in favour of it I may say that, supposing it to be correct, the *kshâra-nadî* of the text would be the river on which Khârêpâṭaṇ is situated; but the name of the last-mentioned village is distinctly *Sachândalakapittha* in the original inscription, and not *Sardadaie*.

[5] See *Ep. Ind.* Vol. I. p. 352.

[6] From an impression, supplied to me by Dr. Fleet.

[7] Expressed by a symbol.

[8] Metre: Śârdûlavikrîḍita. *Ullâlita* is used here like the more common *ullâsita*; compare, [illegible] in the *Śârṅgadharapaddhati*, verse 1087. *Daṇḍa-charaṇa* has the sense of the ordinary [illegible].

[9] Metre of verses 2 and 3: Sragdharâ. *Vaṁśa* is often used in similar verses in the double sense of 'bamboo' and 'lineage, race, family.' The double sense of most of the epithets in verse 2 is clear enough; by the words *n=ânta-hînaḥ* in Pâda 2 I understand the author to say (with perfect truth, but here [illegible]) that the Râshṭrakûṭa *vaṁśa* has come to an end, while the ordinary *vaṁśa*, the bamboo, is *ananta*, *i.e.* endless or innumerable).

5 ṇḍa-kôṭyâ na cha para-pavan-âkampitô n=ânta-hînaḥ | n=âdhastân-nîta-mûlaḥ prakṛiti-ra-
6 ti-ghanô nô raṇê datta-pṛishṭhaḥ |[1] sô=pûrvvô=st=îha vaṁśô **Yadu-kula-tilakô Râshṭrakûṭ**-êśva-
7 râṇâṁ || [2*] Tatr=âsîd=**Dantidurggaḥ** prabhur=api cha tataḥ **Kṛishṇarâjaḥ** pitṛivyas=tasmâd=**Gôvi**-
8 **ndarâjas**=tam=anu **Nirupamô** ƨsmâj=**Jagattuṁgadêvaḥ** ||(||) tat-putrô=**môghavarshyô(rshô)**[2] ripu-vana-da-
9 hanô ƨsy=âpy=ath=**Âkâlavarshshô(rshô)** napt=âsya śr-**Îndrarâjô** ruchiratara-vapus=tat-sutô=**môghava**-
10 **rshya(rsha)ḥ** |(||) [3*] [3]Śṛiṁgâra-rasa-nivâsô vasantavad=varavadhû-samûha-vṛitaḥ | Harir=iva
11 tasya kanîyân=bhrâtâ **Gôvindarâjô**=bhût || [4*] [4]Pitṛivyas=tasy=âśî(sî)t=praṇaya-ja-[5]

Second Plate ; First Side.

12 natâ-kalpaviṭapî Kṛitâṁtô=râtînâṁ nayaguṇa-nidhir=**Vvaddiga**-nṛipaḥ pratichchhandaḥ
13 sâkshât=kṛitayuga-nṛipâṇâṁ kali-yugê sad-âchâraḥ śântô munir=iva **Jagattuṁga**-tanayaḥ || [5*]
14 Saṁ(śaṁ)bhôḥ[6] Shaḍânana iv=Âtri-munêr=iv=êndû **Râmô** yathâ Dasa(śa)rathasya Harêr=Jjayantaḥ | tasy=âtmajô=
15 pi [7]chaturaṁvu(bu)dhi-mêkhalâyâ bharttâ bhuvaḥ samabhavad=bhuv **Kṛishṇarâjaḥ** || [6*] Sauraṁ[8] bhi[t*]tvâ maṇḍalaṁ
16 yôga-dṛishṭyâ yâtê tasmit(ñ)=Śaiva-sadm-âvakâśam | tasya bhrâtâ **Khôṭik-âkhyas**=tatô ƨbhût=pṛithvî-bharttâ
17 tyâga-dhâm-ôrjjita-srî(śrî)ḥ || [7*] [9]**Kakkalas**=tasya bh[r*]âtṛivyô bhuvô bharttâ jana-priyaḥ | âsît=prachaṇḍadhâm=êva
18 pratâpa-jita-śâtravaḥ || [8*] Samarê taṁ vinirjjitya **Tailapô** [ƨ]bhûn=mahîpatiḥ | **Châluky**-ânvaya-**bhrâ**-
19 **jishṇur**=arâti-gaja-kêsarî || [9*] Tasy=âtmajaḥ paraṁ jishṇuḥ khyâtaḥ **Satyâsra(śra)yô**=bhavat | [ksh]i-[10]
20 t-îśvaraḥ satya-vṛittir=vikram-aika-ras-ôrjjitaḥ || [10*] Êvaṁ pravarddhamâna-**Châluky**-ânvaya-śrî-**Satyâśra**-

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[1] This sign of punctuation is superfluous.

[2] The reading intended by the writer, here and at the commencement of line 10, apparently is °*varshshô* and °*varshshaḥ* ; and °*varshshô* is actually engraved in line 9. But according to Pâṇini, viii. 4, 49, a sibilant may be doubled after *r* only before a following consonant.

[3] Metre : Âryâ.

[4] Metre : Śikhariṇî.

[5] Read *praṇayi-ja-* ; this correction has perhaps been made already in the original.

[6] Metre : Vasantatilakâ.

[7] Originally *châtu*° was engraved.

[8] Metre: Śâlinî. Compare the *Parâśara-smṛiti*, Calcutta edition, p. 626 : *Dvâv imau purushau lôkê sûryamaṇḍalabhêdinau | parivrâḍ yôgayuktaś cha raṇê châbhimukhô hataḥ* ||.

[9] Metre of verses 8-21 : Ślôka (Anushṭubh). The word *prachaṇḍa-dhâmâ* in line 17 I take to be an epithet or a name of the sun ; compare *chaṇḍâṁśu* and similar words.

[10] This *akshara*, which is partly effaced, looks rather like *khi* or *gvi* in the impression. In the following line, it is somewhat difficult to say whether the actual reading is *satya-vṛittir* or *satva-vṛittir*.

21 yarâjê **Raṭṭapâṭîm**[1]=anuśâsati ‖ ◎ ‖ Âśî(sî)d=Vidyâdhar-âdhîśv(śv) Garutmadatta-jîvitaḥ[2] [।*]

22 **Jîmûtakêtôḥ** sat-putrô nâmnâ **Jîmûtavâhanaḥ** ‖ [11*] Tataḥ **Śilâra**-vaṁśô=bhût=**Siṁhala**-kshmâbhṛi-

23 tâṁ varaḥ । prabhûta-bhûta-saubhâgya-bhâgyavân=ûrjjit-ôrjitaḥ ‖ [12*] Nâmnâ **[Sa]ṇaphullaḥ**[3] khyâtaḥ

24 **Kṛishṇarâja**-prasâdavân । samudratîra-**Sahy**-ânta-dêśa-saṁsâdhanô=bhavat[4] ‖ [13*] Tat-putrô dharmma

Second Plate ; Second Side.

25 êv=âbhûn=nâmnâ **Dhammiyaraḥ**[5] paraḥ । pratâpavân=mahâdurgga-**[Va]lipattana**-kṛit=kṛitî ‖ [14*] Tasmâd=**Ai**-[7]

26 **yaparâjô**=bhûd=vijigîshu-guṇ-ânvitaḥ । snâtaś=**Chandrapur**-âsanna-[8]nâ[li]kêr-âmvu(mbu)n=âsa [ya]ḥ[9] ।(‖). [15*]

27 Va(ba)bhûv=**Âvasaras**=tasmân=nîtisâ(śâ)str-ârtha-ta[t*]tva-vit । êka-mê(?nê)tra-[10] pralagn-âri-kâṇḍaś=chaṇḍa-parâkramaḥ ‖ [16*]

28 **Âdityavarmmâ** putrô=bhût=têjas=âdityavat=tataḥ । tasmâd=**Avasarô** jâtô jit-ârir=ddharmmavân=nṛipaḥ ‖ [17*]

29 [11]**Chêmûlya-Chandrapura**-ja-[kshm]âbhṛit-sâhâyyam=adâd=yaḥ[12] । tatô=bhavad=**Indrarâjas**=[13]tyâga-bhôg-âtisu-

30 ndaraḥ ‖ [18*] Tasmât=prabhûta-bhâgyô=bhûd=**Bhîmô** Bhîm-âbha-vikramaḥ । têjasâ Râhuvad=grasta-**Chandramaṇḍala**

31 u[jjva]laḥ ‖ [19*] Tataś=ch=**Âvasarô** râjâ jâtô=tîva vivêkavân । prâjñaḥ prâjña-jan-âvâsaḥ

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[1] [*Raṭṭapâṭi* is a Sanskṛitised form of the Dravidian *Iraṭṭapâḍi*, the designation of the empire of the Râshṭrakûṭas and, later on, of the Western Châlukyas; see, *e.g.*, *South-Indian Inscriptions*, Vol. I. pp. 63 and 96, and Vol. II. pp. 8 and 94.— E. H.]— Compare with *Raṭṭapâṭîm=anuśâsati* the phrase *kathâvabhâsê* (or *kaṭhâvaśêshê*?) *satî Raṭṭa-râjyê*, in line 20 of the grant of Aparâjita, page 272 above.

[2] Read *Garutmad-datta-jîvitaḥ*, similar to *sva-śarîra-dânât*, *ibid.* line 22; or, perhaps, *Garutmad-âtta-jîvitaḥ*.

[3] The sign of the first *akshara* of this name is quite clear in the original, and its right-hand portion undoubtedly is like that of the ordinary sign for *sa*; but the lower part of it has a peculiar form and looks somewhat like the sign for *la*. I believe that *sa* is intended, but that the engraver's tool slipped in forming the lower part of the letter, and gave it thus a somewhat strange appearance. Bal Gangadhar Sastri read the name *Jhalaphulla*, and Dr. Bhandarkar, *Early History of the Dekkan*, p. 93, note 2, would read it *Śaṇaphulla*.

[4] The sign of *anusvâra* in *saṁsâdhanô* is joined on to the letter *j* of °*ôrjitaḥ* in the preceding line, and looks as if it formed part of it.

[5] Bal Gangadhar Sastri read *dharma-yaśaḥ-paraḥ*, and took the name of the chief to be Dharma.

[6] The *akshara* in brackets might perhaps be read *pa* (instead of *va*); but *Valipattana* and *Valinagara* occur in another Silâra inscription; see above, p. 294, note 6.

[7] Bal Gangadhar Sastri read *tasmât Daiyaparâjô*, and in his translation the name given is 'Diyapa Râja.'

[8] Originally *-âsama-* appears to have been engraved, but it has clearly been altered to *-âsanna-*. In the second syllable of the following word *nâlikêr-* the *l* has a rather unusual form.

[9] This *akshara* might also be read *paḥ*.

[10] Originally *mê* was engraved, but it clearly appears to have been altered to *nê*. The other *aksharas*, up to the end of the line, are quite distinct in the original, and can only be read as given above; but the meaning of the compound, beginning with *êka* and ending with *kâṇḍaś*, I do not understand. The passage probably should mean that Avasara, singly, was able to subdue a multitude of adversaries (*ari-kâṇḍa*); but I do not know what to make of *êka-nêtra* and of *pralagna* which does not seem to be used elsewhere. Bal Gangadhar Sastri read *chakramêtra*, but has not translated the word.

[11] Bal Gangadhar Sastri's text has *yêtratya-*. Below, line 57, the word *Chêmûlya* is quite clear in the original.

[12] The metre is incorrect here. Between the *aksharas yya* and *ma* another *akshara* seems to have been originally engraved; but it is quite effaced.

[13] Originally °*râjôstyâga-* was engraved, but the sign for *ô* has been struck out again.

32 [śû]raḥ paramarûpavân || [20*] [1]**Raṭṭa**-nâm=âbhavat=tasmâd=râjâ puṇyavatâṁ varaḥ | nîti-jñô nîti-

33 sâ(śâ)str-ârtha-vṛi[ddha]-sêvî jit-êndriyaḥ || [21*] Paramabhaṭṭâraka-mahârâjâdhirâja-śrî-**Satyâśrayadê-**

34 **v**-ânudhyâta-maṇḍalika-srî(śrî)-**Raṭṭarâjaḥ** sarvvam=êva[2] sva-saṁva(ba)dhyamâna-paura-jânapada-pradhâ-

35 nâmâtya-varggam=âhûy=âstu[3] vaḥ saṁviditaṁ yath=ântarlîna-jarâ-pûtan-âravdha(bdha)-grâsaṁ yauva-

36 naṁ niraya-patanam=iv=êshṭa-viyôga-duḥkhaṁ vyâvi(dhi)-jarâ-maraṇa-sâdhâraṇaṁ cha

37 śarîrakaṁ [4]pavana-chala-kamaladala-gata-jalalava-sadṛiśî dhan-âyushî

Third Plate ; First Side.

38 matvâ dâna-phalañ=cha[5] vivêka-vu(bu)ddhyâ || uktaṁ cha munibhiḥ | [6]Agnêr=apatyaṁ prathamaṁ su-

39 varṇṇaṁ [7]dyaur=Vvaishṇavî Sûrya-sutâś=cha gâvaḥ | lôka-trayaṁ têna bhavêd=vi(dhi) dattaṁ yaḥ kâṁchanaṁ

40 gâṁ cha mahîñ=cha dadyât |(||) iti muni-vachanam=avadhârya pitrôr=uddêśên=âtmanaś=cha śrêyasê **Śa-**

41 **kanṛipa-kâl-âtîta-samvatsara-nava-śatêshu**[8] **triṁśad-adhikêshu pravarttamâna-Kîlaka-samvatsa-**[9]

42 **r-ântargata-Jyê(jyai)shṭha-paurṇṇamâsyâṁ** śrîmad-**Avvêśvaradêva**-[10] pañchôpachâra-pûjâ-purassara-khaṇḍa-sphu-[11]

43 ṭita-saṁskâr-âdy-arthaṁ sat-tapasvi-bhôjan-âchchhâdana-chchhâ[t*]tra-vidvajjan-âbhyâgat-âdy-upayôg-âdy-artha-

44 ñ=cha |[12] **Kûshmâṇḍî-grâmas**=tasy=âghaṭṭâ(ṭṭa)nâni[13] kathyattê(ntê) pûrvvatô **Maṇigrâma**-prapâ dakshiṇatô **Vâparavaṭa-**

45 grâma-mârgaḥ paśchimataḥ **Sachândalakapittha-grâma-vâhalâ** | uttarataḥ kshâra-nadî 4 tathâ ṣ-

46 **sanavîra**-grâmas=tasya pûrvvatô dhâra-vâhalâ | dakshiṇataḥ **Kâraparṇṇî**-grâma-nadî | paśchimataḥ

47 samudraḥ[14] uttaratô **Gavahaṇa**-grâma-nadî | tathâ **Vaḍadgula**-grâmas=tasya pûrvvatô **Bhôgadêva-parvva-**

48 ta-yamala-prastarô dakshiṇatô ṣkhaḍaḍa-vâhalâ | paśchimataḥ **Paṭasaḍa-pâshâṇaḥ** uttarataḥ

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[1] Bal Gangadhar Sastri read *Rahu-*, here and below. With *nîtiśâstrârtha-vṛiddha-sêvî* compare *âgama-vṛiddha-sêvî* in the *Raghuvaṁśa*, vi. 41.

[2] Originally *sarvvâm=êva* (or perhaps *sarvvân=êva*) was engraved.

[3] Between *âhûya* and *astu* one misses a verb like *saṁbôdhayati*.

[4] Originally *pavanaṁ* was engraved.

[5] As the text stands, the Accusative *dâna-phalam* must be made to depend on *matvâ*; but I should rather have expected the Genitive *dâna-phalasya*, dependent on *vivêka-buddhyâ*.

[6] Metre: Indravajrâ. [7] Read *bhûr=*. [8] Read *-saṁvatsara-*. [9] Read *-saṁvatsa-*.

[10] Bal Gangadhar Sastri read *Arghêśvaradêva-*, but *Avvêśvara*° is quite clear in the original. See above, p 293, note 4.

[11] Possibly the intended reading may be *-purassaraṁ khaṇḍa-*, and in that case the adverb ending with *-purassaraṁ* ought to be taken to qualify the verb *samadât* (for *samadâm*) in line 56, below.

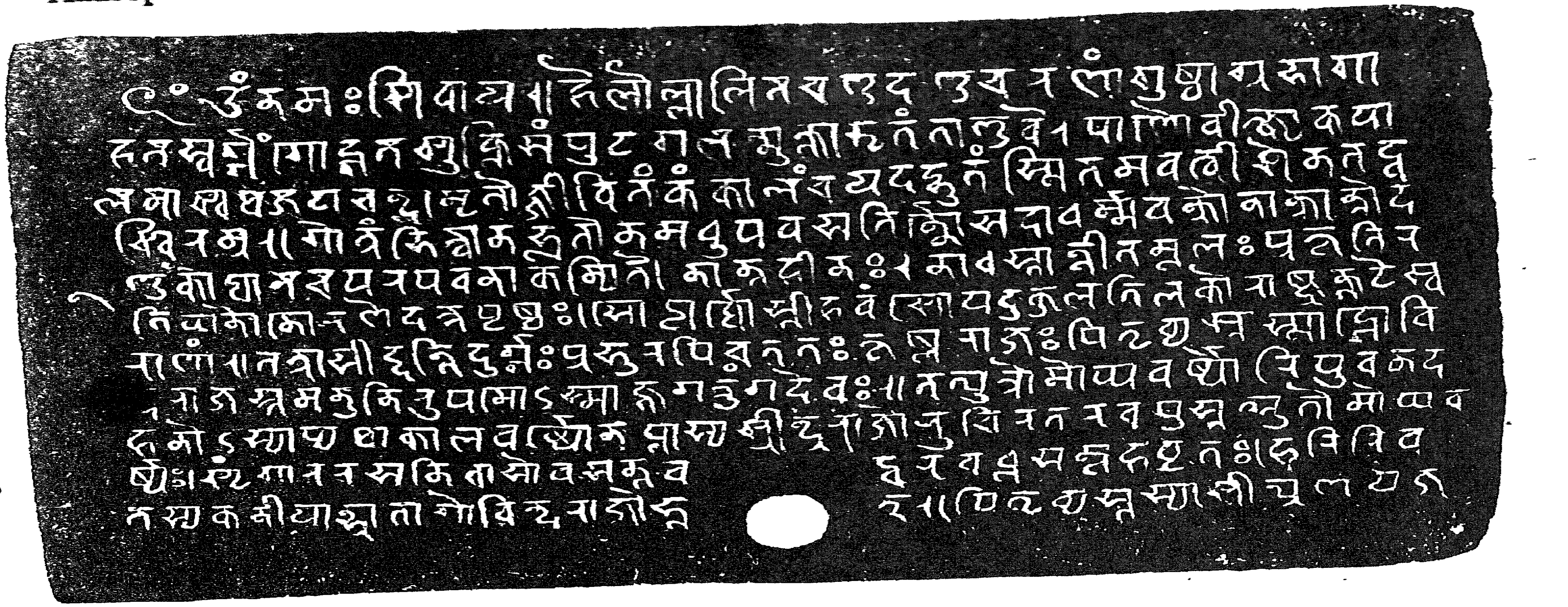
[12] This sign of punctuation and all the others up to the end of the sentence in line 56 are superfluous.

[13] The correction in this word seems to have been made already in the original.

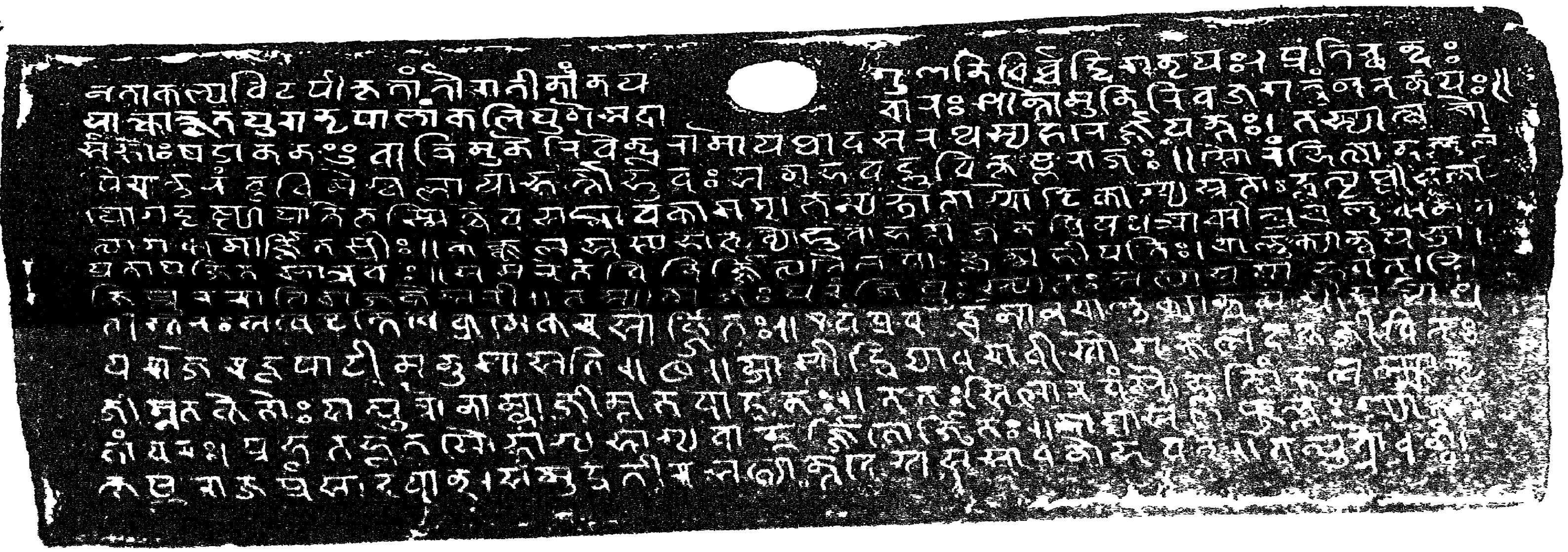
[14] Here and in several places below the rules of *saṁdhi* have not been observed.

Kharepatan Plates of Satyasraya II. and the Mandalika Rattaraja.—Saka-Samvat 930.

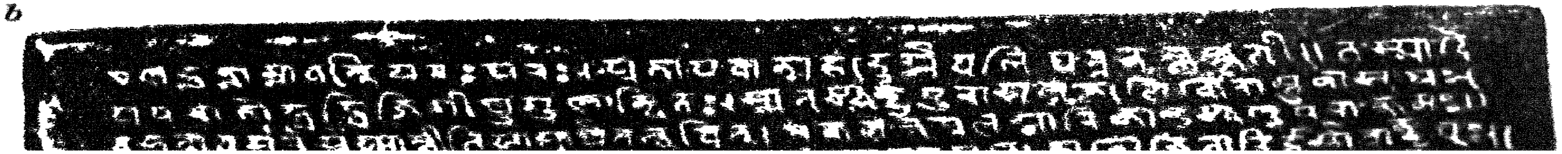
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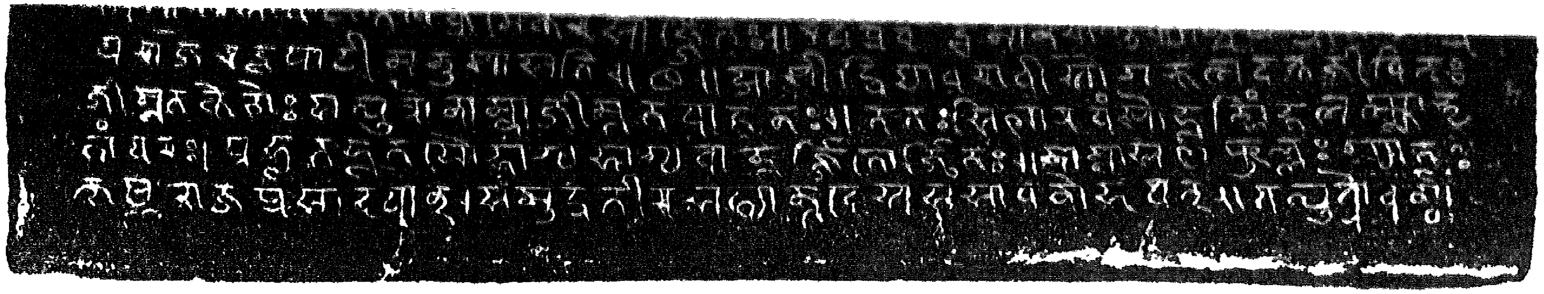


ii a

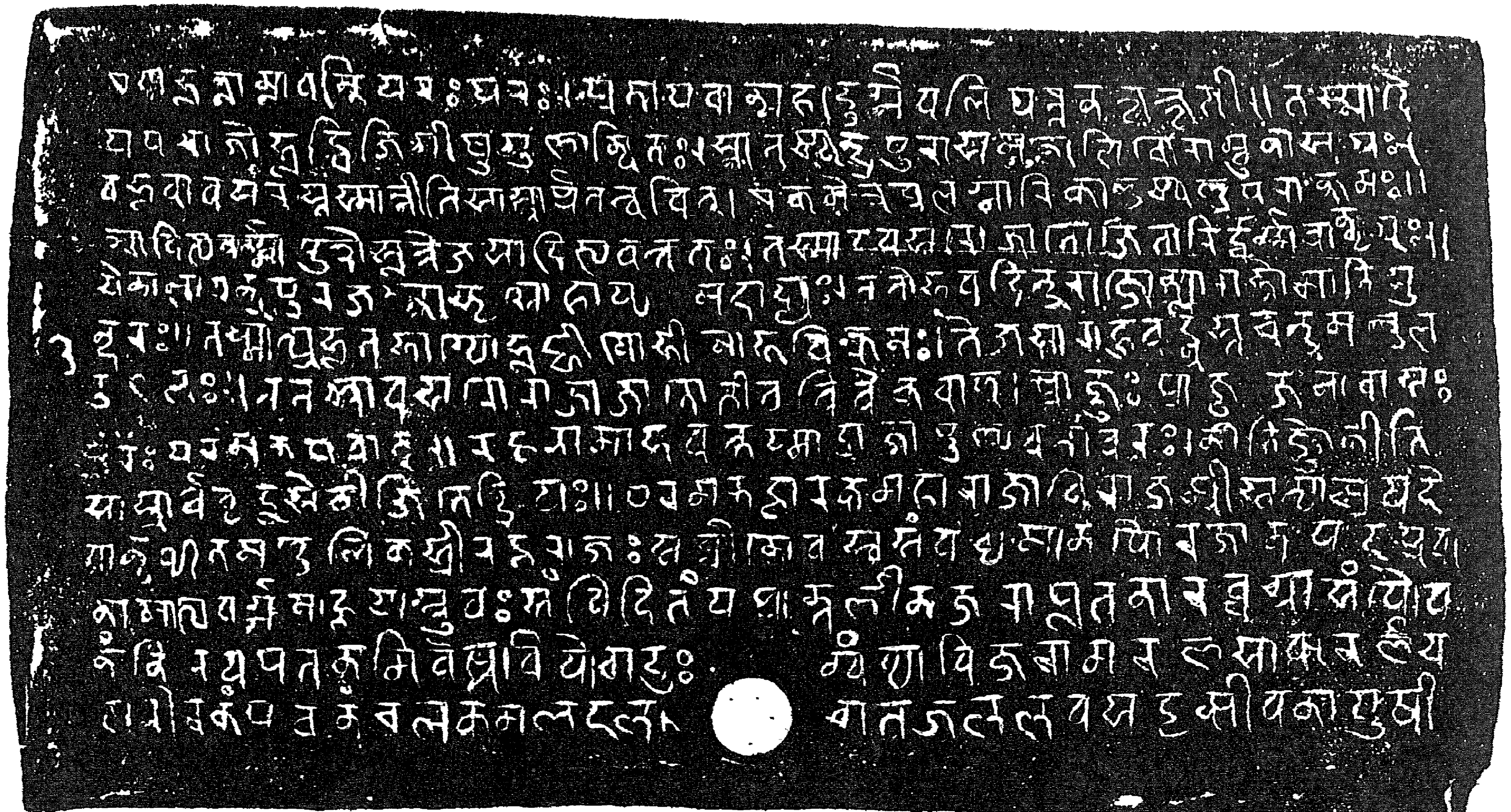


ii b

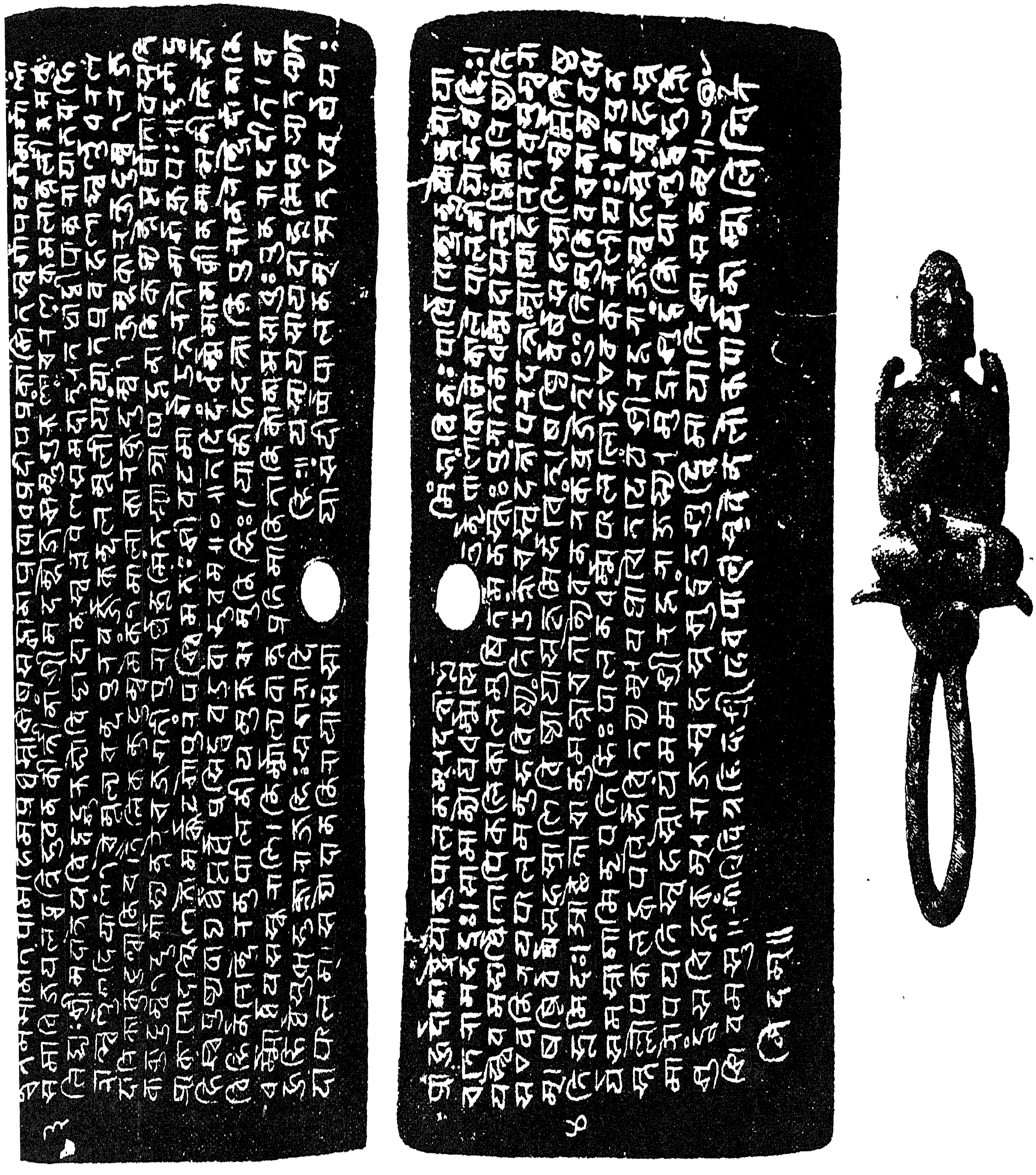




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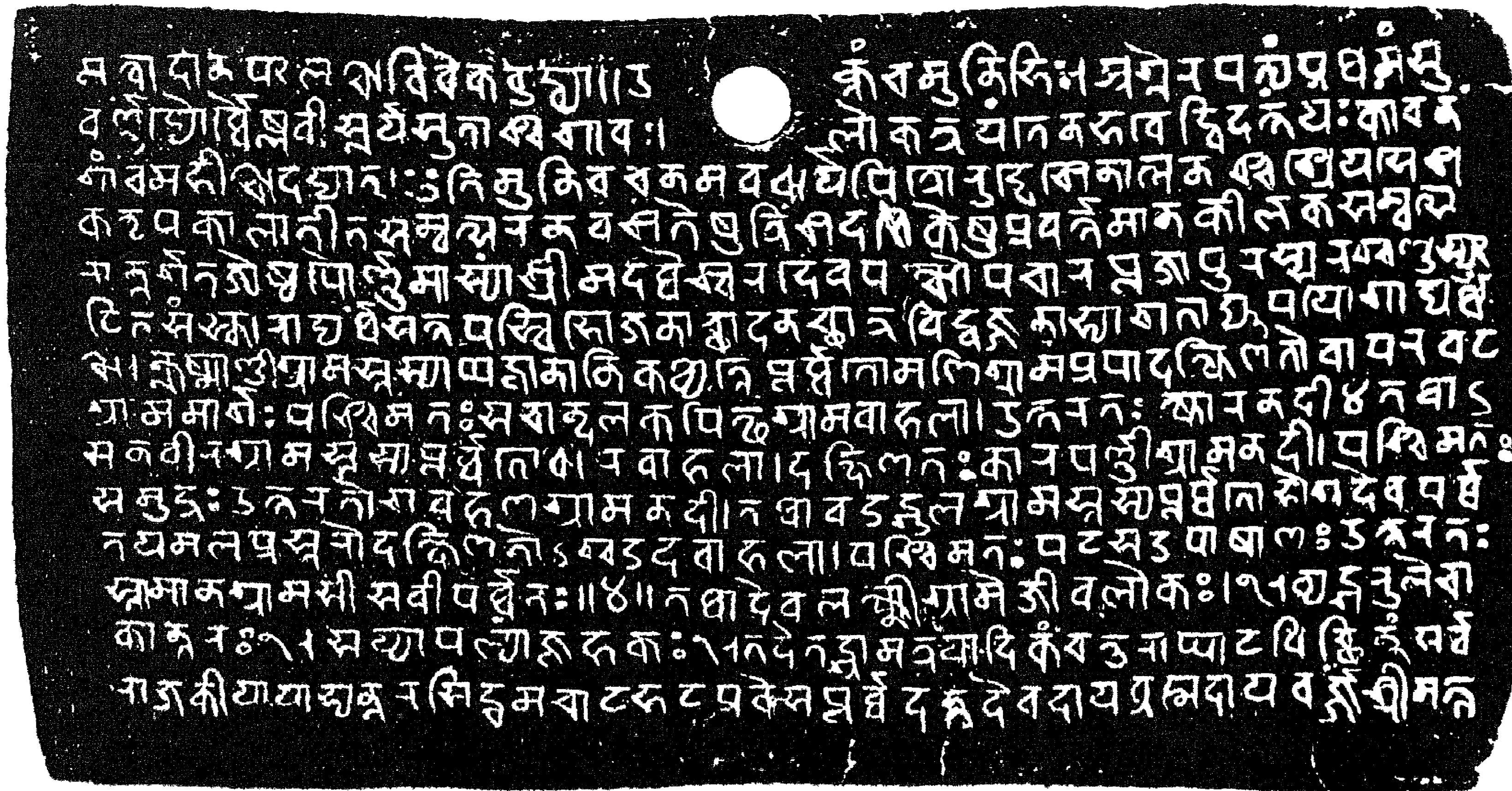


J. F. FLEET, BO. C.S. SCALE .75 W. GRIGGS, PHOTO-LITH.

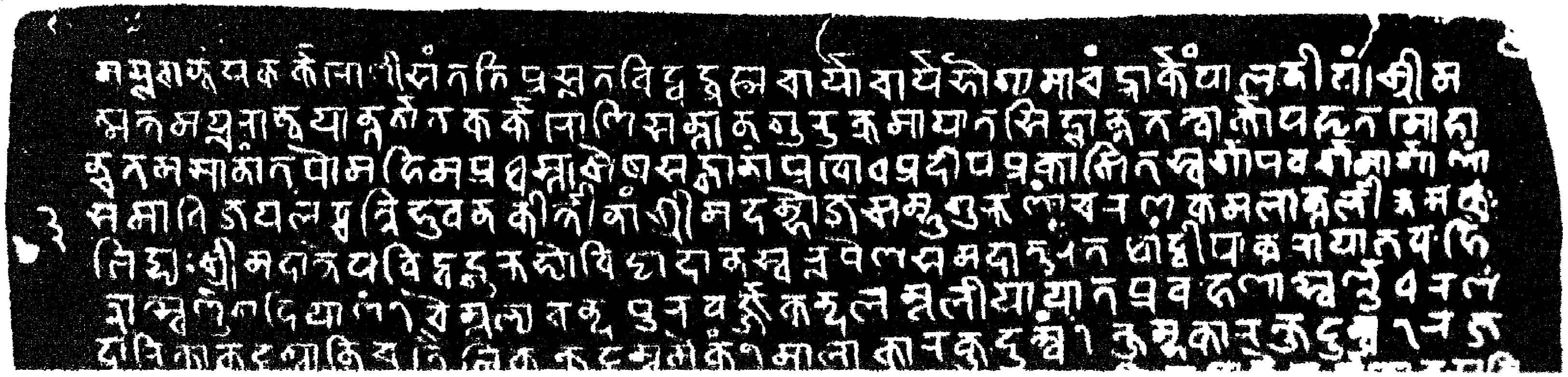


ii b

iii a



iii b



49 **Stâmâna-grâma**-sîsavî-parvvataḥ || 4 || tathâ. **Dêvalakshmî-grâmê** jîva-lôkaḥ | 1 | **Vyadgarulê** châ-

50 kântaraḥ 1 | **Sayyâpalyâṁ** jûhakaḥ 1 | tad=êtad=grâmatray-âdikaṁ chaturâghâṭa-vichchhinnaṁ sarvva-[1]

51 râjakîyây=âbhyantara-siddham=achâṭabhaṭapravêsa[2] pûrvvadatta-dêvadâya-vra(bra)hmadâya-varjjaṁ śrî-**Matta-**

Third Plate ; Second Side.

52 **mayûr-ânvaya-Karkarôṇi**-saṁtati-prasûta-vidvad-vra(bra)hmachary-[3] â [ch] ârya-bhôgyam=âchaṁdrârkaṁ pâlanîyaṁ | śrîma-

53 n-**Mattamayûr-ânvay**-ântargata-**Karkarôṇi(ṇî)**-santâna-gurukramâyâta-siddhântata[t*]tv-ârk-âpahṛita-môhâ-

54 ndhatamasânâṁ tapômahima-pradhvast-âśêshasaṅgânâṁ pravô(bô)dhapradîpa-prakâśita-svargâpavargamârgâṇâṁ

55 samâdhijaya-lavdha(bdha)-tribhuvanakîrttînâṁ śrîmad-Ambhôjaśambhu-guru(rû)ṇâṁ charaṇakamal-ântarlîna-madhu-

56 liḍbhyaḥ śrîmad-Âtrêya-vidvad-gurubhyô vidyâdâna-svarûpêṇa samadât[4] | tathâ dvîpântar-âyâta-vahi-

57 trât=svarṇṇa-gadiyâṇaṁ 1 **Chêmûlya-Chand[r*]apura**-varjja-**Kandalamûlîy-âyâta**-pravahaṇât=svarṇṇa-dharaṇaṁ [|*]

58 dârikâ-kuṭumvâ(mbâ)ni cha | tailika-kuṭumva(mba)m=êkaṁ 1 mâlâkâra-kuṭumvaṁ(mbaṁ) 1 kumbhakâra-kuṭumva(mbaṁ) 1 raja-

59 ka-kuṭumva(mbaṁ) 1 [|*] durg-âbhyantarê cha jagatîpur-ârtha-bhûmiṁ[5] tasyâ âghaṭṭanâni kathyantê pûrvvatô vasati-

60 prâkârô dakshiṇatô markkaṭa-gôpuraṁ paśchimataḥ **Śivaṭa-mârga** uttaratô mârga-kûpaḥ ||(|) durgâd=va-

61 his=cha pushpavâṭy-arthaṁ pûrvva-prasiddha-vaḍavâ-bhuvam || O || Tad=idaṁ dharmmaṁ mâmakînam=âtmanînair=bhâ-

62 vibhir=narêndrair=anupâlanîyam[6]=uktañ=cha munibhiḥ | [7] Yân=iha dattâni purâ narêndrair=dânâni

63 dharmm-ârtha-yasa(śa)s-karâṇi | nirmmâlya-vânta-pratimâni tâni kô nâma sâdhuḥ punar=âdadîta |(||) Va(ba)-[8]

64 hubhir=vvasudhâ bhuktâ râjabhiḥ Sagar-âdibhiḥ ||(|) yasya yasya yadâ bhûmis=tasya tasya ta-

65 dâ phalam |(||) Sadyô' dâna[ṁ] nirâyâsaṁ sâyâsaṁ dîrgha-pâlanam | ata êva=rshayaḥ

Fourth Plate.

66 prâhur=dânâch=chhrêyô=nupâlanam |(||) Da[t*]tvâ[9] bhûmiṁ bhâvinaḥ pârthivêndrân=bhûyô bhûyô yâ-

67 chatê Râmabhadraḥ | sâmânyô=yaṁ dharmma-sêtur=nṛipâṇâṁ kâlê kâlê pâlanîyô bhavadbhiḥ |(||)

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[1] *Sarvarâjakîyây=âbhyantara-siddham* I have not met with anywhere else. Instead of the first word I should have expected *sarvarâjakîyânâm=ahastaprakshêpaṇîyam* or some similar phrase.

[2] Read °*pravêśaṁ* or °*pravêśyaṁ*.

[3] Originally -*vra(b)machâry*- was engraved.

[4] Read *samadâm*.

[5] One would have expected here -*ârthaṁ bhûmiṁ*.

[6] Read ° *nîyam* | *u*°.

[7] Metre : Indravajrâ.

[8] Metre : Ślôka (Anushṭubh) ; and of the next verse.

[9] Metre : Śâlinî.

68 Yas=tv=êvam=abhyarthitô=pi kalikâla-mushita-manaskaḥ purâtana-dharmmadâya-luptiṁ karishyati
69 sa êva niraya[ṁ] phalam=anubhavishyati | uktaṁ cha [|*] [1]Sva-dattâṁ para-dattâm=vâ[2] yô harêta vasumdha(ndha)râ-
70 m | [3]shashṭir=varsha-sahasrâṇi vishṭhâyâṁ sa krimir=bhavêt |(||) [3]Shashṭir=varsha-sahasrâṇi svarggê tishṭha-
71 ti bhûmi-daḥ | âchchhêttâ ch=ânumantâ cha tâny=êva narakaṁ vrajêt |(||) iti muni-vachanâny=âvadhâ-
72 rya samast-âgâmi-nṛipatibhiḥ pâlana-dharmma-phala-lôbha êva karaṇîyaḥ | na puna-
73 s=tal-lôpa-kalaṅka-parair=bhavitavyam |(||) Yathâ ch=aitad=êvaṁ[4] śrî-Raṭṭarâjaḥ sva-hastê sva-hasta-
74 m=ârôpayati sva-hastô=yaṁ mama śrî-Raṭṭarâjasya |(||) [5]Mudrâ-śuddhaṁ kriyâ-śuddhaṁ bhukti-
75 śuddhaṁ sa-chihnakam | râjasvahasta-śuddhaṁ tu śuddhim=âyâti śâsanam || ◎
76 Śivam=astu || Sâṁdhivigrahika-śrî-Dêvapâla-sutêna Lôkapârya-nâmnâ likhita-
77 m=idam ||

No. 41.— VERAWAL IMAGE INSCRIPTION; VALABHI SAMVAT 927.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription, which was discovered by the late Dr. Bhagvanlal Indraji, is on the pedestal of an old image, built into a wall of the modern temple of the goddess Harsaṭadêvî, at **Vêrâwal**, the ancient **Sômanâthadêvapattana**, in Kâṭhiâwâḍ.[6] It has been already published in *Archæological Survey of Western India*, No. 11 (*List of Antiquarian Remains, Bombay Presidency*), p. 185. I now re-edit it from an un-inked paper estampage, kindly procured by Mr. Haridas Viharidas, Diwân of Junâgaḍh, which has been placed at my disposal by Dr. Fleet.[7]

The inscription contains five lines of writing which covers a space of exactly 1′ broad by 2½″ high, and is well preserved throughout. The **size of the letters** is about ⅜″ The **characters** are the kind of Nâgarî which we find in the Jaina palm-leaf MSS. of the 12th and 13th centuries. The **language** is Sanskṛit, rendered incorrect by the influence of Prâkṛit, which shows itself in the spelling of names, in the absence of the proper case-terminations, and in the employment of the form *kârâpitâ*, for *kâritâ*, in line 5; and the whole text is in prose.

The object of the inscription is, to record that, on a date which will be given below, the *śrêshṭhin* Mûlajôga, a member of the Gallaka[8] caste (or clan), and his wife, the *śrêshṭhinî* Môḍhî; their son, the seller of perfumes Jôjâ, and his wife Shêvaḍa; and their sons Jayatâ.

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[1] Metre: Ślôka (Anushṭubh); and of the next verse.

[2] Read *-dattâṁ vâ*.

[3] Read *shashṭiṁ*.

[4] After this, one would have expected the word *tathâ*; compare the grant of Aparâjita, above, p. 275, text line 83.

[5] Metre: Ślôka (Anushṭubh).

[6] See Dr. Fleet's *Gupta Inscriptions*, Introduction, p. 91; *Ind. Ant.* Vol. XI. p. 241; and the *Bombay Gazetteer*, Vol. VIII. p. 686.

[7] The photo-lithograph opposite page 306 is from Dr. Bhagvanlal Indraji's cloth-rubbing.— [Regarding the painted inscription of the Mahârâja Bhîmasêna, which is reproduced on the same Plate, see Sir A. Cunningham's *Reports*, Vol. XXI. p. 119 f. and Plate xxx.— E. H.]

[8] [Compare the Kanarese and Telugu *golla*, 'a cowherd.'— E. H.]

Jasadêva and Jasapâla, and other members of the family),[1] at Dêvapattana (*i.e.* Sômanâtha-dêvapattana), caused to be made for purposes of worship an image of the holy **Gôvardhana**—the image below which the inscription is engraved—for their and their ancestors' spiritual welfare; and that this image was carved by the artizan Râghava, the son of the artizan Vîmjhadêva.

The only point of general interest in this inscription is the date in line 1,— **śrîmad-Valabhî-sa[ṁ]vat 927 varshê Phâlguna-śudi 2 Sômê**— *i.e.* '**on Monday, the 2nd of the bright half of Phâlguna, in the year 927 of the era of the famous Valabhî.**' This date has been already fully discussed by Dr. Fleet, in his *Gupta Inscriptions*, Introduction, pp. 90-93. The reading of it, which was adopted by Dr. Fleet, is now by the paper estampage proved to be the true reading, and, with this reading, the European equivalent of the date undoubtedly is, as Dr. Fleet gave it, **Monday, the 19th February, A.D. 1246.** The only difficulty presented by this equivalent is, that Monday the 19th February, A.D. 1246, falls in Śaka-Saṁvat 1167 expired (=Vikrama-Saṁvat 1302 expired), and that thus there is here a difference of only 240 years between the Valabhî year (927) and the corresponding expired Śaka year (1167), while in the case of some other Gupta[-Valabhî] dates this difference amounts to 241 years. To explain this discrepancy, it might be said that the years of those other Gupta[-Valabhî] dates are expired years, and that the writer of this date, exceptionally, quoted a current year; and such an explanation would no doubt accord well with the practice of other eras. Yet, in the present instance, I would rather suggest a different explanation. I find it somewhat difficult to believe that in the 13th century A.D. the people of Kâṭhiâwâḍ should have possessed a true knowledge of the exact epoch of the original Gupta era. The era then in common use among them was the Vikrama era, and what men knew or believed was, that Valabhî had been destroyed 375 years after the commencement of the Vikrama era, and that an era had once been in use which dated from that event. Now the meaning of the traditional verse[2] about the destruction of Valabhî having taken place 375 years after Vikrama can in my opinion only have been this, that, to convert a Vikrama year into the corresponding Valabhî year, it was necessary to deduct 375 from the Vikrama year. This I believe to have actually been done in the date of the Vêrâwal stone inscription of Arjunadêva,[3] where the Valabhî year 945 is quoted by the side of the Vikrama year 1320; and this I believe to have been done also in the present date. In other words, I believe that the year of this date is really Vikrama-Saṁvat 1302 expired (and must be treated as such for the purpose of calculation), and that the writer, desirous of quoting the obsolete era, attained his purpose by putting down in the date the year Valabhî-Saṁvat 1302—375=927.[4]

TEXT.[5]

1 **Ôṁ[6] || Śrîmad-Valabhî-sa[ṁ]vat 927 varshê Phâlguna-śudi 2 Sômê[7] || Ady=êha śrî-Dêvapattanê**

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[1] Or the meaning may be, that the image was caused to be made by the *śrêshṭhinî* Môḍhî, the wife of Mûlajôga; by Shêvaḍa, the wife of Jôjâ, a son of the former; and by the sons of Jôjâ and Shêvaḍa, and other (members of the family).

[2] See Professor Peterson's *Third Report*, p. 4, and App. p. 285, v. 102; also Mêrutuṅga's *Prabandha-chintâmaṇi*, p. 279 :—

Paṇasayarî vâsâiṁ tinni sayâiṁ aïkkamêûṇa |
Vikkama-kâlâu taô Valahî-bhaṅgô samuppannô ||

[3] See *Ind. Ant.* Vol. XIX. p. 180, No. 129.

[4] I should perhaps state here that the above remarks, which I see no reason to modify, were written and sent to Bombay to be printed in June 1890, before the publication of Dr. Fleet's valuable paper on the Gupta-Valabhî era in *Ind. Ant.* Vol. XX. p. 376 ff. For all practical purposes my views entirely agree with those of Dr. Fleet.

[5] From a paper estampage, supplied to me by Dr. Fleet.

[6] Expressed by a symbol.

[7] Originally *Saumê* was engraved, the vowel *au* being written by one line before, one line after, and one line above the sign for *s*; but the superscript line, which turns *ô* into *au*, has clearly been struck out.

2 sakala-râjâvalî-pûrvaṁ[1] Gallakajâtîya-śrêshṭhi-Mûlajôga bhâryâ śrê°[2]-Môḍhî[3] tathâ su-
3 ta-gaṁdhika-Jôjâ bhâryâ Shêvaḍa tathâ putra-Jayatâ-dvitîyaputra-Jasadêva-tṛitîyaputra-
4 Jasapâla-prabhṛitaya[4] śrî-Gôvarddhana-mûrtti[5] namaskaraṇâr[ttha]ṁ sva-śrêyasê pûrvajânâṁ śrêyô-
5 bhivṛiddhayê sva-bhaktyâ kârâpitâ || Sûtra°[6]-Vîṁjhadêva-putra-sûtra°[6]-Râghavêna(ṇa) ghaṭitâ || chha [||]

No. 42.—SITABALDI INSCRIPTION OF THE TIME OF VIKRAMADITYA VI.; SAKA-SAMVAT 1008.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription is on an elaborately sculptured pillar which was found by the late General Sir A. Cunningham at Sîtâbaldî, near Nâgpur, in the Central Provinces, and is now in the Government Museum at Nâgpur.[7] To judge from the photograph before me, the sculptured part of the pillar measures about 5′ high by 2½′ broad, of which the inscription occupies the middle portion. Above the inscription is a row of small figures, and above these are, in the centre a *liṅga*, and on the two sides of it representations of the gods Brahman and Vishṇu; below the inscription are some cows and calves, and below these there is again a row of small figures, apparently fighting. I edit the inscription from an estampage, supplied to me some years ago by Dr. Fleet.

The inscription contains 11 lines of writing which covers a space of about 2′ broad by 11″ high, and is fairly well preserved. The size of the letters is about 1″ in the upper lines, and rather less than ¾″ in the lower ones. The characters are Nâgarî. The language is very incorrect Sanskrit, and the whole is in prose. In respect of orthography, it will be sufficient to note that the consonant *b*, with perhaps one exception,[8] is expressed by the sign for *v*, and that the dental sibilant is generally employed for the palatal, and the palatal once for the dental (in *sahaśravâhu*, l. 6). As regards grammar and lexicography, attention may especially be drawn to the Prâkṛit termination[9] *u* in *saku*, l. 1, *dâsu*, l. 8, *tatparu* and *dhavalu*, l. 9, and *dvâdasu*, l. 10; to the employment of the words *chaḍaka*, l. 5, and *paṇatî*, 'a great-grandson,' and *nîtî*, 'a grandson,' l. 8, which must have been taken from the author's vernacular; and to the peculiar construction of the numerals in line 10.

Opening with the words 'ôṁ, may it be well,' and a date which will be considered below, the inscription (in lines 2-4) refers itself to the reign of victory of 'the refuge of the universe, the favourite of Fortune and of the Earth,' the *Mahârâjâdhirâja Paramêśvara Paramabhaṭṭâraka*, the glorious Tribhuvanamalladêva, the frontal ornament of the family of Satyâśraya and

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[1] With this phrase, for the employment of which there was no reason here, compare *râjâvalî-pûrvvam* in *Ind. Ant.* Vol. VI. p. 191, line 1 of the inscription.

[2] i.e. *śrêshṭhinî*.

[3] The superscript line of *ô* is very faint in the estampage.

[4] i.e. *-prabhṛitayaḥ*, for *-prabhṛitibhiḥ*.

[5] Read *-mûrttir=*.

[6] i.e. *sûtradhâra-*.

[7] See *Archæol. Survey of India*, Vol. VII. p. 142; and the *Gazetteer of the Central Provinces*, p. 341.

[8] In the name *Bôpapai* in line 8, if my reading of it is correct.

[9] Compare *Ind. Ant.* Vol. XVI. p. 207.

ornament of the **Châlukyas**, *i.e.* the king Vikramâditya VI. of the Western Châlukya dynasty.[1] It then mentions (in lines 4-7), as a dependent of the king, the *Mahâsâmanta*[2] **Dhâḍibha[ṁ]ḍaka**, also called the *Râṇaka* **Dhâḍiadêva**, who had emigrated from **Latalaura**, was born in the **Mahârâshṭrakûṭa** lineage, and was distinguished by such titles as 'the scatterer of hostile armies, in war a Sahasrabâhu,[3] a uterine brother of others' wives, the wrestler of all wrestlers, he who obtained favour by a boon of (the goddess) Châmuṇḍâ.' And in lines 7-10 the inscription records that a dependent of this Dhâḍiadêva, the *Daṇḍanâyaka*[4] **Vâsudêva**, a son of the *bhaṭṭa* Padmanâbha, grandson of the *bhaṭṭa* [Bô]papai and great-grandson of the *bhaṭṭa* Vîṭhapai, who belonged to the Kâṇva *śâkhâ* and Vatsa *gôtra* and had five *pravaras*, and who also had emigrated from **Latalaura**, 'a slave to cows and Brâhmaṇas' and ardent worshipper of the god Vishṇu,[5] who had obtained favour by a boon of (the god) Nârasiṁha (Vishṇu), gave 12 *nivartanas* of land, which had been purchased by him, for the grazing of cattle; also 7 *nivartanas* for daily food given to cattle; and 5 *nivartanas* for *vâhaka* (?),[6] apparently to a temple at which the inscription was put up. The concluding line 11 states that, whosoever appropriates the land so given, robs the gods Brahman, Vishṇu and Mahêśvara (Śiva); and that, who steals the cows from it, falls into hell.

The inscription is **dated,** in lines 1-2, in **Śaka-Saṁvat 1008, on Friday, the third lunar day of the bright half of Vaiśâkha of the year Prabhava.** By the southern luni-solar system the year Prabhava would be Śaka-Saṁvat 1009, not 1008, expired; but **the date does not work out satisfactorily** for either year, nor for the four surrounding years. For the third *tithi* of the bright half of Vaiśâkha ended,—

in Śaka-Saṁvat 1006 expired, on Thursday, 11th April, A.D. 1084;
" " " 1007 expired, on Monday, 31st March, A.D. 1085;
" " " 1008 expired, on Sunday, 19th April, A.D. 1086;
" " " **1009 expired, on Thursday,[7] 8th April, A.D., 1087;**
" " " 1010 expired, on Tuesday, 28th March, A.D. 1088; and Wednesday, 26th April, A.D. 1088;
" " " 1011 expired, on Monday, 16th April, A.D. 1089.

In my opinion, the day intended by the date is really Thursday, the 8th April, A.D. 1087, and the writer made a mistake in regard to the week-day.

The place **Latalaura,** which is twice mentioned in this inscription, I am unable to identify.

TEXT.[8]

1 **Ôṁ**[9] svasti [||*] [10]**Sakanṛipa-kâl-âtîta**[11]**-saṁvvatsar-âṁtarggata-daśaśata ya[tra] ashṭatyadhikê**[12] **Saku 1008 Prabhava-saṁ-**

2 **vatsarê Vaisâkha-su[dha]-tritîyâ-Sukradinê**[13] ady=êha samastabhuvanâśraya-Śrî-Pṛithvî-vallabha-ma-

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[1] See Dr. Fleet's ***Kanarese Dynasties***, p. 48; and Dr. Bhandarkar's *Early History of the Dekkan*, p. 64.

[2] *i.e.* 'the great feudatory.' [3] *i.e.* Arjuna.

[4] *i.e.* 'one who applies the rod,' a head police-officer, *etc.*

[5] The exact sense of the word *ubhayadvâda*[*sô*]*dhavalu* of the text is not apparent.

[6] About the meaning of the word *vâhaka* also I am doubtful; perhaps it denotes here the drivers or attendants of the cattle.

[7] On this day the third *tithi* of the bright half ended 16 h. 9 m. after mean sunrise.

[8] From an impression, supplied to me by Dr. Fleet. [9] Expressed by a symbol.

[10] The date would have been correctly expressed thus: *Śakanṛipa-kâl-âtîta-saṁvatsara-śatêshu daśasv=ashṭâdhikêshu yatr=âṅkatô=pi Śakê 1008 Prabhava-saṁvatsar-ântargata-Vaiśâkha-śuddha-tṛitîyâ-Śukradinê.*

[11] The *aksharas lâ* and *ta*, having been originally omitted, are engraved above the line.

[12] This may possibly have been altered to *ashṭâdhikê.*

[13] Here and in other places below, which it is unnecessary to point out separately, the rules of *saṁdhi* have not been observed.

3 hârâjâdhirâja-paramêsva(śva)ra-paramabhaṭṭâraka-**Satyâśrayakulatilaka-Châlukyâbharaṇa-śrî-**
4 ma[t]-**Tṛi(tri)bhuvanamalladêva**-mahî-pravarddhamâna-kalyâṇavijayarâjyê[1] || tatpâdapadm-ôpajîvî **La[ta]-**
5 **laura**-vinirggata[2] **Mahârâshṭrakûṭṭ(ṭ)**-ânvaya-prasûta[2] mahâsâmaṁtaḥ **Dhâḍibha[ṁ ?]ḍakaḥ** ariva(ba)lachaḍa[ka][3]-saṁgrâmaSa-
6 ha[śra(sra)]vâ(bâ)hu-paranârîsahô[da]ra-[sa*]masta[ma]llamalla-Châmuṁḍâvaralav dha-(bdha)prasâda-nâm[4]-âdi-samastarâjâvalî-sama-
7 laṁkṛita-śrî-**Dhâḍiadêva**-râṇakaṁ[5] || tatpâdapadm-ôpajîvi[6] **Latalaura**-vinirggataḥ[7] Kâṇva-sâkhâyâṁ[8] Vachchha(tsa)gôtrîya[ḥ?]
8 paṁchapravar[î]ya[9] bhaṭṭa-Viṭhapai-paṇatî[10] bhaṭṭa-[Bô]papai[11]-nîtî bhaṭṭa-Padmanâbha-putra[12] gô-vrâ(brâ)hmaṇa-dâsu[13] Vishṇu-pâdapaṁkaj-â-
9 râdhana-tatparu ubhayadvâda[sô]dhavalu[14] [15]Nârasiṁghavaralavdha(bdha)prasâda-daṁḍanâyaka-śrî-**Vâsudêvêna** gô-prachârasy=ârthê suva-
10 rṇṇêna grihîta-bhûmi-nivarttana-dvâdasu[16] aṁkê 12 tathâ gavâhnika-nivartta[na*]-sapta 7 [vâ]haka-nivarttana-paṁcha 5 êtadîya-bhûmau[17] pra-
11 [tipâda]nîyâ [|*] êtadîya-bhûmô[18] [ja]ḥ lôpayaṁti têna Vra(bra)hma-Vishṇu-Mahêsva(śva)raṁ lôpayaṁti [|*] êvaṁ ya gau lôpayati sa kuṁbhîpâka patati [||*]

No. 43.— TIDGUNDI PLATES OF THE TIME OF VIKRAMADITYA VI.; [CHALUKYA-]VIKRAMA-SAMVAT 7.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

These plates were found, about thirty-five years ago, at the village of **Tiḍgundi**, about twelve miles north of the city of Bijâpur, in the Bijâpur tâlukâ of the Bijâpur district of the

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[1] Originally °*râjyêḥ* appears to have been engraved. The following sign of punctuation is superfluous.

[2] Read *-vinirggatô* and *-prasûtô*.

[3] This word *chaḍaka* is not Sanskṛit; it probably is connected with the root *chaṭ*, 'to break,' and apparently the whole *biruda* is equivalent to *aribalanishûdana*. Compare also the Marâṭhî *chaḍaka*, 'a slap, a stroke.'

[4] *Nâman* is quite superfluous here; its sense is contained in the following *samastarâjâvalî*.

[5] Read *-râṇakaḥ*; but the words in the whole phrase, beginning with *tatpâdapadm-ôpajîvî* in line 4, should really have been put in the Locative. The following sign of punctuation is again superfluous.

[6] This word and the following words in the Nominative case, qualifying as they do *Vâsudêvêna* in line 9, should have been put in the Instrumental.

[7] This sign of *visarga* was originally omitted.

[8] Read *-śâkhâyâṁ*, or perhaps rather *-śâkhîyô*. [9] Read °*rîyô*.

[10] *Paṇatî* and *nîtî* in the following compound are clearly closely related to and synonymous with the Marâṭhî *paṇatû*, 'great-grandson,' and *nâtû*, 'grandson;' the Sanskṛit words would be *pranaptâ* and *naptâ*.

[11] The first *akshara* of this name might also be read *vvô* or, perhaps, *ghô*; the last *akshara* was originally *pau*, but has been altered to *pai*.

[12] Read *-putrô*.

[13] On the termination *u* of this and of some of the following words see my remarks on page 304 above.

[14] The *akshara* in brackets may possibly be *syê*. I do not understand the exact meaning of this compound; perhaps it has reference to religious observances on the 12th day (*dvâdaśî*) of the two halves of the month.

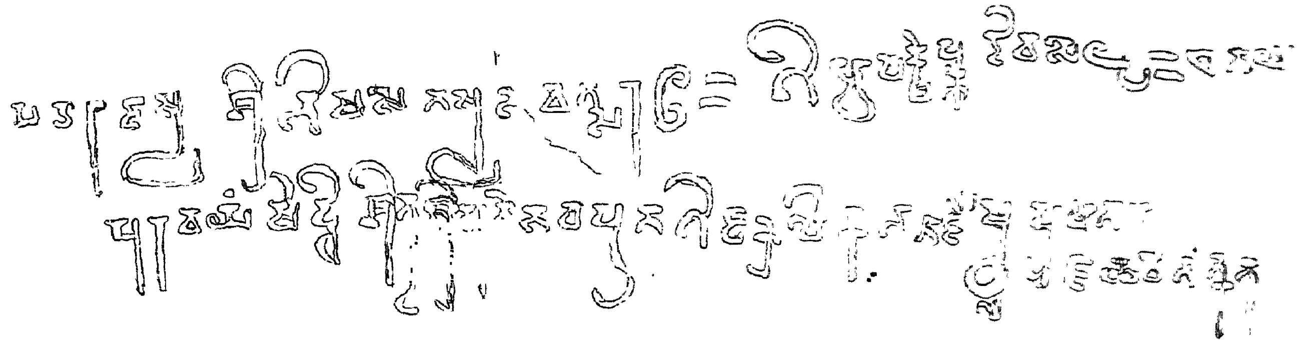
[15] Read *Nârasiṁha*°.

[16] Intended for *grihîtâni bhûmi-nivarttanâni dvâdaśa*. On the construction of the numerals here and below compare *Ind. Ant.* Vol. XVI. p. 207.

[17] Probably intended for *êtâ bhûmayaḥ pratipâditâḥ*.

[18] Read *êtâ bhûmîr=yê lôpayaṁti tê Brahma-Vishṇu-Mahêśvarâṁl=lôpayaṁti | êvaṁ yô gâ lôpayati sa kuṁbhîpâkê patati ||*

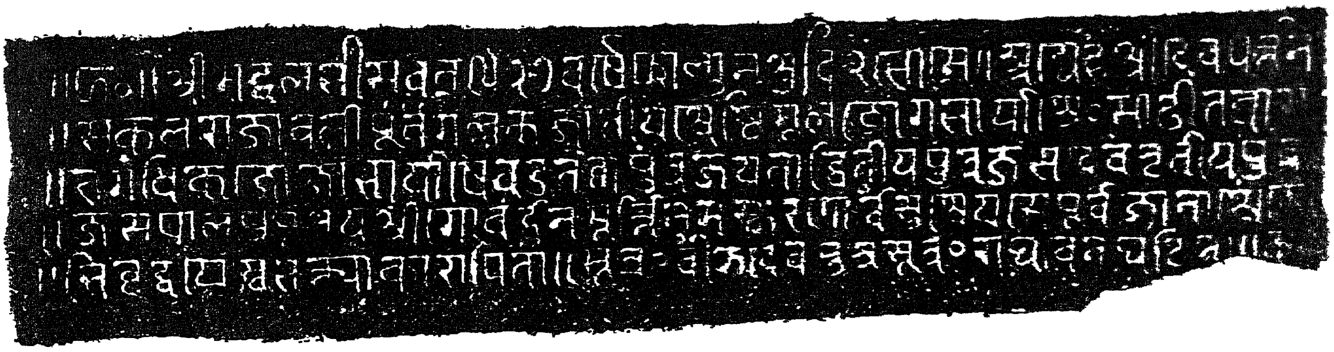
Painted Inscription of the Maharaja Bhimasena.—The Year 52.



SCALE ·17

FROM A COPY BY GEN. SIR A. CUNNINGHAM

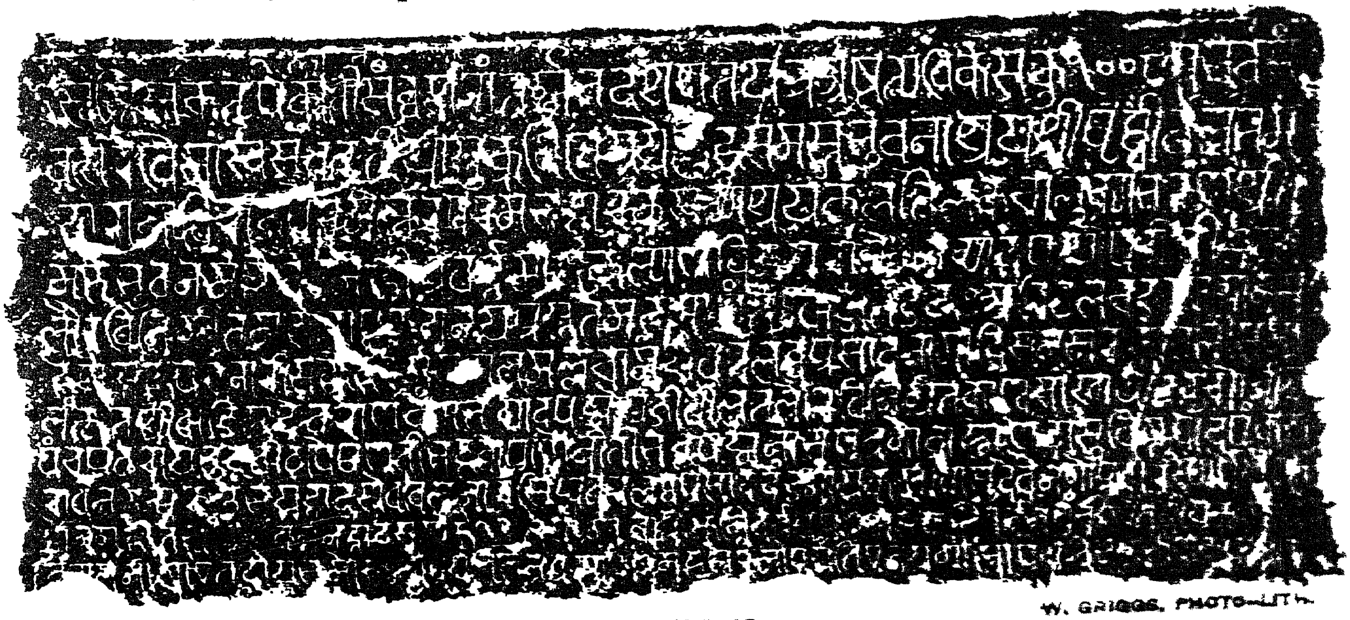
Verawal Image Inscription.—Valabhi-Samvat 927.



SCALE ·50

FROM A RUBBING BY PANDIT BHAGWANLAL INDRAJI.

Sitabaldi Inscription of the time of Vikramaditya VI.—Saka-Samvat 1008.



J. F. FLEET, BO. C.S. SCALE ·25 W. GRIGGS, PHOTO-LITH.

Bombay Presidency; and they were recently in the possession of the late Mr. Sh. P. Pandit, who has published a translation of the inscription which they contain, with a lithograph of the text, in the *Indian Antiquary*, Vol. I. p. 80 ff. I edit the inscription from two excellent impressions, supplied to me by Dr. Fleet.

These are **three copper-plates,** the second of which is engraved on both sides, while the others are so on one side only. Each plate measures about $12\frac{1}{2}$″ broad by 9″ high. The edges of the plates are fashioned thicker, so as to serve as rims to protect the writing, and the writing in consequence is in a perfect state of preservation throughout. The plates are strung on a **ring,** which had not been cut when this record came into Dr. Fleet's hands. This ring is about $4\frac{1}{2}$″ in diameter and $\frac{5}{8}$″ thick, and holds a circular **seal,** about $2\frac{3}{8}$″ in diameter. The seal contains, in relief on a countersunk surface, in the centre a lion or tiger, standing to the proper right, with the head turned to the front; above it, in the middle the moon, on the left the sun, and on the right an open right hand, held up with the palm to the front; beneath the lion or tiger, from the right to the left, a straight sword or dagger, a palm-tree (?), a cobra, standing on the tip of its tail, with the hood expanded, and a *svastika,* the short turn-backs of which are going the wrong way. The weight of the three plates is $554\frac{1}{2}$ tolas, and that of the ring and seal $106\frac{1}{2}$ tolas; total, 661 tolas.— The **size of the letters** is between $\frac{5}{16}$″ and $\frac{9}{16}$″. The **characters** are Nâgarî; they include the sign of the *upadhmânîya,* in the word *tiḥpu,* in line 25. The **language** is Sanskrit; but the *birudas* in lines 32 to 39 have the terminations of the Kanarese nominative case (*anu, aṁ* or *a*),[1] and the text contains, in addition to some Kanarese proper names, five words which are Kanarese, *adaṭa,* l. 34, *baṇṭa,* l. 36, *bêṇṭekâra,* l. 35, and *mannéya* and *sâmya,* l. 42. The inscription opens with three verses glorifying, or invoking the blessing of, the gods Vishṇu and Śiva, and ends with one of the ordinary imprecatory verses, and it also contains two verses in lines 24-32 and one verse in lines 40-42; the rest is in prose. As regards **orthography,** *ri* is generally[2] employed instead of the vowel *ṛi,* and *b* is always denoted by the sign for *v*; the dental sibilant is often used instead of the palatal, and the palatal twice instead of the dental (in *sahaśra,* l. 16, and *śva-dattâṁ,* l. 48); and the word *ésha* is written *yêsha* in line 25 (and was so written originally also in line 26), and *tâmra—tâmbra* in line 45. As regards the inscription in general, it may be noted that the main part of it, from line 8 to line 44, consists really of a single sentence, but that this sentence is broken up by the insertion of descriptions of the two personages chiefly concerned, which, rather oddly, are worded just as an independent document or order of either would be expected to commence.

The inscription refers itself to the reign of the Western Châlukya **Tribhuvanamalladêva** (Vikramâditya VI.); and records that, on a date which will be given below, a dependent of Tribhuvanamalla, the *Mahâmaṇḍalêśvara* king (*mahîpati*) **Muñja**— a son of **Sindarâja,** who was the eldest son of **Bhîma,** the governor of the **Pratyaṇḍaka-Fourthousand,** of the **Sinda** *vaṁśa*— sold the **Vâyvaḍa** group of twelve villages, with the exception of the village of **Ṭakkalîkâ,** to another dependent of Tribhuvanamalla, the *Mahâsâmanta* **Kannasâmanta.** Of both the vendor and the purchaser a large number of *birudas* are enumerated in the text: here it will suffice to draw attention to the titles of Muñja, a few of which may hereafter perhaps turn out to be of some historical importance.

The **date** on which the above sale is stated to have taken place, is 'Sunday, the first of the bright half of Kârttika, when six years of the glorious Vikrama time had elapsed, in the seventh current year, the year Dundubhi.' The era here employed is more commonly described

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[1] [*Rêvaṇadêvan=aṅkakâra* in line 36 contains the Kanarese genitive °*dêvana*; on *aṅkakâra,* 'a champion,' see Dr. Fleet's *Kanarese Dynasties,* p. 41; *Ind. Ant.* Vol. XV. p. 276 f.; and von Böhtlingk's *Abridged Dictionary,* s. v. अङ्ककार. *Baṇṭara* in the same line is the gen. plur. of *baṇṭa.*— E. H.]

[2] Originally the vowel *ṛi* was throughout written by the syllable *ri,* but the mistake has been corrected perhaps three times.

[3] See page 305 above, note 1.

by the phrase *Châlukya-Vikrama-varsha,* and the seventh year of it, the year Dundubhi, should correspond to Śaka-Saṁvat 1004 expired.[1] But the date **does not work out satisfactorily** either for this year or for the years immediately preceding and following it; for the first *tithi* of the bright half of Kârttika ended, in Śaka-Saṁvat 1003 expired on Wednesday, the 6th October, A.D. 1081, and in Śaka-Saṁvat 1004 expired on Tuesday, the 25th October, A.D. 1082; and in Śaka-Saṁvat 1005 expired it commenced 0 h. 9 m. before mean sunrise of Saturday, the 14th October, A.D. 1083, and ended 2 h. 29 m. before the end of the same day.

Of the localities mentioned, **Ṭakkalikâ,** one of the group of the **Vâyvaḍa**-Twelve, may perhaps be the village of 'Takulkee,' about twelve miles north-west of the city of Bijâpur and fourteen miles south-west of Tiḍgundi. **Pratyaṇḍaka,** after which the Pratyaṇḍaka-Fourthousand district was named, and the city of **Bhôgâvatî,**[2] from which Muñja took one of his *birudas,* I am unable to identify.

TEXT.[3]

First Plate.

1 [4]Jayaty=âvishkri(shkṛi)taṁ Vishṇôr=vvârâhaṁ kshôbhit-ârṇṇavaṁ [|*] dakshiṇ-ô-
2 nnata-daṁshṭṛ-âgra-viśrâṁta-bhuvanaṁ vapuḥ || [5]Vapur-dalana-saṁbhramâ-
3 t=svanakha-raṁdhra-nashṭê ripau kva yâta iti vismayât=prahi-
4 ta-lôchanas=sarvvataḥ[6] [|*] vri(vṛi)th=êti kara-dhûnanê nipatitaṁ pu-
5 rô[7] rêṇuvan=nirîkshya[8] bhuvi Dânavaṁ jayati jâta-hâsô
6 Hariḥ || [9]Pâṁḍu-paṁkaja-saṁlîna-madhup-âlî-samaṁ ga-
7 laṁ [|*] yô vi(bi)bhartti vidhêyât=tê nâ kapâlî sa maṁgalaṁ ||
8 Svasti [|*] Samastabhuvanâśraya- Śrî-Pri(pṛi)thvî-vallabha- mahâ-
9 râjâdhirâja- paramêsva(śva)ra- paramabhaṭṭâraka- **Satyâ-**
10 **śrayakulatilaka- Châlukyâbharaṇa- śrî-Tribhuvanama-**
11 **lladêvasya**[10] vijaya-râjyê śrî-**Kalyâṇapurê** va(ba)hu-divasa-

Second Plate; First Side.

12 sthira-nivâsini pri(pṛi)thvî[ṁ] pâlayati sati **śrî-Viku(kra)makâla-**
13 **saṁvatsarêshu shaṭsu**[11] **atîtêshu saptamê Duṁdubhi-saṁvatsarê prava-**
14 **rttamânê tasya Kâ[r*]ttika-su(śu)ddha-pratipad-Âdivârê** [||*] Tatpâdapa-
15 dm-ôpajîvinô **Muṁja**-mahîpatêr=anvayaḥ [|*] **Pratyaṇḍaka-chatuḥsa-**
16 **haśra(sra)dês(ś)**-âdhipatiḥ **Siṁda**-vaṁsa(śa)-prabhavaḥ[12] raṇâṁgaṇêshv=aga-
17 ṇita-bhîr=**Bhîmô** nâma tad-agrasutaḥ prakhyâta-kîrtti
18 raṇâṁgaṇ-ârjjit-ôrjita-jayaśrî-vallabhaḥ **Siṁdarâ-**
19 jô nâma tat-sutasya **Mu[ṁ]ja**-mahîpatêḥ prasa(śa)sti-sta[ṁ]bhaḥ || Sva-
20 sti [|*] Samadhigatapaṁchamahâśavda(bda)- mahâmaṇḍalêsva(śva)raṁ[13] **Bhôgâ-**
21 **vatîpura**-paramêsva(śva)ra- **Phaṇîṁdra**-vaṁśôdbhava- **Nâga**-kulatilaka-

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[1] See *Ind. Ant.* Vol. XXII. p. 109 ff.
[2] Compare *ibid.* Vol. VIII. p. 6; Dr. Fleet's *Kanarese Dynasties,* p. 97; above, p. 231; and below, p. 316.
[3] From impressions supplied by Dr. Fleet.
[4] Metre: Ślôka (Anushṭubh).
[5] Metre: Pṛithvî.
[6] Originally *=sârkvutaḥ* was engraved.
[7] Originally *purau* was engraved, but the superscript line which turns *ô* into *au* has been struck out. Over the *va* of the following word there is a sign of *anusvâra* which has been struck out.
[8] This *akshara, kshya,* looks rather like *chchhya* in the original.
[9] Metre: Ślôka (Anushṭubh).
[10] In accordance with what follows, we should have expected here °*dêvê,* without *vijaya-râjyê.*
[11] Read *shaṭsv=.*
[12] Read °*bhavô.* In the following word the sign of *anusvâra* is engraved above *ga,* not above *ṇâ.*
[13] Read °*śvara-.*

22 Siṁda-kulakamalamârttaṇḍa- Guṇuka-vaḍavânala- maṁḍalika-[1]
23 jagathâpa-[2] nâmâvalî-samalaṁkri(kṛi)ta-[3] mahâmaṇḍalêśvaraṁ- śrî-Muṁja-
24 râjadêvasy=âśîrvvachanam=idaṁ || Pûrvvaṁ[4] yô va ka [illegible] vidhau dainyaṁ ma-

Second Plate ; Second Side.

25 nô mâ grahîn=n=âyaṁ Vâmana yêsha[5] Muṁja-[illegible] chṛi(chû)ḍâmaṇiḥ [|*]
26 n=âpy=aṁgîkri(kṛi)ta[7]-kôla êsha[8] jagataḥ pâtê chiraṁ śatrubhiḥ [illegible]
27 yaṁ râjita-râja-râji-vijayî jîyân=mahî-vallabhaḥ || Chitraṁ Mu[ṁ*]-
28 ja-mahîpatê tava ripu-svâṁtê su-taptê=niśaṁ tad-vâhp-âm-
29 vu(bu)dhi-bhî-karê vicharituṁ lôlâ cha[9] kîrty-aṁganâ [|*] [illegible]
30 tvayi vidyatê śikhi-visha-staṁbh-âdi-vidyâ-va[illegible]
31 n=êyaṁ [10]Hima-sêtu-[illegible]
32 nî || têna cha sva-maṁḍala-madhyê || Svasti [|*] śrî[illegible] Samadhiga-
33 tapaṁchamahâśavda(bda) mahâsâmaṁtaṁ vîralakshmîkâṁtaṁ [illegible]
34 lakri(kṛi)tâṁta[11] [12]adaṭasâmaṁtaghanapaṭalavighaṭanapra-
35 bhaṁjanaṁ vairisâmaṁtagajakêsari[13] sâmaṁtavê(bê)[illegible]kâraṁ[14] Ma-
36 garakîrttinavasâraṁ[15] va(ba)ṁṭara-bhâvaṁ[16] Rêvaṇadêva[illegible]

Third Plate.

37 patihitâchâ[r*]yan=achalitadhairya gôtrapavitraṁ sujana[illegible]
38 kamitraṁ dharmma-Dharmm[â*]tmaja satya-Râdhêyaṁ turaga-Rêvaṁtaṁ[17] vikrâ[ṁ]-
39 takaṁṭhîravaṁ śrîma[t*]-Tribhuvanamalladêva-pâdârâdhaka- śrîma-
40 t-Kannasâmaṁtaḥ [|*] tasy=âśîrvvachanam=idaṁ || [18][illegible]chhri-Kanna-
41 sâma[ṁ]tô Harapâd-ârchchana-priyaḥ [|*] Lâṭi-[illegible] cha[illegible]

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[1] Originally *maṁḍalîka* was engraved, but the sign of *î* is struck out and that of the inserted *i* is faintly visible.

[2] This (and not *jagatpâpa*) is the actual reading, the consonant of the third *akshara* being exactly like the *th* of *vrithêti* in line 4. I do not understand the word, but believe that *maṇḍalika-jagathâpa* must be similar in sense to the ordinary *maṇḍalika-bhairava*.— [Perhaps we may correct *gaja-tâpa*, which would be synonymous with *gaja-kûṭapâkala* (*Ep. Ind.* Vol. I. p. 365, text line 14 f.) and *kari-kûṭapâkala* (*Ind. Ant.* Vol. XXI. pp. 121 and 343).—E. H.]

[3] Originally *samâlaṁkrita* was engraved.

[4] Metre: Śârdûlavikrîḍita; and of the next verse. The words in the first Pâda do not admit of a proper construction; what the author meant to say apparently is: *yasya . * . . manô dainyam n=âgrahît.*

[5] Originally *yêshu* appears to have been engraved; read *ésha*.

[6] Originally *nripatir=* was engraved.

[7] Originally *°kritta* was engraved, but *tta* has been altered to *ta*, and perhaps *kri* also to *kṛi*.

[8] Originally *yêsha* was engraved.

[9] This *cha* may have been altered to *tra* in the original (*lôl=âtra*).

[10] Originally *hiṁma* was engraved.

[11] Here a sign of *anusvâra*, which had been engraved above *ta*, has been clearly effaced; the preceding *kri* may have been altered to *kṛi*.

[12] This, and not *sabhaṭa*, is quite distinctly the reading of the original; *adaṭa* is a Kanarese [illegible] 'a mighty, powerful, or heroic man.'

[13] Originally *°sâmaṁtaṁ* was engraved.

[14] *Bêṇṭekâra* also is a Kanarese word, meaning 'a hunter, a sportsman.'

[15] This is what was originally engraved, but the impressions clearly show that the two vowel-signs and the superscript *r* of the word *kîrtti* have been struck out. What is intended I believe to be [illegible]

[16] *Baṇṭa* is a Kanarese *tadbhava* of the Sanskṛit *bhaṭa*.

[17] Read *-Rêvaṁtaṁ*.

[18] Metre: Ślôka (Anushṭubh).

42 raṁ vairi-kri(kṛi)tâṁtakaḥ || Tasmai kraya-dâna-pûrvvakam[1]=âtmîya-ma-[2]
43 nneya-[s]âmyaṁ **Vâyvaḍa**-dvâdaśa-grâmâ dattâḥ[3] tan-madhyê **Ṭakkali-**
44 **k**-âbhidhâna-grâmaṁ varjayitvâ || Tat-pradhânapurusha-śrî-**Khaṁbha-**
45 yya-nâyakaḥ[4] Madhukari-nâyakaḥ saṁdhivigrahî ||[5] Bhammaiyya-nâ-
46 yakaḥ[6] Niṁva(ba)ya-nâyaka êtêshâṁ purataḥ saṁdhivigrahi-Nanna-
47 pai-pratihattêna[7] likhitvâ[8] śrî-**Muṁja**-mahîpatinâ **Kannasâmantâ-**
48 ya ||[9] sva-hastêna dattam=idaṁ tâṁvra-sâsanaṁ[10] || Sa śl[ô]kaḥ ||
[11]Śva(sva)-dattâṁ para-dattâṁ
49 vâ yô harêt=tu vasuṁdharâṁ [|*] [12]sha[sh]ṭir=vvarsha-sahasrâṇiṁ(ṇi) vishṭâyâṁ[13]
50 jâyatê krimiḥ || ◎

TRANSLATION.

(Line 1.) Victorious is the boar-incarnation of Vishṇu,[14] which agitated the ocean, *(and)* at which the Earth was reposing on the tip of his uplifted right tusk.

Victorious is Hari[15] who—when the enemy, in terror of having his body torn, hid in a fissure of the god's nail—wondering where he might have gone, vainly cast his glances in all directions, and then broke into a smile when, on shaking his claws, he saw the demon fall before him on the ground, like a particle of dust.

May he,[16] the wearer of skulls, who has a throat like a row of bees hovering on a white lotus, accomplish your happiness!

(L. 8.) Hail! In the reign of victory of the refuge of the universe, the favourite of Fortune and of the Earth, the *Mahârâjâdhirâja Paramêśvara Paramabhaṭṭâraka*, the frontal ornament of the family of **Satyâśraya**, the ornament of the **Châlukyas**, the glorious **Tribhuvanamalladêva**, *(while he,*[17]*)* firmly residing for many days at the glorious city of **Kalyâṇa**, is ruling the earth; **six years of the glorious Vikrama-time having elapsed, the seventh (year), the year Dundubhi, being current, on Sunday, the first of the bright half of Kârttika of this (year)**[18]:—

(L. 14.) Of king **Muñja**, dependent on his[19] lotus-feet, the lineage *(is this)*: *(There was)* the governor of the **Pratyaṇḍaka-Fourthousand** country, born in the **Sinda race**, fearless on battle-fields, named **Bhîma**. His first-born, of renowned fame, a favourite of the mighty fortune of victory gained on battle-fields, was **Sindarâja**. Of his son, king **Muñja**, the column of praise *(records)*:—

Hail! The *Mahâmaṇḍalêśvara*, the glorious **Muñjarâjadêva**, adorned with the titles 'he who has attained the five *mahâśabdas*, the *Mahâmaṇḍalêśvara*, the supreme lord of the city

[1] Originally *-pûrvvakaṁm=* was engraved; read *-pûrvakaṁ s-âtmîya-* (?).
[2] *Manneya* is a Kanarese word, meaning 'a respectable man, a chieftain, a commander,' and *sâmya* is a *tadbhava* of the Sanskṛit *svâmya*.
[3] Read *dattâs=ta°*.
[4] Read *-nâyakô*.
[5] This sign of punctuation is superfluous.
[6] Originally *Bhaṁmmaiya-* was engraved: read *-nâyakô*.
[7] Read *°hastêna*.
[8] One would have expected *likhitaṁ*.
[9] This sign of punctuation is superfluous.
[10] Read *tâmra-śâsanaṁ*.
[11] Metre: Ślôka (Anushṭubh).
[12] Read *shashṭiṁ va°*.
[13] Originally *vishṭâyâḥ* was engraved; read *vishṭhâyâṁ*.
[14] Literally, 'the boar-body of Vishṇu, manifested.'
[15] *i.e.* Vishṇu as man-lion, fighting with Hiraṇyakaśipu.
[16] *i.e.* Śiva, whose 'throat is dark-blue from the stain of the deadly poison which would have destroyed the world, had it not been swallowed by him on its production at the churning of the ocean by the gods for the nectar of immortality.'
[17] Compare page 308 above, note 10.
[18] The principal idea which the author has in his mind and which runs through what follows, is, that 'on this day king Muñja sold to Kannasâmanta certain villages.'
[19] *i.e.* Tribhuvanamalladêva's.

of **Bhôgâvatî**, born in the serpent-chief's race, the frontal ornament of the **Nâga** family, the sun of the lotus— the **Sinda** family, the submarine fire of the **Guṇukas**(?), the fever to the elephants— the rulers of districts;'— the blessing pronounced on him is this:—

"In former days, it was not Vâmana whose heart, when he was engaged in subduing king Bali,[1] faintness did not seize, it was this king **Muñja**, the crest-jewel of princes; nor did this king assume a boar's body, when the world had long been cast down by adversaries. Victory to him, the favourite of the Earth, the conqueror of rows of resplendent rulers!

"Marvellous it is that your Fame, king **Muñja**, is so eager to visit incessantly the burning hearts of your enemies which frighten (*even*) the ocean[2] of their tears! Ah, I know, you possess the magic power of stopping fire, poison and the rest, and therefore she lightly wanders among the crowds of the enemies between the Himâlaya and (Râma's) bridge."

And he in the midst of his territory—[3]

(L. 32.) Hail! Fortune! The illustrious **Kannasâmanta**, who worships the feet of the glorious **Tribhuvanamalladêva**, who has attained the five *mahâśabdas*, the great chieftain, the beloved of the fortune of heroes, the god of death to hostile forces, the hurricane to scatter the mass of clouds— mighty chieftains, the lion to the elephants— hostile chieftains, the hunter of chieftains, the fresh essence of the god of love, the passion of warriors, the champion of **Rêvaṇadêva**, the instructor in what is beneficial to his master, of unshaken firmness, the purifier of his family, the unique friend of good men, Dharma's son[4] in righteousness, Râdhâ's son[5] in truthfulness, a Rêvanta[6] in (*the management of*) horses, a lion in prowess;— the blessing pronounced on him is this:—

"Victory to the illustrious **Kannasâmanta**, who loves to adore Hara's feet, who touches the breasts of the women of **Lâṭa**, who has long annihilated the adversaries!"

(L. 42.)—to him,[7] after purchase, he has given, together with his own rights as chieftain (?), the **Vâyvaḍa**-Twelve villages, excepting from among them the village of **Ṭakkalikâ**. In the presence of his chief officer, the *Nâyaka*, the illustrious Khambhayya; the *Nâyaka* Madhukari, the *Saṁdhivigrahin*; the *Nâyaka* Bhammaiya; (*and*) the *Nâyaka* Nimbaya, has this copper-edict, written by Nannapai, the deputy of the *Saṁdhivigrahin*, been given by the glorious king **Muñja** with his own hand to **Kannasâmanta**. The verse here (*appropriate is*):—

"Whosoever should take away land given by himself or given by others, he is born a worm in ordure for sixty-thousand years."

No. 44.— INDIA OFFICE PLATE OF VIJAYARAJADEVA.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

I edit this inscription from the accompanying photo-lithograph, which has been prepared under Dr. Fleet's supervision. The original plate is at the **India Office**; there is no information as to where or by whom it was found.

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1 The original may also be translated 'in subduing powerful kings.'

2 *i.e.* as the submarine fire frightens the real ocean.

3 This sentence is continued below, in the translation of l. 42 ff.

4 *i.e.* Yudhishṭhira. 5 *i.e.* Karṇa. 6 This is the name of a son of Sûrya.

7 Here the sentence commencing above with the words 'and he in the midst of his territory' is continued.

This is a single plate which measures about 10″ broad by $5\frac{1}{8}$″ high, and is engraved on one side only. It contains ten lines of writing written across the breadth of it, and another line, which merely contains the name of the donor, on the proper right margin. The writing is in a perfect state of preservation. The size of the letters in the body of the inscription is between $\frac{5}{16}$″ and $\frac{3}{8}$″, and of those on the right margin, about $\frac{9}{16}$″. The characters are Nâgarî, as written in Orissa or neighbouring parts of Eastern India probably in the 11th or 12th century A.D. The language is very incorrect Sanskrit prose, greatly influenced by the Prâkṛit or vernacular of the author. In some places the case terminations are altogether omitted; in others we have wrong cases, false genders, and inappropriate or incorrect verbal derivatives. The influence of the Prâkṛit is shown by the substitution of single for conjunct consonants (as in *Vigahapâla* for *Vigrahapâla*, ll. 2 and 7, *sadâthityâ* for *sadâsthityâ*, ll. 4 and 5, and *sahasta* for *svahasta*, l. 5), the use of the lingual for the dental nasal (as in *ṇa* for *na*, l. 3, and *kuṭṭumvikâṇâṁ* for °*kânâṁ*, l. 7), the substitution of *s* for *ś* and *sh* (as in *sêsaṁ* for *śêshaṁ*, l. 8), and the omission of medial *y* and final consonants (as in *-vidhêâṇâṁ* for *-vidhêyânâṁ*, l. 9, and *kasyachi* for °*chit*, ll. 5 and 7).[1] That the author's vernacular was closely related to, or was a kind of, Mâgadhî Prâkṛit, appears to be particularly proved by the occurrence of the word *ostâ* for *avasthâ* in line 5; by the use of the conjuncts *sp*, *sm* and *sy* instead of *shp*, *shm* and *shy* in *chatuspada*, l. 6, *tusmâ* (for *yushmat-*), l. 4, and *nirvvahisyati*, l. 9; and (if my interpretation of the text be right) by the Nom. sing. masc. *yê* in line 3.[2] In respect of orthography it may be noted that *t* is everywhere doubled before *r* (as in *-puttra*, l. 2); that *b* is written by a sign of its own in *kuṭṭuṁbikâ*, l. 3, and *bal-âdhikṛitêna*, l. 4, but by the sign for *v* in *kuṭṭumvikâṇâṁ*, l. 6; and that the writer throughout has written *ṭṭ* instead of the single *ṭ* (as in *-kaṭṭakê*, l. 1). The style and phraseology of the inscription are very peculiar, and I know of no other inscription which is similar to it in this respect. A territorial term which I have not met with elsewhere, is *paribhôga* in line 3, used apparently in the sense of *bhukti* or *bhôga*, 'a district.'

The inscription, described in line 2 as a *prasâda-paṭṭaka* or 'document of favour,'[3] is one of a *Pâramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Vijayarâjadêva**, and records a grant of land and other property in the **Kêsarikôṭṭa** *paribhôga* and the grant of a village named **Pôtâ**, in favour of some people of the **Palha** clan or caste. There is nothing to show to what dynasty Vijayarâjadêva belonged, or to determine the time when he lived; and all that can be said, is that, judging by the writing, the inscription must be referred to Orissa or some part of India adjoining it, and to about the 11th or 12th century A.D.; and that, if the word *kaṭṭaka* (for *kaṭaka*) in line 1 should have to be taken as a proper name, which probably is really the case,[4] Vijayarâjadêva, when these grants were made, resided at **Cuttack**, now the capital city of the province of Orissa. One point in the inscription which I am unable to explain satisfactorily, is the mention, in line 6, of two *Mahârâjñîs*, **Lachchhidêvî** and **Haṁsinîdêvî**. The only suggestion which I can offer, is that Vijayarâjadêva was a minor when the first grant was made, and that the government was then carried on in his name by these ladies.

The district of **Kêsarikôṭṭa** and the village of **Pôtâ** I am unable to identify.

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[1] Perhaps I should also mention here that we find five times, at the end of a word, *â* instead of *aṁ* or *am*; in line 4 *-târakâ*, *nirvvahamânâ*, and *pradattâ*, and in line 5 *paripaṁthanîyâ* and *bhôktavyâ*.

[2] Compare Hêmachandra's *Prâkṛit Grammar*, iv. 291, 289 and 287.

[3] [Compare *prasâda*, 'a favour, gift,' in line 6 of the Cochin plates (page 68 above), and *paṭṭa-mayaḥ prasâdaḥ* in the Udayêndiram plates of Hastimalla (*Ind. Ant.* Vol. XXIII. p. 296, note 2).—E. H.]

[4] Compare the same *vijaya-kaṭaka* in line 1 of the Sambalpur plates of Mahâbhavagupta, *Journ. As. Soc. Bengal*, Vol. XLVI. Part I. p. 175; and in line 1 of the Chandvâr plates of the same, *Ind. Ant.* Vol. V. p. 55, and *Proceedings, As. Soc. Bengal*, 1882, p. 11.—A king Vijaya Kêsari, supposed to have ruled A.D. 875-890, is mentioned in the list of the kings of Orissa, quoted in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 206.

TEXT.[1]

1 Om[2] svasti [||*] Śrî-vijaya-kaṭṭa(ṭa)kê[3] samâvâsita-paramabhaṭṭâraka-mahârâjâdhirâja-paramêsva(śva)ra-śrî-**Vijayarâjadêvaḥ** |[4] kuśalî

2 **śrî-Vigahapâla**[5] **Dusala**-puttra tathâ **Mihirâva Kusuarâ**-puttra **Palha**-jâti prasâda-paṭṭakaṁ prayachchhaty=anayâ bhâshayâ yathâ śrî-**Kêsa-**

3 **rikôṭṭa**-paribhôgê kshêttrâ-bhûmî[6] tathâ kûpâ tathâ gṛihâ tathâ kuṭṭu(ṭu)ṁbikâ yê[7] cha ṇa kam=api divasaṁ **Mûladêva**-bhuktaṁ sa cha samastaṁ mayâ śrî-bha-

4 ṭṭârakêṇa[8] â-chaṁdr-ârka-târakâ yâva-kṛitya[9] tusmâ-puttra-pautra-prapauttr-âdi[10] nirvvahamânâ[11] sadâthityâ[12] prasâdîkṛitya pradattâ[13] [|*] kên=âpi bal-âdhi-

5 kṛitêna na paripaṁthanîyâ[14] [|*] gôttraja[15] kasyachi[16] anyasmâpi kâmakârô n=âsti [|*] [17]sahasta-parahastêna bhôktavyâ [|*] sadâthityâ attrâaṁ o-

6 stâ [|*] mahârâjñî śrî-**La[ch*]chhidêvî** tathâ mahârâjñî[18] śrî-**Haṁsinîdêvî** [||*] Tathâ **Pôtâ**-grâmaṁ[19] dvipada-chatuspa(shpa)da-kshêttrâṇâṁ[20] kuṭṭumvikâ-

7 ṇâṁ[21] sahitaṁ samastaṁ śrî-**Vigahapâla**-puttra-pauttrâṇâṁ[22] bhatta(ṭṭa)-grâmaṁ mayâ śrî-bhaṭṭârakêṇa prasâdîkṛitaṁ [|*] anya-**Palha**[23] kasyachi[24] kâma-

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[1] From Dr. Fleet's accompanying photo-lithograph.

[2] Expressed by a symbol.

[3] *Kaṭaka* may be either 'a royal residence' (*rájadhání*) in general or the proper name of a town. If the latter should be the case here, we ought to write *-Kaṭakê*. For instances where *vijaya* is prefixed to the names of towns see *Ind. Ant.* Vol. XVIII. p. 270.

[4] This sign of punctuation is superfluous.

[5] Here and in the following nouns up to *-játi* the terminations of the Dative case are omitted.

[6] I take the word intended to be *kshêtra-bhúmis=*; the following *kúpá* and *gṛihá* are probably meant for *kúpás=* and *gṛiháṇi.*

[7] Read *yach=cha na* and afterwards, for *sa cha*, *tach=cha*; *yê* is the (Mâgadhî) Nom. sing. masc., used instead of the neuter; *ṇa* is the Prâkṛit form of *na*.

[8] Read °*kêṇ=á-*.

[9] Apparently for *yávat-kṛitya*, *yávat=kṛitvá*; and the whole phrase for the ordinary *á-chandr-árka-tárakaṁ yávat*.

[10] This compound is used in the sense of the Instrumental case (*-ádibhiḥ*). The first word of it, *tusmá*, I take to be equivalent to *yushmat*.

[11] The form, the sense of which the writer wished to express, seems to be *nirváhyam*, and the meaning I take to be that of *paribhógyam*, 'to be enjoyed or possessed.' Below, line 9, the root *vah* with the preposition *nir* is employed in the sense of 'to carry out, to accomplish.'

[12] Apparently for *sadá-sthityá*, 'in permanence or perpetuity;' the word occurs again in the next line.

[13] Read *pradattam*.

[14] Read °*níyam*.

[15] i.e. *gôtrajasya kasyachid=anyasy=ápi*; I understand the meaning to be: 'Nobody (*i.e.* no ruler) either of my own family or any other (ruler) must follow his inclination' (to take away this property).

[16] The two *aksharas kasya* were originally omitted and are engraved below the line.

[17] Originally *sahastê* was engraved, but the sign of *ê* appears to have been struck out; *sahasta* is of course *sva-hasta*. I am not sure about the exact meaning of this passage, but would suggest: *svahasta-parahastêna bhôktavyaṁ sadásthity=átr=êyam=avasthá*; '(the property granted) may be enjoyed by (the donees') own hands (*i.e.* by them personally) and (with their consent) by the hands of others; this is the settlement (made) here in perpetuity.' The first part of this clause would thus be equivalent to the *bhôktavyaṁ bhôjayitavyam* of other inscriptions. As regards the wording of the second part, *ostá* I take to be the Mâgadhî equivalent of *avasthá*; and *attráaṁ* probably is a mistake for *attrêaṁ*, which would stand for *attrêyaṁ*, as *vidhêa* does for *vidhêya* in line 9, below.

[18] Originally *mahárájñî* was engraved.

[19] Read *-grámô*, and further on, agreeing with it, *sahitaḥ*, *samastaḥ*, *-grámô*, and °*kṛitaḥ*.

[20] This word and the next should have been put in the Instrumental case.

[21] Read *kuṭumbikánáṁ*, for °*kaiḥ*.

[22] This should have been in the Dative case.

[23] What the writer wished to say, is probably *anyasya Palhajátîyasya*.

[24] Read *kasyachit=*.

8 kârô n=âsti [|*] Kusuarâ-puttraiḥ **Pôtâ**-grâmaṁ varjaïtvâ[1] sêsaṁ yathâ-likhitaṁ bhôktavyaṁ [|*] sâdhu-su(śu)bh-âchârâṇâṁ[2] âjñâ-śravaṇa-
9 vidhêâṇâṁ[3] upari-likhitaṁ sarvvaṁ nirvvahisyati[4] || Râj-âdêśât[5] śrî-**Durgapâla**-vachanêna likhitaṁ mayâ Mûladêva[6] Maṁguka-su-
10 ta hêmakârêṇa ||
11 **Śrî-Vijayarâjadêvaḥ**[7] [||*]

TRANSLATION.

(Line 1.) Ôm. Hail!

Dwelling at his glorious royal residence of victory,[8] the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, the glorious **Vijayarâjadêva**, being in good health, grants to the illustrious Vigâhapâla, son of Dusala, and to Mihirâva, son of Kusuarâ, of the **Palha** clan, a document of favour, to this effect that—

I, the glorious *Bhaṭṭâraka*, have graciously granted (*to you*) in perpetuity, in the **Kêsari-kôṭṭa** district (*paribhôga*), cultivated land and wells and houses and house-slaves and whatever has not any day been enjoyed by Mûladêva,[9] to be possessed by you, your sons, grandsons, great-grandsons and so forth, as long as the moon, the sun and the stars endure; (*and*) not to be interfered with by any commander of forces.[10] The (*rulers*) of (*my*) family or other (*rulers*) have no claim (*to this*). It may be enjoyed by (*your*) own hands and (*with your consent*) by the hands of others. This is the settlement (*made*) here in perpetuity. The *Mahârâjñî*, the glorious **Lachchhidêvî**, and the *Mahârâjñî*, the glorious **Haṁsinîdêvi**.

(L. 6.) I, the glorious *Bhaṭṭâraka*, have also graciously given the whole village of **Pôtâ**, with its bipeds, quadrupeds, fields (*and*) house-slaves, to the sons and grandsons of the illustrious Vigahapâla, as a *bhaṭṭa*-village. No other **Palha** has any claim (*to it*). Excepting the village of **Pôtâ**, the sons of Kusuarâ are to enjoy everything as written (*above*). (*My*) well and virtuously behaved (*subjects*), ready to obey my commands, will carry out everything written above.

At the king's command, by the instruction of the illustrious **Durgapâla** written by me, the goldsmith Mûladêva, son of Maṅguka.

The glorious **Vijayarâjadêva**.

No. 45.—NAGPUR MUSEUM INSCRIPTION OF SOMESVARA; SAKA-SAMVAT 1130.

BY H. KRISHNA SASTRI; BANGALORE.

The slab which bears the subjoined inscription, is preserved in the Museum at **Nâgpur**. I edit this record from three sets of excellent inked estampages, one of which was supplied to

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[1] Read *varjayitvâ śêshaṁ*.

[2] Read °*râṇâm=*; instead of the Genitive one would have expected the Instrumental case here and in the next word.

[3] Read -*vidhêyânâm=*, for -*vidhêyair=*. [4] For *nirvakshyatê*. [5] Read -*âdêśâch=chhrî-*.

[6] Intended for °*dêvêna Maṁguka-sutêna*.

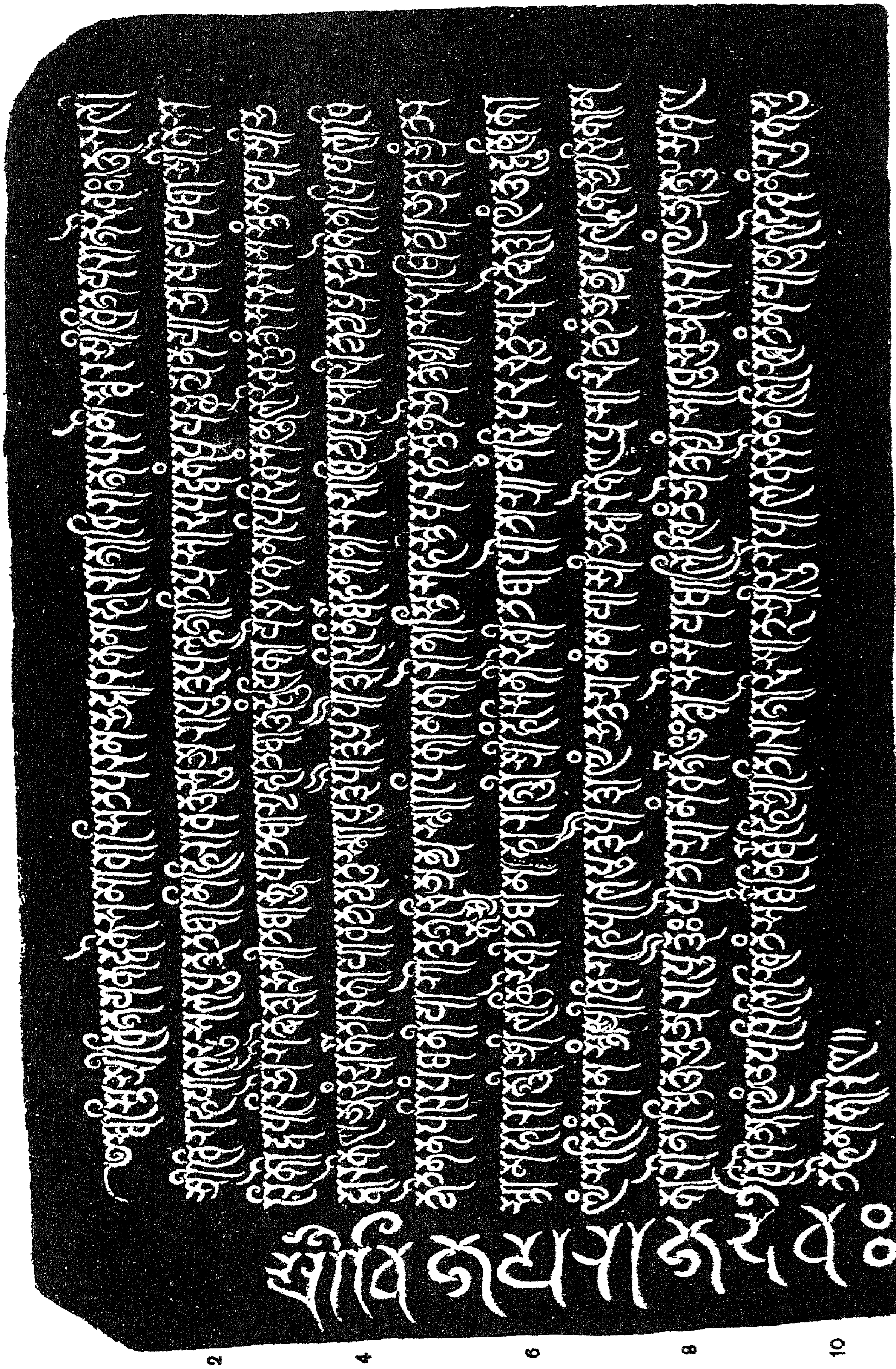
[7] This is engraved in large letters on the proper right margin.

[8] Or, it may be, 'dwelling at the glorious (town) of victory Kaṭaka'; see page 313 above, note 3.

[9] I am somewhat doubtful about this, but see no way of translating the original text differently. It is strange that the name of the village, to which the land belonged, should have been omitted.

[10] The original has *balâdhikṛita*.

India Office Plate of Vijayarajadeva.



W. GRIGGS, PHOTO-LITH.

SCALE ·90

J. F. FLEET, BO. C.S.

Dr. Hultzsch by Mr. Cousens, and two by Dr. Fleet, for whom they had been prepared by Shaikh Karîm. Each set of impressions consists of five pieces. The context suggested to me that the first and second pieces should form the front, and the third and fourth pieces the back, of a slab which is broken in the middle, and that the fifth piece is probably engraved on one of the sides of the same slab. To settle this point, Dr. Hultzsch forwarded one set of the impressions to Mr. R. S. Joshi, Curator of the Central Museum, Nâgpur, who readily supplied the following information. The first and second, third and fourth pieces are actually engraved on the front and back, respectively, of a slab which is broken across the middle. The fifth piece is on the right-hand side of the upper half of the slab, and the lower half contains four lines in continuation, of which Mr. Joshi kindly sent a pencil-rubbing and an impression. He added that "the stone was brought to the Museum in the year 1861 from Sironcha, about 160 miles from Nâgpur, by Colonel Glasfurd, the then Deputy Commissioner of the then Upper Gôdâvarî district, who found the same serving the purpose of a tombstone and mounted at the head of an innumerable number of curious sarcophagi at the base of a range of hills in the insignificant village of Kowtah, some 6 miles from Sironcha tahsîl." Sironcha is situated on the left bank of the Gôdâvarî, in about 19° latitude and 80° longitude. The slab itself is noticed as "said to have come from Sironcha" in Sir A. Cunningham's *Reports*, Vol. VII. p. 115.

At the top of the front of the slab are drawn some rude figures: a dagger between a tiger facing it from the left and a *liṅga* on the right. Below the tiger is the sun, and below the *liṅga* a crescent, with a doubtful figure (a bowl?) between the two.

The alphabet of the inscription is Telugu, and its language Telugu prose. The characters on the front and back of the slab are much larger than those on its right side. A few letters at the beginning of lines 38 to 40 and at the end of line 56 are lost altogether; a number of other letters are indistinct and doubtful, especially on the right side of the slab and about the end of the inscription on the back. I am unable to give a complete transcript and translation of the damaged portions of the inscription. Of orthographical peculiarities I need only note that the vowel *ṛi* is represented by *ri* in *prakaṭîkrita* (l. 6 f.) and *Śakanripa* (l. 26).

Lines 18 to 35 of the inscription record that **Gaṅgamahâdêvî**, the chief queen of **Sômêśvaradêva**, gave a village, named **Kêramaṛuka** (l. 35) or **Kêramaṛka** (l. 55), to two temples of Śiva, both of which she had built. The first was called **Vîra-Sômêśvara** after her husband, and the other **Gaṅgâdharêśvara** after herself. The date of the consecration of the two temples and of the grant of the village was **Sunday**, the **twelfth** *tithi* of the **bright** fortnight of **Phâlguna** in the **Śaka** year **1130**. The next few lines (35 to 42) appear to contain the king's sanction of the grant. Lines 42 to 55 specify the names of a number of royal officers who were witnesses of the transaction. Lines 57 to 79 I have not been able to make out satisfactorily. They appear to record that both **Gaṅgamahâdêvî** and **Sômêśvaradêva** performed libations of water; but it is not clear if they did this in connection with the same grant that was referred to before, or with some additional donations.

I have no means for identifying the village of Kêramaṛuka which was the object of the grant. The date of the grant has been kindly calculated by Mr. Dikshit, who remarks on it as follows:—"In Śaka-Saṁvat 1129 expired, Phâlguna *śukla* 12 ended on Saturday, the 1st March, A.D. 1208, at 13 *gh.* 59 *palas*. This *tithi* can in no way be connected with the following Sunday, and therefore this is not the given date. In Śaka-Saṁvat 1130 expired, Phâlguna *śukla* 12 ended on Wednesday, the 18th February, A.D. 1209. This also is not the given date. In **Śaka-Saṁvat 1131 expired,** Phâlguna *śukla* 12 ended on **Sunday** at 18 *gh.* 43 *palas*. The European equivalent is **the 7th February, A.D. 1210.**"

The first sixteen lines of the inscription are made up of a string of *birudas* of the king, whose full name was [illegible] Mahârâja alias Sômêśvaradêva-Chakravartin.

He claims to be a descendant of the race of the **Nâga** with thousand hoods, *i.e.* of the serpent Śêsha, to be the lord of the city of **Bhôgâvatî,** to have for his crest **a tiger with a calf,** to belong to the **Kâśyapa** *gôtra*, and to be a worshipper of the god **Mahêśvara** and of the goddess **Mâṇikyadêvî.** In his *Dynasties of the Kanarese Districts* (p. 95 ff.) and in this *Journal* (p. 230 ff.), Dr. Fleet has given details of two branches of the **Sinda** family, which were established at **Bâgaḍage** and at **Erambarage,** and which were tributary to the Western **Châlukya** and **Kalachuri** dynasties.[1] In the **Bhairanmaṭṭi** inscription (No. 33 above), the members of the **Bâgaḍage** branch of the Sinda family are stated to be descendants of the race of serpents (*Nâgavaṁśa*), to use the crest of a tiger, and to be the lords of the city of Bhôgâvatî. As three similar *birudas* are applied to Sômêśvara, during whose reign the subjoined inscription is dated, it is clear that he must have been connected with the Sinda family. But as the inscription does not mention any of his ancestors, it is vain to conjecture whether he was a direct descendant of the Bâgaḍage branch, or of Vikrama, the last representative of the Erambarage branch who is noticed by Dr. Fleet, and whose latest inscription is dated in the Śaka year 1102, twenty-eight years before the subjoined inscription.

TEXT.[2]

A.—Front of Slab.

1 ओं[3] स्वस्ति [॥*] सहस्रफणा-
2 मणिकिरणनिकराव-
3 भासुरनागवंशोद्भ-
4 व भोगावतीपुरवराधी-
5 श्वर सवत्सव्याघ्रलां-
6 च्छन काश्यपगोत्र प्रक-
7 [4]टीक्रितविजयघोष-
8 ण विश्वविश्वंभरापर-
9 मेश्वर परमभट्टारक
10 महामहेश्वरचरण-
11 कंजकिंज[ल्क]पुंजपिं-[5]
12 जरितभ्रमरायमा-
13 न[6] [मा]नो[न्न]त [श्रीमा]-
14 [णि]क्यदेवीदिव्यश्री-
15 पादपद्माराधक प-
16 रबलसाधक श्रीम-
17 ज्जगदेकभूषणम-
18 हाराजुलैन श्रीसो-
19 मेश्वरदेवचक्रवर्त्तुल-
20 कग्रमहिषियैन गं-
21 गमहादेवुलु तम
22 पुरुषुनि पेर वीर-
23 सोमेश्वरमुं दम
24 पेर गंगाधरेश्वरमुं[7]
25 ब्रतिष्ठ सेसेडि नां-
26 टिकि [8]शकन्रिपकाला-

B.—Back of Slab.

27 तीतसंवत्सरमु-
28 लु ११३० अगुनें-[9]
29 टि फाल्गुणशु[क्र]-[10]
30 द्वादशिनि आदित्यवा-

[1] Compare also the Tiḍgundi plates, published by Professor Kielhorn, above, p. 306 ff.
[2] From inked estampages, received from Mr. Cousens, Dr. Fleet, and Mr. Joshi.
[3] Expressed by a symbol.
[4] Read प्रकटीकृत.
[5] The *anusvâra* stands at the beginning of the next line.
[6] Read °रायमाण.
[7] The *anusvâra* stands at the beginning of the next line.
[8] Read शकनृप.
[9] The *anusvâra* stands at the beginning of the next line.
[10] Read फाल्गुनशुक्ल.

31 रमु नांडु ई-
32 रेंडु शिवालयमु-
33 ल[कुं] बुजात्यमु-
34 गानिच्चिन ऊरु के-
35 [रस]ꝏकानु [।*] मा सुं-
36 कमुलों बोतुम-
37 [ल]व रेंडु वीसालुनु
38 · [ा]सेमु मडिनि पा-
39 · [भो]गमुवारिकि ज-
40 . . गामानु धार[ा*]-
41 [पू*][र्व्वं]कमुगानिच्चि-
42 [नांमु] [॥*] ईयर्त्थान-
43 कु मा [प्र]धा[नि] मं-
44 डलीक[सो]मराजुनु
45 श्रीकरणमु दामोद-
46 रनायकुलुनु में-[2]
47 टमनायकुंडु-[1]
48 नु चांचनपेगडानु[3]
49 [प]डिहारि[4] सोमिना-
50 यकुंडुनु गुद्दा-
51 [यु] एꝏपरड्डि[नि][5]
52 विलुचूड्रप्रबु-[6]
53 वु पाꝏकोट को-
54 [मनायकुंडुन्नु]
55 साच्चि [॥*] केर[मꝏ] सं-[7]
56 क[सु] देवर . .

C.—Side of Slab.

57 श्रीगंग-
58 मह[ा]-
59 [दे]वि सो-
60 मना-
61 [थ]सो-
62 मय[ा]-
63 दुल[कु][8]
64 कू[ड]-
65 ꝏांदु
66 धार
67 [वों]से [॥*]
68 सो[मे]-
69 श्वर-
70 देव-
71 डु[9] [पो]-
72 [रि]पि .
73 कि कु-
74 केꝏ [धा*]-
75 र वो-
76 [से]
77 डु [ब्रा]-
78 ह्मण-
79 त्रिति[10] [॥*]

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[1] The *anusvâra* stands at the beginning of the next line.

[2] The *anusvâra* stands at the beginning of the next line.

[3] Read पेग्गडानु.

[4] *i.e.* प्रतिहार.

[5] Read रेड्डिन्नि.

[6] Read प्रभुवु.

[7] The *anusvâra* stands at the beginning of the next line.

[8] Read °जुलकु.

[9] Read देवुडु.

[10] Read इत्ति.

TRANSLATION.

Ôm. Hail!

Gaṅgan ahâdêvî,— the chief queen of the glorious **Jagadêkabhûshaṇa-Mahârâja**, *alias* the glorious **Sômêśvaradêva-Chakravartin**, who was born of the race of the **Nâga** (*i.e.* the serpent Śêsha) who is resplendent with the mass of rays (*proceeding from*) the jewels on (*his*) thousand hoods; who is the lord of **Bhôgâvatî**, the best of cities; whose crest is **a tiger together with a calf**; who belongs to the **Kâśyapa** *gôtra*; whose shout of victory is universally known; who is the supreme ruler of the whole earth; who is a supreme lord; who resembles a bee which is rendered yellow by the mass of the pollen of the lotus-feet of the great **Mahêśvara**; who is full of pride; who is a worshipper of the heavenly and holy lotus-feet of the blessed **Mâṇikyadêvî**; (*and*) who is a conqueror of hostile armies,— on the day on which (*she*) had performed the consecration (*of the image*) of **Vîra-Sômêśvara**, (*which was called*) after the name of her husband, and (*of the image*) of **Gaṅgâdharêśvara**, (*which was called*) after her own name, (*viz.*) on **Sunday**, the **twelfth** *tithi* of the **bright** (*fortnight*) of **Phâlguna** in (*the year*) **1130** of the years expired from the time of the **Śaka** king,— gave, for worship in these two temples of Śiva, the village of **Kêramaṟuka**. We[1] gave, with libations of water, in (*this village*), two sixteenths . . . . . of our revenue (*suṅka*) . . . .

(Line 42.) To this transaction, our minister Maṇḍalîka-Sômarâja, the secretaries Dâmôdara-Nâyaka, Meṇṭama-Nâyaka and Châñchana-Peggaḍa, the door-keepers Sômi-Nâyaka, Guddâpu-Eṟapa-Reḍḍi, Viluchûḍla-Prabhu and Pâṟakôṭa-Komma-Nâyaka (*were*) eye-witnesses.

(L. 55.) The revenue of **Kêramaṟka** . . . . .

(L. 57.) The glorious **Gaṅgamahâdêvî** performed a libation of water (*into the hands*) of Sòmanâtha-Sômayâjin . . . . .

(L. 68.) **Sômêśvaradêva** performed a libation of water . . . . for the support of Brâhmaṇas.

No. 46.— GANESGAD PLATES OF DHRUVASENA I.; [GUPTA-]SAMVAT 207.

BY E. HULTZSCH, PH.D.

The copper plates which bear the subjoined inscription, were found in a field at **Gaṇêśgaḍ** in the Dâmnagar tâlukâ of the Baroda State. In March 1894, Major W. B. Ferris, then Assistant Agent to the Governor-General, Baroda, sent them to Dr. Fleet, who very kindly placed them at my disposal for publication. They have now been returned to Baroda.

The plates are two in number and measure about 11 by 7⅝ inches. The edges of their inner, inscribed sides are raised into rims to protect the writing. When the plates reached me, they were covered with a thick layer of rust. Having been immersed for a few weeks in several changes of toddy and tamarind, and occasionally brushed with diluted nitric acid (1 : 20), they became quite legible, and are now in a fair state of preservation. The engraving is so deep that many letters show through distinctly at the back of the plates. Through two holes at the bottom of the first plate and two others at the top of the second plate are passed two pieces of copper wire, which is about ⅛ inch thick. The wire on the right is bent into a ring, but not soldered. The second wire is also twisted into a ring, which had not yet been cut when the plates reached me; and the two ends of the wire are secured in a knob projecting from

[1] This pronoun apparently refers to the king.

the lower end of a well-preserved oval seal, which measures about $2\frac{1}{4}$ by $1\frac{7}{8}$ inch. The back of the seal is of convex shape. On the front of the seal, a plain oval border, measuring $1\frac{3}{4}$ by $1\frac{5}{8}$ inch, is divided by a pair of horizontal lines into two compartments, of which the upper one contains, in bas-relief, a recumbent bull which faces the proper right, and the lower one, in raised letters, the usual legend श्रीभटक:. The weight of the two plates is 3 lbs. $7\frac{1}{2}$ oz. and that of the two rings and the seal $7\frac{1}{2}$ oz.; total, 3 lbs. 15 oz.

The date at the end of the inscription furnishes instances of the **numerical symbols** for 5, 7, 10 and 200, and the symbol for 300 occurs in line 14. The language is tolerably correct **Sanskṛit.** The proper name *Bhaṭakka* (for *Bhaṭârka*) in line 3 and on the seal,[1] and the adjective *jamala* (for *yamala*) in line 14 are two instances in which the writer of the inscription relapsed from Sanskṛit into his **Prâkṛit** vernacular.

The plates record an order, issued from (his capital) **Valabhî** (line 1) by **Dhruvasêna [I.]** (l. 10) and conferring on a Brâhmaṇa eight measures (*khaṇḍa*) of land and two cisterns in the village of **Hariyânaka,** which belonged to **Akshasarakaprâpa,** a subdivision of **Hastavaprâharaṇî** (l. 12). I am unable to identify the village of Hariyânaka and the subdivision in which it was included. The district of Hastavaprâharaṇî, Hastakavaprâharaṇî, or Hastavaprâhâra is mentioned in three other Valabhî grants.[2] Hastavapra or Hastakavapra, to which it owes its name, has been identified with **Hâthab,** six miles south of Gôghâ in the Bhâvnagar State, and with the 'Astakapra' of Ptolemy and of the *Periplûs.*[3]

The *Dûtaka* of the grant was the door-keeper **Mammaka,** and the writer of the edict was **Kikkaka** (l. 28). The latter also wrote the three other published grants of Dhruvasêna I.[4] and the former acted as *Dûtaka* of one of these three grants.[5] The date of the subjoined grant was the 15th *tithi* of the dark fortnight of Vaiśâkha of **the (Gupta) year 207** (l. 29 f.), *i.e.* A.D. 526-27. Another grant of Dhruvasêna I., published by Professor Bühler,[6] is dated in the same year, which forms the earliest date of the Valabhî dynasty that has been hitherto found in inscriptions.

From my translation of the genealogical portion of this inscription it will be seen that I have added a fresh rendering of the passage which mentions the **Maitrakas,** to the earlier translations of it.[7] In line 1, the original clearly and unmistakably reads *Maitrakâṇâm=atulabala-sapatna*°. This is also the reading of the published facsimiles of the remaining early Valabhî grants,[8] the editors of which have read *sapanna* because they had in their minds the reading *saṁpanna,* which actually occurs in the later Valabhî grants. As all the earlier grants read *sapatna,* we must, in the absence of cogent reasons to the contrary, assume that this was also the reading of the original draft of the Valabhî *vaṁśâvali,* and that *saṁpanna,* the reading of the later grants, is a mere clerical error. I am obliged to dwell on this detail because the reading *sapatna* finally disposes of the possibility of construing the word *Maitrakâṇâm* with the next following compound, and forces us to connect the word with the verb *abhavat,* which is omitted, but must be supplied to complete the sentence. Whether we

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1 The same spelling occurs in another grant of Dhruvasêna I. (*Ind. Ant.* Vol. V. p. 205) and on the seals of other Valabhî plates.

2 *Ind. Ant.* Vol. I. p. 45; Vol. V. p. 204; and Vol. VI. p. 10.

3 *ibid.* Vol. V. p. 314; Vol. VII. p. 53 f.; Vol. VIII. p. 141; Vol. XIII. p. 358; Colonel Watson's *Statistical Account of Bhâvnagar,* p. 106.

4 *Ind. Ant.* Vol. IV. p. 105; Vol. V. p. 206; and *Vienna Oriental Journal,* Vol. VII. p. 300.

5 *Ind. Ant.* Vol. V. p. 206.

6 *ibid.* p. 204 ff.

7 See Dr. Fleet's *Gupta Inscriptions,* p. 167, note 11; and *Ep. Ind.* Vol. I. p. 89, note 23.

8 See the reproductions of the plates of Dhruvasêna I. (*Ind. Ant.* Vol. V. p. 205) and of Dharasêna II. (*ibid.* Vol. VII. pp. 68 and 72; Vol. VIII. p. 302; and *Gupta Inscriptions,* Plate xxiv.). In the facsimile of a grant of Guhasêna (*Ind. Ant.* Vol. VII. p. 66) the first *akshara* of *sapatna* is doubtful.

paraphrase the passage by *Maitrakâṇâm* (*i.e. Maitrakêshu*) *Bhaṭârkô ṣbhavat*, or supply the word *vaṁśê* after *Maitrakâṇâm*,[1] it is now evident that **Bhaṭârka, the ancestor of the Valabhî kings, himself belonged to the family or tribe of the Maitrakas.**[2]

TEXT.[3]

First Plate.

1 ओं[4] स्वस्ति [॥*] वलभीत: प्रसभप्रणत[ा*]मित्राणा[5] मैत्रकाणामतुलबलसपत्नमण्डलाभोगसंसक्त-
2 संप्रहारशतलब्धप्रताप: प्रतापोपनतदानमानार्ज्जवोपार्ज्जितानुरक्तमौलभृतमित्रश्रेणी-[6]
3 बलावाप्तराज्यश्रि:[7] परममाहेश्वर: श्रीसेनापतिभटक्कस्तस्य[8] सुतस्तत्पादरजोरुणावनत-
4 पवित्रीकृतशिरा: शिरोवनतशत्रुचूडामणिप्रभाविच्छुरितपादनखपङ्क्तिदीधिति:[9] दीनानाथजनो-
5 पजीव्यमानविभव: परममाहेश्वरस्सेनापतिधरसेनस्तस्यानुजस्तत्पादाभिप्रणस्त-विमलमौलि-
6 मणिर्म्मन्वादिप्रणीतविधिविधानधर्म्मा धर्म्मराज इव विहितविनयव्यवस्थापद्धतिरखिलभुवनमण्डला-
7 भोगस्वामिना परमस्वामिना स्वयमुपहितराज्याभिषेकमहा विश्राणनावपूतराजश्री: परम-
8 माहेश्वरो म(ा)हाराजद्रोणसिंह: सिह[10] इव तस्यानुजस्स्वभुजबलेन परगजघटानीकानामेक-
9 विजयी शरणैषिणां शरणमवबोद्धा शास्त्रार्थतत्वानां कल्पतरुरिव सुहृत्प्रणयिनां यथाभिलषितकाम-
10 फलोपभोगद: परमभागवत: परमभट्टारकपादानुद्ध्यातो महासामन्तमहाराजध्रुवसेन[:*]
11 कुशली सर्व्वानेवायुक्तकविनियुक्तकद्रांगिकमहत्तरध्रुवस्थानाधिकरणिकदाण्डपाशि-कचाटभटादी-
12 [11]न्समाज्ञापयत्यस्तु वस्संविदितं यथा हस्तवप्राहरण्यां[12] अश्वसरकप्रापीयहरियानकग्रामे

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[1] This was Dr. Fleet's original suggestion; see *Ind. Ant.* Vol. VIII. p. 303.

[2] Regarding the tribe of the Maitrakas, Mihiras, or Mêharas, see Dr. Fleet's interesting note, *Ind. Ant.* Vol. XV. p. 361 f.

[3] From the original copper-plates.

[4] Expressed by a symbol.

[5] Read °मित्राणां.

[6] Read °पार्जितानुरागेणानुरक्त°.

[7] Read श्रीः

[8] Read भटार्कस्तस्य.

[9] Read °पंक्तिदीधितिर्दीना°.

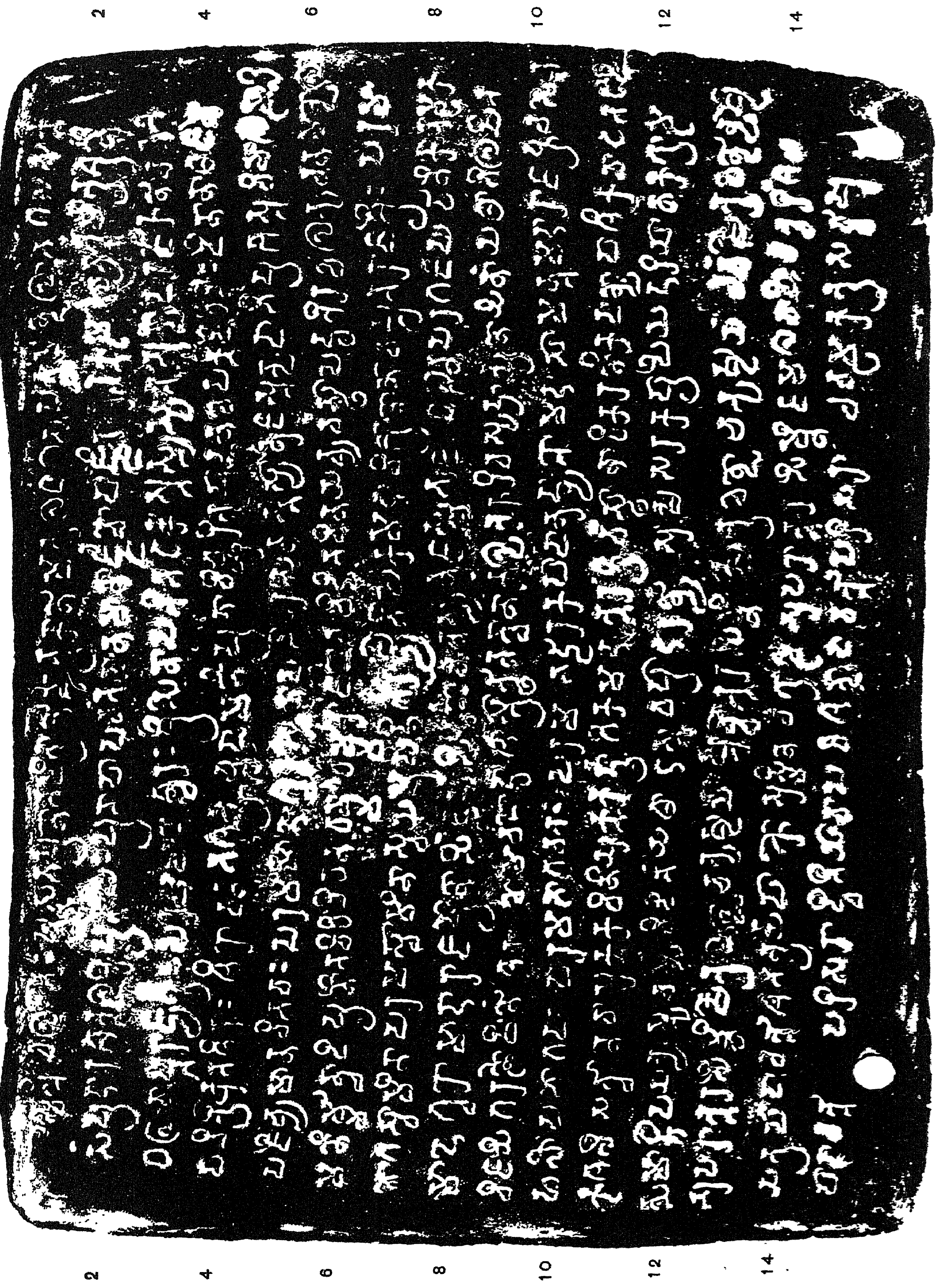
[10] Read सिंह.

[11] Read °समा°.

[12] Read °हरण्यामश्व°.

Ganesgad Plates of Dhruvasena I.— [Gupta-]Samvat 207.

i.



E. HULTZSCH. SCALE ·8. W. GRIGGS, PHOTO-LITH.

ii.



13 [1]अपरोत्तरसीम्नि क्षेत्रखण्डचतुष्टयं पूर्व्वोत्तरसीम्नि क्षेत्रखण्डचतुष्टयं[2] एवं क्षेत्रखण्डान्यष्टौ

14 यत्र पादावर्त्तशतत्रयं पा ३०० अस्मिनेव[3] ग्रामे [4]अपरोत्तरसीम्नि जमलवापि[5] चत्व[ा*]रिंशत्-

15 पादावर्त्तपरिसरा द्वितीया वापि[6] विंशत्पादावर्त्तपरिसरा[7] एवमेकत्र सर्व्व[मु][8]

Second Plate.

16 पादावर्त्तशतत्रयं [ष]ष्ठ्यधिकं[9] अत्रैव वास्तव्यब्राह्मणधम्मिलाय दर्भस-

17 गोत्राय [10]वाजिसनयसब्रह्म[चारि*]णे मातापित्रोः पुण्याप्यायना[या*]त्मनश्चै[हि*]कामुष्मिक(ा)यथाभिलषित-

18 [11]फलावाप्तनिमित्तमाचन्द्राकार्ण्णवक्षितिस्थिति सरित्पर्व्वतसमकालिनं[12] पुत्रपौत्रान्वयभोग्यं

19 दानकरविष्टोत्सककरविशुद्धं भूमिच्छिद्रन्य[ा*]येन[13] उदकातिसर्गेण ब्रह्मदायोतिसृष्टः [।*] यतः[14]

20 ब्रह्मदेयस्थित्या भुंजतः कृषतः कर्षयतः प्रदिशतश्च न [15]केनयित्स्वल्पाप्याबाधा विचारणा वा

21 कार्य्यास्मद्वंशजैरागामि[भ]द्रनृपति[भि*]श्च सामान्यभूमिदानफलमवगच्छद्भिरयं-मस्मिद्दायोनु-[16]

22 मन्तव्य[ः ।*] यश्चाच्छिन्द्य[ा*]दाच्छिद्यमानं वानुमोदेत्स [17]पञ्चभिर्म्महापातकैः सोपपातकैस्संयुक्तस्स्यात्[18] [।*]

23 अपि चात्र व्यासगीताः श्लोका भवन्ति ॥ षष्ठिं[19] वर्षसहस्राणि स्वर्ग्गे[20] मोदति भूमिदः [।*] आच्छेता[21] चानु-

24 मन्त[ा*] च ताण्येव[22] नरके वसेत् [॥*] स्वदत्त[ां*] परदत्तां वा यो हरेत वसुन्धरां [।*] गवां शतसह[स्र*]स्य हन्तुः प्र[ा*]प्नोति

[1] Read ऽपरोत्तर.

[2] Read °ष्टयमेवं.

[3] Read अस्मिन्नेव.

[4] Read ऽपरोत्तर.

[5] Read यमलवापी.

[6] Read वापी विंशतिपादा°.

[7] Read °सरैव°.

[8] Read सर्वम्.

[9] Read °कमत्रैव.

[10] Read वाजसनेय.

[11] Read फलावाप्तिनिमित्तमाचन्द्रार्कार्णव°.

[12] Read कालीनं.

[13] Read °न्यायेनोदका°.

[14] Read यतो.

[15] Read केनचि°.

[16] Read °रयमस्मद्दायोऽनुमन्तव्यः.

[17] Read पञ्चभि°.

[18] Read °पातकैः.

[19] Read षष्टिं.

[20] Read स्वर्गे.

[21] Read आच्छेत्ता.

[22] Read तान्येव.

25 किल्बिषम् [॥*] यानीह दारिद्रनयान्नरन्द्रैः[1] धनानि धर्म्मायतनोकतानि [।*] निर्म्माल्यवान्तप्रतिमानि तानि

26 को नाम साधुः पुनराददाति [॥*] [2]पुर्व्वदत्तां द्विजातिभ्यो यत्नाद्रष[3] बुधिष्ठिर[4] [।*] महीं महिवता[5] श्रेष्ठ

27 दानाच्छ्रेयोनुपालनमिति [।] स्वहस्तो मम महासामन्तमहाराजध्रुवसेनस्य [॥*]

28 दूतकः प्रतीहारमम्मकः [॥*] लिखितं किक्ककेनति[6] [॥*]

On the Right of the Second Plate:

29 सं २०० ७

30 वैशाख ब १० ५ [॥*]

TRANSLATION.

(Line 1.) Ôm. Hail! From Valabhî.[7]

(*In the race*) of the **Maitrakas**, who prostrated (*their*) enemies by force, (*was born*) the devout worshipper of Mahêśvara, the glorious general (*sênâpati*) **Bhaṭârka**, who obtained splendour in hundreds of battles, fought with a vast crowd of enemies of unequalled strength; who gained the devotion of those whom he had prostrated by (*his*) splendour, through (*his*) impartiality (*in conferring*) presents and honours; (*and*) who acquired the glory of royalty by the strength of a devoted body of hereditary servants, hired soldiers, and friends.

(L. 3.) His son (*was*) the devout worshipper of Mahêśvara, the general **Dharasêna**, whose bent head became purified as it was reddened by the dust of the feet of (*his father*);[8] the splendour of whose toe-nails blended with the lustre of the crest-jewels on the bent heads of (*his*) enemies; (*and*) whose wealth was being lived upon by distressed and helpless people.

(L. 5.) His younger brother (*was*) the devout worshipper of Mahêśvara, the *Mahârâja* **Drôṇasiṁha**, whose spotless crest-jewel was (*still more*) purified (*by his prostrations*) at the feet of (*his elder brother*); who was by nature addicted to the performance of the duties prescribed by Manu and other (*law-givers*); who, like Dharmarâja (*i.e.* Yudhishṭhira), pointed out the path of the rules of good conduct; the ceremony of whose anointment to the royalty was performed by **His Majesty** (*paramasvâmin*), the lord of the vast circle of the whole world, in person; (*and*) who purified (*his*) royal glory by liberality.

(L. 8.) His younger brother, the devout worshipper of Bhagavat, the *Mahâsâmanta* (and) *Mahârâja* **Dhruvasêna**,— who meditated on the feet of **His Majesty** (*paramabhaṭṭâraka*); who, like a lion,[9] defeated alone, by the strength of his own arm, hosts of troops of enemies (*who resembled*) elephants; who was the refuge of those seeking refuge; who knew the true

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[1] Read दारिद्र्यभयान्नरेन्द्रैर्धनानि. [2] Read पूर्वं. [3] Read °द्रक्ष.
[4] Read युधिष्ठिर. [5] Read महिमतां. [6] Read °केनेति.
[7] The word *Valabhîtaḥ* depends on *samâjñâpayati* in line 12 below.
[8] A similar figure of speech occurs in verses 20 and 65 of the Mallishêṇa epitaph (pp. 200 and 206 above), where the dust of the feet and the dirt on the body of holy men are said to purify from sin.
[9] Previous translators have construed the words *siṁha iva* with the preceding word Drôṇasiṁha. The subsequent mention of the elephants,— which are always represented as the natural enemies of the lion,— shows that *siṁha iva* must be connected with the following words.

meaning of the *Śâstras*; (*and*) who, like the *kalpa* tree, conferred the enjoyment of rewards according to (*their*) desires on friends and favourites,— being in good health, issues (*the following*) command to all the *Âyuktakas*, *Viniyuktakas*, *Drâṅgikas*, *Mahattaras*, *Dhruvas*, *Sthânâdhikaraṇikas*, *Dâṇḍapâśikas*, irregular and regular soldiers, and so forth :—

(L. 12.) " Be it known to you that, in order to increase the religious merit of (*my*) mother and father, and in order to obtain myself the desired reward in this and in the next (*world*), (*I*) have given,— to last as long as the moon, the sun, the sea and the earth, (*and*) for the same time as the rivers and the mountains, to be enjoyed by (*the donee's*) sons, grandsons and (*further*) descendants, free of taxes (*in the shape*) of gifts and taxes (*in the shape*) of forced labour,[1] according to the maxim of *bhûmichchhidra*, with libations of water, as a *brahmadâya*,— in the village of **Hariyânaka**, which belongs to **Akshasarakaprâpa**,[2] (*a subdivision*) of the **Hastavaprâharaṇî** (*district*), four *khaṇḍas* of cultivated land at the north-western boundary (*and*) four *khaṇḍas* of cultivated land at the north-eastern boundary,— thus eight *khaṇḍas* of cultivated land in which (*are contained*) three hundred *pâdâvartas*,[3]— (in figures) *pâ°* 300,— (*and*) at the north-western boundary of the same village a double cistern (*yamala-vâpî*),[4] forty *pâdâvartas* in area, (*and*) a second cistern, twenty *pâdâvartas* in area,— thus in the same (*village*) altogether three hundred and sixty *pâdâvartas*,— to the Brâhmaṇa **Dhammila**, who resides in the same (*village*), belongs to the Darbha *gôtra*, (and) studies the Vâjasanêya (*śâkhâ*).

(L. 19.) " Wherefore, nobody should create even a small obstruction or objection to (*the donee*) while he enjoys (*the granted land*) according to the rules relating to *brahmadâyas*, cultivates (*it*), causes (*it*) to be cultivated, and assigns (*it to others*).

(L. 21.) " And future gracious kings born of our lineage, knowing the reward of a gift of land to be common (*to all kings*), should approve of this our gift.

(L. 22.) " And who may confiscate (*this grant*) or approve of its confiscation, he shall be guilty of the five great sins together with the minor sins.

(L. 23.) " And with reference to this (*subject*) there are (*the following*) verses composed by Vyâsa :—"

[Four of the customary verses.]

(L. 27.) (*This is*) the own signature of me, the *Mahâsâmanta* (and) *Mahârâja* **Dhruvasêna.** The *Dûtaka* (is) the door-keeper (*pratîhâra*) **Mammaka.** (*This edict was*) written by **Kikkaka. The year 200** (and) **7**; (the month) **Vaiśâkha; the dark** (fortnight); (the *tithi*) **10** (and) **5.**

No. 47.— RECORDS OF THE SOMAVAMSI KINGS OF KATAK.

By J. F. Fleet, I.C.S., Ph.D., C.I.E.

Of the copper-plate charters which I deal with on this occasion, two, C. and F., are now brought to notice for the first time, I believe; the others are re-edited, partly with a view to giving more corrèct versions of them, and partly in order to bring the whole series together in one and the same place.

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[1] *Viṭṭôllaka* is probably the same as the Sanskṛit *vishṭi*, the Telugu *veṭṭi* and the Kanarese *biṭṭi*. The designation of the lowest village servant, *Veṭṭivâḍu* in Telugu and *Veṭṭiyâṉ* in Tamiḻ, is derived from this word.

[2] With the adjective *Akshasarakaprâpîya* compare *Vaṭasthalîkâprâyîya* in another Valabhî grant; *Ind. Ant.* Vol. V. p. 206.

[3] According to Böhtlingk and Roth's *Sanskṛit-Wörterbuch*, *pâdâvarta* is explained by the commentator on Kâtyâyana's *Śrautasûtra* as 'a square foot.' Compare also Dr. Fleet's *Gupta Inscriptions*, p. 170, note 4.

[4] The same expression occurs in another Valabhî grant; *Ind. Ant.* Vol. IX. p. 238.

Of the latter, the first that was brought to notice is B., one of the set of three charters issued by Mahâ-Bhavagupta I. in his thirty-first year. It was edited in 1876, in the *Ind. Ant.* Vol. V. p. 55 ff., by Babu Rangalala Banerjea, who propounded the views—(1) that Mahâ-Bhavagupta I. belonged to the dynasty of "the great Guptas," meaning, apparently, the Early Guptas, or to some branch of it established in the Kaliṅga country; (2) that E., which record, though not then published, had been examined by him, proves that a king named Yayâti reigned in Orissa when Mahâ-Śivagupta,[1] the son of Mahâ-Bhavagupta I., was the king of the three Kaliṅgas; (3) that the kings of Orissa were feudatories of the Guptas, and made all their grants in the names of their paramount masters; (4) that Yayâti is to be identified with a certain Yayâti-Kêsari, who, according to a (supposed) historical account of Orissa, compiled by Mr. Andrew Stirling from two local *vaṁśâvalis* or genealogical lists of kings and from the *Râjacharitra* chapter of the *Mâdlâ-Pâñji* or archives preserved in the temple of Jagannâtha at Purî, and published in the *Asiatic Researches*, Vol. XV. (1825), pp. 254 to 305, was the founder of the Kêsari dynasty of Orissa, and reigned from A.D. 473 to 520;[2] and (5) that the period of Mahâ-Śivagupta, and of the record itself, is determined by this identification.[3]

Next there was brought to notice E., the charter issued by Mahâ-Śivagupta in the ninth year of Yayâti, *i.e.* in his own ninth year, which was edited by the same gentleman in 1877, in the *Jour. Beng. As. Soc.* Vol. XLVI. Part I. p. 149 ff. On this occasion, he again treated Mahâ-Śivagupta and Yayâti as distinct personages; and, in fact, he pointedly emphasised the supposed difference of personality. He repeated the view that the Kêsaris of Orissa acknowledged the Guptas as the paramount power,—*i.e.* that Yayâti was a feudatory of Mahâ-Śivagupta,—and that the grant was made by Yayâti in the name of his supreme sovereign. He again accepted the period of A.D. 474 to 526[4] for Yayâti. And, taking Janamêjaya to be simply an "ancestor" of Yayâti,—not his father; though this is the relationship which is distinctly stated in the record, and which was acknowledged by the Babu himself in his translation of it,—he identified Janamêjaya with a person of the same name who, according to tradition, founded the city of Kaṭak-Chaudwâr;[5] and he placed him seven generations before Yayâti, and allotted him to the earlier part of the first century A.D.

In the same year, and in the same volume, p. 175 ff., A., another of the charters issued by Mahâ-Bhavagupta I., and dated in the sixth year of Janamêjaya, *i.e.* in his own sixth

[1] Called simply 'Śivagupta' by the Babu, who did not notice the point that the father of Mahâ-Bhavagupta I. was Śivagupta, and his son was Mahâ-Śivagupta. So also, except in the translation, he called Mahâ-Bhavagupta I. simply 'Bhavagupta.'

[2] According to Mr. Stirling, he commenced to reign in A.D. 473 after the end of Śaka-Saṁvat 396 (*loc. cit.* p. 264), and died A.D. 520 (p. 266).—Since Mr. Stirling's time, the records of the temple of Jagannâtha have been twice investigated (see Sir William Hunter's *Orissa*, edition of 1872, Vol. I. pp. 198, 199, and notes 43, 44); in 1868 by Dr. Rajendralala Mitra, whose arrangements for publication, however, were prevented by the priests from being carried out; and at an earlier date by Bhabani Charan Bandopadhyaya, who published his results in a Bengâlî work entitled *Purushôttamachandrikâ*. Sir William Hunter says that this account "is fuller "and more carefully done than Stirling's excellent sketch;" he is "inclined to believe that all the really historical "matter has now been extracted;" and he has given the list of kings and dates, thus made out, from B.C. 3101 to A.D. 1871, with the leading features of the statements made in connection with them, in his *Orissa*, Vol. II. Appendix VII. pp. 183 to 191. This account agrees with Mr. Stirling's account, in representing Yayâti-Kêsari as the founder of the Kêsari dynasty. The period that it gives for him, however, is A.D. 474 to 526,—differing slightly from the period arrived at by Mr. Stirling; and there are differences in some of the other dates also.

[3] He recognised, indeed, on palæographic grounds, that the records "cannot be very ancient" (*loc. cit.* p. 60). But he said distinctly that he supposed Mahâ-Śivagupta "to have been a contemporary of Yayâti-Kêsari, who reigned between the years 474 and 526 A.D." (for these dates, see the end of the preceding note).

[4] See the preceding two notes.

[5] *i.e.* "the four-gated Kaṭak." It would appear that the original city was Chaudwâr or Chaudwârâ, on the north bank of the Mahânadî; and that the present town Kaṭak, *vulgo* 'Cuttack,' on the south bank, is of later origin.

year, was edited by Babu Pratapachandra Ghosha, who, however, abstained from any historical disquisitions; he contented himself with saying that it was not evident from the record what Janamêjaya had to do with the grant, and that, until Janamêjaya could be identified, it was needless to make any attempt to fix the date of the record.

And finally, D., another of the set of three charters issued by Mahâ-Bhavagupta I. in his thirty-first year, was edited in 1882, in the *Jour. Beng. As. Soc.* Vol. LI. Part I. Proceedings, p. 9 ff., by Dr. Rajendralala Mitra, whose remarks on it furnish about as good an illustration as could well be sought, of the cumulative results of careless and uncritical work, following blindly in the track of writers who have handled matters that they could not deal with properly. He took Babu Rangalala Banerjea as referring to "the later Gupta kings of Magadha;" evidently, simply because, as he himself asserted (*loc. cit.* p. 10),— without the slightest foundation in fact for the second and third assertions,— "we know from the Aphsaḍ inscription "that there was a long line of Gupta kings" (*i.e.* the Guptas of Magadha) "in Behâr, and they "called themselves the lords of the three Kaliṅgas, and that Bhavagupta was one of them."[1] He misread the name of the king as 'Mahâdêvagupta,' and represented the person, whose existence he thus arrived at, as a grandson of Mahâ-Bhavagupta I. himself. Taking an expression, towards the end of the record, which describes Mahâ-Bhavagupta I. as a very god Kandarpa (Kâmadêva) in respect of religion, as giving the name of the person who made the grant, and endorsing an assertion of Babu Rangalala Banerjea that the Śâstras enjoin that sovereign kings only had the power of granting land in perpetuity, he arrived at the conclusion that "the donor was ostensibly *Mahârâja* Mahâdêvagupta, son of Śivagupta, but really a petty "chief of Kôsala, of the name of Kandarpadêva, who, not being himself competent, according to "the Smṛiti, to grant land, which theoretically belongs to the paramount power, invokes his name, "and dates it after him." He followed Babu Rangalala Banerjea, in accepting A.D. 474 to 526 as the period of Yayâti, the alleged founder of the Kêsari dynasty according to the local annals, and in making him a contemporary of Mahâ-Śivagupta. And he placed the supposed Mahâdêvagupta, and the date of his record, about the beginning of the sixth century A.D.

The mistaken views summarised above are based on three radical errors. One is the failure to recognise what seems clear enough even from A. and E.; *viz.* that Janamêjaya and Yayâti were Mahâ-Bhavagupta I. and Mahâ-Śivagupta themselves. Another is the perfectly unsustainable assertion that none but paramount sovereigns could make grants of land, whether in perpetuity or otherwise; as the result of which, it is to be taken that the supposed feudatory prince Janamêjaya, for instance, issuing charter A., had all the essential part of it worded as if it were issued by a totally different person, *viz.* his supposed paramount sovereign Mahâ-Bhavagupta I. And the third is the blind acceptance of the local annals, and of the period which they purport to establish for Yayâti, the alleged founder of the Kêsari dynasty.

As regards the last of these mistakes,—it should surely be almost unnecessary to say that, even if any germs of ancient historical truth at all are contained in the annals in question, there is certainly nothing in them that can be accepted without complete corroboration from outside. Mr. Stirling, indeed, while questioning everything before Yayâti-Kêsari, looked upon the accounts as reliable from that point; he considered that the "later annals assume an "air of authenticity about the date of the accession of the Kêsari-Vaṁśa, 473 A.D., prior to "which the accounts are so replete with obvious falsehoods, contradiction, inconsistency, and "anachronism, as to be equally unintelligible and unworthy of notice" (*Asiatic Researches*, Vol. XV. p. 256). But he shewed no reasons for this differentiation, which was plainly based on

[1] But the Aphsaḍ inscription (*Gupta Inscriptions*, p. 200), and the other records of the same family (*id.* pp. 208, 211, 213), make no mention whatever of the Kaliṅga country, and contain no such name as Bhavagupta, which, in fact, does not occur in any record known to me, apart from these Kaṭak charters. And the asserted details are not even to be found in Dr. Rajendralala Mitra's own rendering of the Aphsaḍ record (*Jour. Beng. As. Soc.* Vol. XXXV. Part I. p. 267).— I suppose he was thinking of Mâdhavagupta, who *was* one of the Guptas of Magadha.

nothing except that, after the mention of the traditional king Vikramâditya, who is represented as having reigned for a hundred and thirty-five years,— in order to fill up the chronological interval between the commencement of the Vikrama era (B.C. 58) and the commencement of the Śaka era (A.D. 77),—"the era of Śalivâhana" (*i.e.* the Śaka era), "which dates its "commencement from A.D. 77 in Orissa,[1] is used in all the accounts, and we now come to reigns "of a probable and moderate duration, the first dawning of an approach to the authentic period "of the native history" (*ibid.* p. 262). And he simply attached to the annals of Orissa a value which neither they, nor any other Hindû records of the same kind that have ever yet come to light, can possibly possess. It is almost needless to say that the annals in question do not include any such names at all as Śivagupta and Bhavagupta; these being real historical names, it is not to be expected that they would be found in such documents. They undoubtedly do preserve a reminiscence of Janamêjaya-Mahâ-Bhavagupta I. and Yayâti-Mahâ-Śivagupta, in the names of Yayâti-Kêsari, and of Janamêjaya-Kêsari which also occurs in the list of the Kêsari kings;[2] for, otherwise, there is no reason why such purely Purâṇic names should crop up in a series of mostly quite ordinary names. But they do so under completely erroneous and anachronistic circumstances. According to the annals, Yayâti-Kêsari was the first of his dynasty, and was succeeded by 'Suraj'- or 'Sûrjya'-, *i.e.* Sûrya-Kêsari, and Janamêjaya-Kêsari came long after him, in the period A.D. 754 to 763; whereas, the copper-plate charters shew that Yayâti-Mahâ-Śivagupta was the third king of his line,—that Janamêjaya-Mahâ-Bhavagupta I. was his predecessor and father,—and that he was succeeded by Bhîmaratha-Mahâ-Bhavagupta II., of whom we possibly have a perverted reminiscence in the name of the alleged Bharata-Kêsari who is placed next after Janamêjaya-Kêsari, in the period A.D. 763 to 778. And,— even apart from what I shall shew below, as to the period to which the real Yayâti-Mahâ-Śivagupta must be referred,—the annals unconsciously betray themselves, by connecting with the name of Yayâti-Kêsari events which can have happened only several centuries at least after the period which they would establish for him. They say that, just before him, some people called Yavanas ruled over Orissa for a hundred and forty-six years, and that he established his own dynasty by expelling the Yavanas (*ibid.* pp. 264, 265, and *Orissa*, Vol. II. Appendix VII. p. 185): as I will shew further on, though the Yavanas here are the Early Gupta kings, the term elsewhere means, all through the annals, the Musalmâns,[3] and the statements connected with Yayâti-Kêsari mix up the Early Gupta rule with the Musalmân conquests: if then, the statements are based on no actual fact, but simply on what took place generally in Northern India, they cannot refer truly to any time anterior to the period of Maḥmûd of Ghazni (A.D. 1001 to 1030), who, moreover, did not penetrate as far as Orissa; while, if they commemorate an actual conquest of Orissa, they cannot possibly refer to any time anterior to A.D. 1567-68, when Sulaimân, king of Bengal, defeated the last independent king of Orissa and practically subjugated the province.[4]

As regards the second mistake,—whatever the Śâstras may say, or seem to say, the assertion that none but paramount sovereigns could make grants of land is without any basis of fact: any number of epigraphic instances to the contrary could be quoted; and, though there are instances enough of feudatories and officials making grants with the permission of their supreme kings, yet even then the grants were always made by them in their own names, and not a single authentic case can be quoted of a feudatory or official assuming the name of his king or other superior authority for the purpose of issuing a charter.

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[1] *i.e.* apparently, the people of Orissa use the *current* Śaka years.

[2] *Orissa*, Vol. II. Appendix VII. p. 186.— Mr. Stirling did not enumerate all the Kêsari kings; and so this name is not to be found in his account.

[3] It is sufficient to note here that, in the Chitôrgaḍh inscription of A.D. 1428 or 1429, Fîrûz Shâh or Fîrûz-ud-dîn Taghlaq, king of Delhi (A.D. 1351 to 1388), is called "the Yavana king Pêrôja" (*Ep. Ind.* Vol. II. p. 410).

[4] See the *Imperial Gazetteer*, Vol. X. p. 430.

The Sômavaṁśi Kings of Kaṭak.

Śivagupta.
|
Janamêjaya-
Mahâ-Bhavagupta I.
|
Yayâti-
Mahâ-Śivagupta.
|
Bhîmaratha-
Mahâ-Bhavagupta II.

And as to the first of them, the facts are these. **A.** names, in the formal part of the record, a paramount king named **Śivagupta,** and his successor **Mahâ-Bhavagupta (I.)** who made the grant; it is dated in the sixth year of a paramount king named **Janamêjaya;** and it ends with a verse in praise of this latter king, who, like Mahâ-Bhavagupta (I.), is attributed to **the Lunar Race. E.** opens by mentioning in verse a king named **Janamêjaya,** and his son **Yayâti;** then, in the formal part of the record, it names a paramount king named **Mahâ-Bhavagupta (I.),** and his successor **Mahâ-Śivagupta** who made the grant; and it is dated in the ninth year of **Yayâti,** to whose name there are here attached the paramount titles, just as in the case of Mahâ-Śivagupta, and who, like Mahâ-Śivagupta, is here described as belonging to **the family of the Moon,** and as being **the lord of the three Kaliṅgas.** And **F.,** after mentioning in the opening verses three kings named **Janamêjaya, Yayâti, and Bhîmaratha,** names, in the formal part of the record, the paramount king **Mahâ-Śivagupta,** and his successor **Mahâ-Bhavagupta (II.)** who made the grant; and it is dated in the third year of **Bhîmaratha,** to whose name there are here attached just the same paramount titles which are attached to the name of Mahâ-Bhavagupta (II.), and who, just like Mahâ-Bhavagupta (II.) in this record and Mahâ-Śivagupta in E., is here described as belonging to **the family of the Moon,** and as being **the lord of the three Kaliṅgas.** It is true that the fact is not specifically stated. But it is *self-evident* that we have the names of **four kings, Śivagupta, Mahâ-Bhavagupta I., Mahâ-Śivagupta, and Mahâ-Bhavagupta II.,** each the father of his successor, and that **Janamêjaya, Yayâti, and Bhîmaratha were simply fanciful names of the second, third, and fourth of them.** They were **paramount kings of the Kôsala country;** for, the charters issued in the thirty-first year of Mahâ-Bhavagupta I. style him *Kôsal-êndra* or "lord of Kôsala" and convey villages in different divisions of the Kôsala territory,— Mahâ-Śivagupta's charter conveys a village in, plainly, Dakshiṇa-Kôsalâ or Southern Kôsala,— and the charter of Mahâ-Bhavagupta II. conveys a village in yet another division of Kôsala: and, unless one of their titles, *tri-Kaliṅg-âdhipati,* was simply a meaningless attribute, they were **also paramount kings of the territory that was known as the three Kaliṅgas,** and which included evidently Kaṭak or 'Cuttack,' and probably the whole of Orissa. **Their capital seems to have been Kaṭak,** which is mentioned by name in A., B., C., and D., as the place from which those charters were issued: E. and F., however, were issued from other towns named **Vinîtapura** and **Yayâtinagara,** both, like Kaṭak, on the Mahânadî; these places have not been identified;[1] but it appears possible that the names are fanciful names for Kaṭak itself. And they claimed to

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[1] Regarding the point that Yayâtinagara cannot be the modern Jâjpur, see page 355 below.

belong to the Sômavaṁśa or Sômakula, the Lunar Race. Their dynastic name proper has not yet come to light. But their paramount titles,— *Paramabhaṭṭâraka, Mahârâjâdhirâja,* and *Paramêśvara,*— were not the exclusive attributes of the Guptas, as Babu Rangalala Banerjea thought. And, even apart from the fact that their period is plainly too late, the termination of their names does not require us to allot them to the lineage of the Early Guptas, or even of the later Guptas of Magadha; and there appears no reason whatever for our doing so.

There remains for consideration the period to which these kings may be allotted. And, as their records are not dated in any era, and their names have not been met with in any other records so dated or capable of being assigned to an exact date by means of a record so dated, this question can only be dealt with approximately, on palæographic grounds. The results, however, are sufficiently definite, within certain limits.

The characters used in these charters are Nâgarî. Partly because of the locality to which the charters belong, and partly because of certain unique forms of the vowels *ê, ai,* and *au,* which will be noticed again further on and which are radically different from any forms to be found in records from Southern and Western India, they must unquestionably be allotted to the northern class of Nâgarî alphabets. And they exhibit more or less of a tendency towards a particular type of that class of Nâgarî alphabets, to which, rightly or wrongly, the special name of Kuṭila has come to be attached.[1] A comparison of the records, one with each other, shews this peculiarity most plainly in B., C., D., and E. And characters of apparently much the same type with the present ones, as exhibited in these four records, are carried back to about the middle of the seventh century A.D. by the Aphsaḍ inscription (Behâr) of Âdityasêna (*Gupta Inscriptions*, p. 204, Plate). But closer inspection shews that the present characters are very much later than those of the Aphsaḍ record; contrast, for instance, the initial *â* of the Aphsaḍ inscription, in *âsîd,* line 1, and the *k, j, ṭ, m, r,* and *s,* in *kaṭakô, jayinâ, madândha, vidyâdhar,* and *sahasra* in the same line, with the initial *â* in *âkshêptâ,* line 20, and the *k, j, ṭ, m, r,* and *s,* in *kaṭakât, samâvâsita, vijaya,* and *parama,* line 1, of B., and still more with the same characters as exhibited in the same words in A. lines 1 and 27. From these letters alone, it is evident that a very considerable interval must have elapsed from the period of the Aphsaḍ record to the time when these charters were engraved. And, reverting further on to a few individual letters, I will deal first with some other features which, endorsing the above result, help better to fix the approximate period of these charters. In making comparisons, I shall quote records, with published facsimiles, which come from the nearest possible localities to the part of the country to which the charters under consideration belong.

A point which will at once attract attention, as suggestive of a certain amount of antiquity, is the use of numerical symbols, for 'three' and 'ten' in E. line 65. But we are

[1] This name was first used by Prinsep, in 1837 (*Jour. Beng. As. Soc.* Vol. VI. p. 779), on the authority of the words *kuṭil-âksharâṇi vidushâ,* which occur towards the end of the Dêwal inscription of the Chhinda prince Lalla. In re-editing this record, Dr. Bühler (*Ep. Ind.* Vol. I. p. 76) has expressed the opinion that the words mean, not that the writer was acquainted with letters called Kuṭila or 'crooked letters,' but that he was skilled in reading 'badly written and difficult' documents. I think, however, that the analogous expressions quoted by me from other records in noticing the words used in the Dêwal inscription (*Gupta Inscriptions*, p. 201), make it quite clear that, whatever it may actually mean, the expression refers to the characters in which that record itself is engraved. And the contrast between them (see the Plate, *Ep. Ind.* Vol. I. p. 76) and the far more straight, square, and plain characters of, for instance, the 'Deopara' inscription of Vijayasêna (*ibid.* p. 308, Plate), indicates that the reference must be to the type of them, the peculiarity of which perhaps consists more in the general avoidance of straight lines, than in the tails or bottom twists to the right which appear also in the 'Deopara' inscription and in other records in the square characters.— As I remarked on the same occasion, the expression *kuṭil-âksharâṇi* does not seem to have been used in the Dêwal inscription with the object of recording a standing name of a variety of the alphabet. But the term Kuṭila fits the type of letters so well, that, as it has been in use for so long a time, there really seems no objection to continue it, as the designation of a variety of the northern Nâgarî alphabet, not as the name of a distinct alphabet.

not compelled to place the record, on this account, before A.D. 794-95; for, the same system was used in the grant (from somewhere in Bengal) of the *Mahârâja* Vinâyakapâla, the date of which falls in that year (*Ind. Ant.* Vol. XV. p. 140, Plate). And the force of this feature is impaired by the fact that **decimal figures also occur** in all the six charters. This latter feature, indeed, does not oblige us to place these records after A.D. 862; for, decimal figures occur in the Dêôgaḍh inscription (Central India) of Bhôjadêva of Kanauj, of that year (*Archæol. Surv. Ind.* Vol. X. Plate xxxiii. No. 2). But it points to about A.D. 800, as the earliest possible time for these charters.

The next point to which attention may be given, is **the use of the virâma**, in conjunction with the full form of *t* in B. to F., and once in conjunction with the full form of *n* in B.; this feature, however, being qualified by the use also of **final forms** of *t*, *n*, and *m*, more or less throughout the whole series. The **virâma** perhaps occurs with *t* in *saṁvat*, line 6, in the Dêôgaḍh inscription of A.D. 862.[1] It certainly occurs, in conjunction with a half final form of *t*,— a complete *t*, except for the absence of the *mâtrâ* or horizontal top-stroke,— in *pañchâśat*, line 20 (twice), in the Gwâlior inscription (Central India) of the same king, of A.D. 875-76 (*Ep. Ind.* Vol. I. p. 160, Plate). It appears in conjunction with the full forms of *t* and *m* in the Pehoa inscription (Pañjâb) of Mahêndrapâla, of about A.D. 900 (*ibid.* p. 244, Plate); see, for instance, *śârṅgabhṛit*, line 2, and *tâpam*, line 3. And it occurs in conjunction with the full forms of *t*, *n*, and *m* in the Khajurâhô inscription (Bundêlkhaṇḍ) of Yaśôvarman, of A.D. 953-54 (*ibid.* p. 124, Plate); see, for instance, *varât*, line 1, *tyâgavân*, line 3, and *nirvṛitim*, line 28. So far, therefore, as the use of the *virâma* is concerned, the present charters need not be placed after A.D. 900. And the use of final forms also might seem to necessitate our placing them before that date. But, though the records mentioned above shew no final forms at all, a final form of *t* occurs in the word *samvat*, lines 32 and 33, of the Harsha inscription (Râjputânâ) of Vigraharâja, of A.D. 973 (*id.* Vol. II. p. 120, Plate); and the Dêwal inscription (North-West Provinces) of the Chhinda prince Lalla, of A.D. 992-93 (*id.* Vol. I. p. 76, Plate), shews, *e.g.* in *bhuvam*, line 8, a half final form of *m*,— a complete *m*, except for the *mâtrâ*, with a *virâma* attached to it. And therefore, in spite of the use of final forms, the charters may also, without objection, be placed as late as A.D. 973.

Another instructive feature is **the use of the avagraha** in E. and F.; properly, in E. line 38, to denote the elision of an initial *a* after an *ô*, and incorrectly, in E. line 29, and F. line 35, to mark the absorption of an initial *a* into a preceding *â*. This sign does not occur in any of the other records mentioned above. And the earliest other instances of the use of it, that I can quote, are *vâsnumôdêta* in line 43 of the Barôda grant (Gujarât) of Dhârâvarsha-Nirupama-Dhruvarâja, of A.D. 834 or 835 (*Ind. Ant.* Vol. XIV. p. 200, Plate), and *vuddhvâsmad* in line 25 of the Ujjain grant (Mâlwa) of Vâkpatirâja of Dhârâ, of A.D. 974 or 975 (*id.* Vol. VI. p. 52, Plate), in both of which places it is used, improperly, to mark the absorption of an initial *a* into a preceding *â*, and *śilpêsntarâyaḥ*, line 4, *dadhêsvasâdam*, line 13, and *lâñchhitôssir*, line 18, where it is used correctly, and *śrutvâsnyathâ*, line 19, where it is used incorrectly, in the 'Deopara' inscription of Vijayasêna, attributable to the end of the eleventh century A.D. (*Ep. Ind.* Vol. I. p. 308, Plate). It is a sign which is emphatically opposed to any particular amount of antiquity.

Still more instructive is **the use of the fully developed mâtrâs or horizontal top-strokes of the letters**, almost all through these charters. In A. and F., this feature is very unmistakable,— plain straight lines being used. In B., C., and D., the upright strokes are capped with triangular tops, cloven on the upper side; the *mâtrâs* were formed by running

[1] The Aphsaḍ inscription was constructed in such a way as to avoid both the *virâma* and final forms; except in one word, *varayan*, line 9, where an *anusvâra* was wrongly substituted for the *n*, either as a final, or in *saṁdhi* with the following *m*.

these tops into each other; and the result was, that the *mâtrâs* here are not always perfect: but the intention is evident. In E., in which the upright strokes were capped in the same way, many of the letters present a still more disjointed appearance; but there can be little doubt that this was induced largely in the preparation of the lithograph, which is plainly not altogether a mechanical one, and that the intended general style was precisely the same as in B., C., and D. There is, indeed, one letter, *ph*, in respect of which a distinction has to be drawn between A. and F. on the one side, and B., C., D., and E. on the other: for some reason or other, in the latter four charters,— probably from aiming generally at copying a more antique style,—*ph* is exceptionally formed, throughout, with only the half *mâtrâ*, over the left-hand part of the letter;[1] see, for instance, *phalam* and *âsphôṭayanti*, B. lines 18, 23, and *muktâphala* and *sphârîbhavach*, E. lines 19, 1, and contrast these words with *aphala* and *âsphôṭayanti*, A. lines 25, 29, and *aphala* and *dattât=phalam*, F. lines 49, 50. In other respects, the charters are all in unison: and the facts are as follows,—*jh* does not occur, and *ṭh* occurs only subjoined; the *kh, g, ñ, ṇ, th,* and *ś* are what may be called round-top letters; the *ṭ* and *dh* have no *mâtrâ*; the *l* has a half *mâtrâ*, over the upright stroke on the right hand, rather than a full one; and all the other consonants have the full *mâtrâ*: among the initial vowels, *ê, ai, ô,* and *au* are round-top letters, and *a, â, i, î,* and *u* have the *mâtrâ*; *û* does not occur. In dealing with the question of the *mâtrâs*, the instructive letters are *p, m, y, sh,* and *s*. In the Aphsaḍ inscription of about A.D. 650, the grant of Vinâyakapâla of A.D. 794-95, the Dêôgaḍh inscription of A.D. 862, the Gwâlior inscription of A.D. 875-76, and even the Harsha inscription of A.D. 973, these five letters are without the complete *mâtrâ*,— having tops on only the left-hand part of them. But the Khajurâhô inscription of A.D. 953-54 presents the fully developed *mâtrâs* in the five letters in question, as well as in all the others which admit of it; and they appear also in the Dêwal inscription of A.D. 992-93,[2] in the Nanyaurâ copper-plate grant (North-West Provinces) of Dhaṅgadêva, of A.D. 998 (*Ind. Ant.* Vol. XVI. p. 202, Plate), and in the Jhûsî grant (North-West Provinces) of Trilôchanapâla, of A.D. 1027 (*id.* Vol. XVIII. p. 34, Plate). The transitional period appears to be illustrated by the Pehoa inscription of about A.D. 900, where, for instance, in *patau*, line 1, *êkatâm*, line 1, *ôdayaḥ*, line 6, *gatêshu*, line 1, and *sadvṛitta*, line 11, the *p, m, y, sh,* and *s* distinctly have only the half *mâtrâ* over the left part of the letter, though in the majority of cases the *mâtrâs* of even these five letters are complete; and still more pointedly by the Asnî inscription (North-West Provinces) of Mahîpâla, of A.D. 916-17 (*Ind. Ant.* Vol. XVI. p. 174, Plate), which very clearly shews the letters in question both with and without the complete *mâtrâ*. And the result from this feature is, that the present charters need not be placed after A.D. 950, but can hardly be placed before A.D. 900.

An examination of individual characters leads to much the same result; except that the forms of *k* and *ph*, which represent almost the last stage before the development of the modern forms, seem to necessitate an appreciably later period. A similar instance of the *k* with the markedly round shape of the left-hand part of it which is exhibited in these charters,— see, *e.g.*, *kaṭakât*, A. line 1, and *paramabhaṭṭâraka*, B. lines 1, 2,— occurs, by some chance or other, in the word *ârka*, line 21, of the Gwâlior inscription of A.D. 875-76; and this instance must probably be taken as shewing that the form was known then, though it had not been introduced into epigraphic use: but, in the remainder of that record, in the Dêôgaḍh and Asnî inscriptions, and even in the Harsha and Dêwal inscriptions, the *k* is decidedly of the pointed type: the round type is followed first in the Pehoa inscription of about A.D. 900; and it re-appears in the Khajurâhô inscription, and in the Nanyaurâ and Jhûsî grants. As regards the *ph* with

[1] In *dattât=phalam*, E. line 45, where the *ph* has the complete *mâtrâ*, the engraver's tool seems to have slipped.

[2] Some of the strokes are rather thin; with the result that the complete *mâtrâ* is sometimes wanting, or in the lithograph seems to be so. But it appears clear that the fully developed *mâtrâs* were intended throughout.

the complete *mâtrâ*, as exhibited in *aphala*, A. line 25,— (the same word in F. lines 49, 50 shews essentially the same type, but a later form in which the right-hand stroke is continued down to the bottom line of the writing),[1]— the same type, and almost the same form, occurs in the Pehoa inscription of about A.D. 900, in *sat-phalâ*, line 15, and *dvirêphô*, line 19 : the only clear difference in form is, that in the present charters the stroke to the right and downwards, which turns *p* into *ph*, is left open, whereas in the Pehoa inscription it is turned back on to the upright stroke from which it starts, as also, for instance, in the word *phalaṁ*, lines 26, 29, in the grant of Vâkpatirâja of A.D. 974 or 975 ; but perhaps the Pehoa inscription shews also,— especially in the word *dvirêphô*,— in a rudimentary shape, the continuation of this stroke, downwards in a slanting direction to the right, which produced the next form of this letter before the final development of the modern form, and which is illustrated very plainly in the Ujjain grant of Bhôjadêva of Dhârâ, of A.D. 1021 or 1022, in the word *phalaṁ*, line 14 (*Ind. Ant.* Vol. VI. p. 54, and Plate). The other records, quoted above, however, shew the antique *ph* of the Aphsaḍ inscription and earlier records, which is of a very different type ; and so does even the Pehoa inscription, when the *ph* is in conjunction with *s*,— see *sphurita*, line 2, *sphâraṃ*, line 8, *sphârîbhavat*, line 9, *sphuran*, line 11, and *sphûrjat*, line 14. The antique *ph* appears again in the Nanyaurâ grant (North-West Provinces) of Dêvavarmadêva, of about A.D. 1050 (*Ind. Ant.* Vol. XVI. p. 202, Plate), in *phalam*, line 16. But the grant of Chandradêva and Madanapâladêva, of A.D. 1097 (*Ind. Ant.* Vol. XVIII. p. 12, Plate), reverting, in the word *phalam*, line 20, to the later type, shews also a form which is later than the form of that type used in the Pehoa inscription, and which was arrived at by making the stroke to the right and then downwards start, not from the top, but from the side of the *p*, and also by continuing it markedly still further down in a slanting direction to the right, without closing it in at all on the side-stroke from which it starts. This last form,— evidently the latest stage before the final development of the modern form,— appears also in the grant of Madanavarmadêva, of A.D. 1134 (*Ind. Ant.* Vol. XVI. p. 208, Plate), in *phalam*, line 19; and in all the later records which I have examined. And the transitional period, when it was developed, seems to be marked by the Gwâlior inscription of Mahîpâla, of A.D. 1093 (*Ind. Ant.* Vol. XV. p. 36, Plate), which shews the antique type in *ôtphulla*, line 1, and *phalam*, line 11, but the later type, and the later form of that type, in *sphurati*, line 2, *sphuṭa*, line 12, and *sphaṭika*, lines 38 and 39. This third form of the later type is undoubtedly of later origin than the form which appears in the present charters. But the form of the later type which we have in the Pehoa inscription of about A.D. 900 seems to be as certainly of earlier origin than the form used in the present charters ; for we have it in Western India in records of A.D. 754 and 807 (*Ind. Ant.* Vol. XI. p. 112 and Plate, *gulpha*, text line 12; and p. 160 and Plate *phalam*, text line 57).

Of the vowels,— *a*, *â*, *u* (*û* does not occur), and *ô* do not present any matter for special comment; they are simply developments of the types which occur through all the records mentioned above. The form of *i*,— which, with an addition, makes also *î*,— is a very peculiar one. In A. lines 11, 22, 37, 39, 42, the short *i* is denoted by a straight line (in fact a *mâtrâ*) with two circles below it; in B. line 32, the straight line is turned into a wavy line (and so also in C. line 33, and D. line 36); in E. lines 39, 57, the circles are still preserved, but (if the lithograph shews the letter completely) the straight line or *mâtrâ* is broken up into two disconnected points ; and in F. line 64, the top of the letter is a wavy line of another shape, and there are semi-circles, instead of circles, below it: the long *î* occurs only by mistake for *i*; in A. lines 16, 21, it is the short *i* of that record, with, below it, a twirl from the left to the right, then downwards, and then upwards to the left ; in F. line 44, it is made by a wavy line, two circles below it, and, below

[1] The type used in B., C., D., and E., is the same with that used in A.; but there is the difference in form already noted, that the *mâtrâ* is not complete.

them, a short line slightly curved downwards from left to right. Probably, the standard forms, of both the short and the long vowel, are those which we have in A., and the others are only fancy modifications of them. But the type is essentially the same throughout. It differs totally from the type followed in all the other records quoted above, and exhibited in them by the short *i*, which consists of two circles with a twirl, of varying shapes, below them.[1] I do not find any close resemblance to it anywhere else.[2] But it may have been developed from the short *i* of the earlier Eastern Chalukya records, which was formed by a wavy line or two semicircles joined (easily capable of being developed into the straight line of A.), with two dots or circles below it (see, for instance, *Ind. Ant.* Vol. XIII. p. 214 and Plate, *iḥ=aijatê* and *iv=âtipûtaṁ*, text line 40); the long *î* and the short *u*, however, have no connection at all with the long *î* and the *u*, long or short, of the earlier Eastern Chalukya records (see, for instance, *id.* Vol. VII. p. 17, and Plate, *îśânataḥ* and *uttarataḥ*, text lines 54, 55, and Vol. XIII. p. 186, and Plate, *ûri* and *ûru*, text lines 17, 18, 20, 24). The initial *ê*, which, with an addition, forms *ai* (see *êka*, *êtêbhyô*, and *aivuli*, A. lines 10, 12, 18), is a still more remarkable letter. It has no connection with the original triangular character, with the apex placed downwards, from which were derived the forms which appear in the Gwâlior, Pehoa, Asnî, Khajurâhô, Harsha, Dêwal, and Nanyaurâ records;[3] nor with the *ê* of the earlier Eastern Chalukya records (see, for instance, *Ind. Ant.* Vol. VII. p. 17, and Plate, *êtad*, line 55, and Vol. XIII. p. 214, and Plate, *êkâdaśa*, line 27): and it can hardly have been developed from even another form of the *ê* which we meet with in Gujarât (*id.* Vol. XII. p. 159, and Plate, *êlâpur*, line 14). In *Prinsep's Antiquities*, Vol. II. pp. 40, 41, Plate xxxix., Mr. Thomas has given both the *ê* and the *ai*, as we have them in A., as Bengâlî characters of the tenth century A.D.,— meaning really the eleventh century, as is evident from the fuller heading of his eighth line of alphabets in the first half of his Table. But I have not been able to verify his authority for this,— an inscription from 'Adisur,' supposed to be dated A.D. 1065. As far as my knowledge goes, the forms of *ê* and *ai*, used in A., are unique in epigraphic records. And, by Mr. Thomas himself in another Table (*loc. cit.* p. 53), and by a work entitled *Grammatography*[4] (see page 45 of it), forms which are practically identical with these, are given as the modern Bengâlî forms. The initial *au*, which is but very seldom met with, occurs in *audalya*, F. line 40. It is different in form from, but it may possibly be a development (and, if so, it is certainly a later form) of, the *au* which we have in *auttarêśvaraḥ* in line 22 of the Harsha inscription of A.D. 973. As in the case of the *ê* and the *ai*, the form which we have here is, as far as my knowledge goes, unique in epigraphic records. And, while, as in the case of the *ê* and the *ai*, Mr. Thomas has in his first Table allotted this form to the tenth century A.D.,— meaning really the eleventh century,— in his second Table he has given a practically identical form as the modern Bengâlî form; and the *Grammatography* does the same.

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[1] Curiously enough, if we remove the straight line which forms the top of the long *î* as exhibited in A., we have, exactly, the short *i* of the Dêôgaḍh, Gwâlior, Harsha, Dêwal, Nanyaurâ, and Jhûsî records. But this can be only a chance coincidence.

[2] The Chicacole Gaṅga grant of Satyavarman (*Ind. Ant.* Vol. XIV. p. 10, and Plate; the genuineness of this record is open to question) presents an equally peculiar form of the short *i*,— exactly an inversion of the *î* exhibited in A.,— two circles at the top, and a straight or slightly curved line below them (see *iti*, line 20, and *idânîṁ*, line 22). The only approximation that I can find to this, is the *i* of *iva* in line 1 of the Kaḍî grant (Gujarât) of Mûlarâja I., of A.D. 986, where the vowel is formed by two semicircles, with a wavy line below them (*Ind. Ant.* Vol. VI. p. 192, Plate); but throughout the rest of that record the form is the usual one,— two semicircles, with a twirl below them.

[3] The Chicacole Gaṅga grant of Dêvêndravarman (*Ind. Ant.* Vol. XIII. p. 274, and Plate; the genuineness of this record, also, is open to question) shews an exact inversion of this original form,— a triangle with the apex placed upwards (see *êvam*, line 23).

[4] Based on the German compilation of F. Ballhorn, and published (1861) by Trübner & Co.

The general result of the palæographic considerations, taken altogether, is, that these records cannot possibly be placed before A.D. 900. They may belong to any later period But, on the whole, I should say that the characters are of the eleventh century, and that the kings mentioned in them are to be placed somewhere between A.D. 1000 and 1100.

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The palæographic considerations compel us to discard a somewhat tempting identification which was made by General Sir Alexander Cunningham, and the adoption of which was contemplated by myself before I came to look fully into the matter. A copper-plate grant from Râjim in the Râypur District, Central Provinces (*Gupta Inscriptions*, p. 291), gives us the names of Indrabala, of the Pâṇḍuvaṁśa or race of Pâṇḍu,—his son Nannadêva,—and Nannadêva's adopted son, the *Râja* Tîvaradêva or Mahâśiva-Tîvararâja, a feudatory prince of the Kôsala country. An inscription at Sirpur in the same district (*Ind. Ant.* Vol. XVIII. p. 179), which supplies the name of Indrabala's father, Udayana, and tells us that he was of the lineage of the Moon,—(to which the race of Pâṇḍu did belong),—carries the genealogy two steps further, through Chandragupta, son of Nannadêva, and through Chandragupta's son Harshagupta, to a prince named Bâlârjuna-Śivagupta, son of Harshagupta, who evidently held the feudatory government of the territory round Sirpur. And Sir Alexander Cunningham (*Archæol. Surv. Ind.* Vol. XVII. pp. 17, 85, 87) identified this Bâlârjuna-Śivagupta with Śivagupta, father of Mahâ-Bhavagupta I.; and also, accepting, like the other writers who have been mentioned above, the local annals, and failing, like them, to see that Janamêjaya and Yayâti were, not feudatories of Mahâ-Bhavagupta I. and Mahâ-Śivagupta, but those persons themselves, he arrived, from the date which the local annals purport to give for Yayâti-Kêsari, at the dates of A.D. 319 or 325 for Indrabala,—A.D. 350 for Nannadêva,—A.D. 375 for Tîvaradêva and Chandragupta,—A.D. 400 for Harshagupta,—A.D. 425 for Śivagupta,—A.D. 450 for Mahâ-Bhavagupta I. and his supposed contemporary Janamêjaya,—and A.D. 475 for Mahâ-Śivagupta and his supposed contemporary Yayâti. The erroneous nature of the dates thus arrived at has already been shewn, so far as the Śivagupta of the present charters and his successors are concerned. We are dealing now only with the identification of the two Śivaguptas. It appeared to be a very plausible one; for, Mahâ-Bhavagupta I., and his son and grandson, also possessed the Kôsala country; and the absence of the prefix *mahâ*, and of a second fanciful name, in the designation of his father, seems to suggest that a sudden rise in the status of the family occurred just then,—in short, that Śivagupta, having been at first only a feudatory prince of Kôsala like Tîvaradêva, subsequently became powerful enough to seize the paramount sovereignty of that country, and perhaps also of the Kaliṅga territories. But, though I fully agree with Professor Kielhorn (*Ind. Ant.* Vol. XVIII. p. 179) that the Râjim grant is at any rate not older than A.D. 700, and that the Sirpur inscriptions may be placed in the eighth or ninth century, still, the palæographic evidence seems to render impossible the identification that was made by Sir Alexander Cunningham. Lithographs have been published of the edited inscription of Śivagupta, the son of Harshagupta, and of other records which mention him and his father (*Archæol. Surv. Ind.* Vol. XVII. Plates xviii. A. and B., and xix. C.). The original records evidently have the *p*, *m*, *y*, *sh*, and *s* with only the half *mâtrâ*, throughout. The *k* is of the pointed type. And another feature stamps them as belonging to even an earlier period than that which may be established by these two characteristics; the *m* has, not only the half *mâtrâ*, but also the straight arm to the left, instead of the loop which appears in the present charters and in all the records which have been quoted above, from the Dêôgaḍh inscription of A.D. 862 onwards,[1] and which is carried

[1] In the Gwâlior inscription of A.D. 875-76, indeed, the exact form of this feature is rather that of a solid button than of a loop with a hollow centre; but the type is the same.—In the lithographs of the Sirpur inscriptions, the *m* appears with the loop twice, in A. line 1 and B. line 12; but it seems tolerably certain that these instances are only mistakes made in preparing the hand-drawings from which the lithographs were made.

back even a century earlier by the Dighwâ-Dubaulî grant (Bengal) of the *Mahârâja* Mahêndrapâla, of A.D. 761-62 (*Ind. Ant.* Vol. XV. p. 112, Plate; see, for instance, *mahârâja*, line 2, and *dêvyâm=utpannaḥ*, line 4). The *j* and *ṭ*, also, as presented in the Sirpur inscriptions, are much more antique than the forms which we have in the present charters. And, even if a somewhat earlier period, than that which I have arrived at, should be hereafter established for the Śivagupta and his successors of the present charters, the palæographic changes in so many details appear more than can possibly be covered by the lapse of a single generation.

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The local annals of Orissa, mentioned in the preceding remarks, have been taken so seriously, and so much interest has been attached to the question of the identity of the Yavanas who are mentioned in them, that it is necessary to do more than simply dismiss them with only a broad statement of their general want of value, amply supported though it is in the case of Yayâti-Kêsari, and with the curt assertion, borne out though it is by at least one certain epigraphic instance, that the Yavanas are simply the Musalmâns of Northern India of the period A.D. 1001, or later, and onwards. The alleged facts and dates recited in the annals have all been accepted as history or "the mile-stones of history" by Sir William Hunter in his *Orissa* (see, in particular, Vol. I., edition of 1872, chapter V. p. 198 ff.), from which the leading features have been reproduced in his article on Orissa in the *Imperial Gazetteer of India*, Vol. X. p. 428 ff.:[1] and, in the other matter, his conclusion was that by the name 'Yavana' the annals mean the Greeks; and his line of argument (*Orissa*, Vol. I. pp. 207 to 214) appears to have been,— the Epics and Purâṇas enumerate the Yavanas in the list of foreign or non-Âryan races on the western frontier of India; through their spirit of enterprise, which led them into various part of Asia, the Ionian Greeks became known at an early period to the Persians, of whose empire, in fact, one body of them formed a part; the name Ionian was, thus, well known to the Persians, and came to be applied by them to the whole Greek race; the appellation was made known to the Hindûs by the Persian expedition sent by Darius to the Indus in the sixth century B.C.; by the Hindûs, the name Ἴων would be naturally transliterated by 'Yôna,' which is the contracted form of 'Yavana;' from after the date of Alexander's expedition into the Pañjâb at the close of the fourth century B.C., the term 'Yavana,' in Hindû literature, applies unmistakably to the Greeks; the inroads of Alexander and Seleucus left in the Pañjâb a residual element of these Greeks, which soon inevitably began to migrate southwards;[2] their presence in the Gangetic valley is proved by a

[1] His *Orissa* was published twenty-two years ago. And the article on Orissa in the *Imperial Gazetteer* was last issued, in the second edition, eight years ago. I do not find any quotation of the alleged facts and dates of the annals of Orissa in *The Indian Empire*, the new and revised edition of which was issued last year,— apparently because there was no occasion to quote details of that kind; but the results arrived at previously appear to be endorsed up to date by the remark (p. 220; in the chapter on the Greeks in India, and just after mention of the fact that the term Yavana originally applied to several non-Brâhmanical races, and especially to the Greeks) that "the Orissa chroniclers called the sea-invaders from the Bay of Bengal, Yavanas, and in later times the term "was applied to the Musalmâns,"— to which is attached a reference, in a footnote, to *Orissa*, Vol. I. pp. 25, 85, and 209 to 232 (ed. 1872).— I am dealing, of course, only with the Yavanas of the annals of Orissa, who are quite distinct from the Greek-Yavanas.

[2] For clear traces of Yavanas, sporadically, in Western and Southern India,— in Kâṭhiâwâḍ, in the Nâsik District, and at Dhênukâkaṭa (Amarâvatî),— see *Ind. Ant.* Vol. XXII. pp. 194, 195.— Sir William Hunter (*Orissa*, Vol. I. p. 218) has quoted Dr. Bhau Daji as the authority for a list of seven Yavana princes who ruled in Central India from (it is supposed) the fifth century A.D. to about the ninth. These, however, are simply the Vâkâṭaka *Mahârâjas* of the Chammak and Siwanî charters (*Gupta Inscriptions*, pp. 235, 243) and the Ajaṇṭâ inscription (*Archæol. Surv. West. Ind.* Vol. IV. p. 124). The first of them was Vindhyaśakti. This person was identified by Dr. Bhau Daji with the Kailakila-Yavana king Vindhyaśakti of the *Vishṇu-Purâṇa* (Wilson's translation, Hall's edition, Vol. IV. p. 210). But there are absolutely no grounds for this identification.

statement of the grammarian Pâṇini, who, writing in [it is supposed] the second century B.C. and referring to occurrences which he himself might have seen, says that the Yavanas laid siege to Oudh and besieged the Mâdhyamikas; the Mâdhyamikas, who were Buddhists, were the people of the kingdom of Magadha or Behâr where Buddhism had become the royal religion under Asôka in the third century B.C.;[1] and it was through this kingdom of Magadha or Behâr that the Greeks found their way into Orissa. But, like the [illegible] (see p. 170 f. above) and the *Râjâvalî-kathe* (see *Ind. Ant.* Vol. XXI. p. 157) for the province of Mysore in Western India, these annals are in reality absolutely worthless for any purposes of ancient history. And it is desirable to prove this, by shewing up the nature of the earlier part of them, and to put them out of court once and for good.

The annals open with the commencement of the Kali age, in B.C. 3101, or more properly B.C. 3102; and they give first the names of three well-known Purânic kings, Yudhishṭhira, Parikshit, and Janamêjaya, of the Pâṇḍu dynasty of Indraprastha or Delhi in the Sômavaṁśa or Lunar Race. These three persons are represented as reigning for 12, 731, and 551 years,—covering the period from B.C. 3101 to 1807.[2] And all that need be said about them, is, that their names were taken from the Purâṇas. Then there are placed Śaṁkaradêva [3] (represented as reigning for 400 years), Gautamadêva [illegible], Mahêndradêva (215 years), Ishṭadêva [4] (134 years), Sêvakadêva [5] (150 years), Vajradêva (117 years), Narasiṁhadêva [6] (115 years), Mânakṛishṇadêva [7] (122 years), and [illegible] (127 years),—covering the period from B.C. 1807 to 57; *i.e.* filling the vacuum up to the next chronological point, the commencement of the Vikrama era, for which the persons who [illegible] the annals had a definite name with which to make a fresh start. Here, the annals depart altogether from the Purâṇas, which mention none of the above names, and give a totally different line of descent, from Śatânîka, son of Janamêjaya. And this, of course, might be taken as a point in favour of authenticity. But the impossible lengths of the [illegible] that at the best, the details were not taken truly from any real historical records. And, while Śaṁkara, Gautama, Ishṭadêva, Sêvaka, Vajra, Narasiṁha, and [illegible] may possibly be real rulers of later times, simply antedated for the sake of filling the gap,—(at the same time, since Mr. Stirling calls Sêvakadêva [B.C. 688 to 538] 'Shewak or Ashok Deo,' there seems to be here an anachronistic and otherwise mistaken reminiscence of the Maurya king Aśôka of the third century B.C.),—the statements made in connection with the remaining two names expose clearly the purely fictitious nature of this part of the account. The reign of Bhôjadêva is made to cover the period B.C. 184 to 57; but the annals, endorsing a tradition which elsewhere also is sometimes connected with him, say (see *Asiatic Researches*, Vol. XV. p. 259) that his court was adorned by the presence of seven hundred and fifty eminent poets, the chief of whom was the celebrated Kâlidâsa; [illegible], therefore, he is the king Bhôja of Mâlwa, of literary tastes, for whom we have authentic dates ranging from A.D. 1021-22 to 1042-43 (see *Ep. Ind.* Vol. II. pp. 232, 233);[8] and thus, though here an indisputably real name is given, it is antedated by about twelve centuries. A statement made in connection with the name of Mahêndradêva, is almost equally [illegible] this person's [illegible]

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[1] But Varâhamihira places the Mâdhyamikas in the Madhyadêśa or [illegible] (and we should expect, from their name, to find them), and allots the Magadha country and its people to the [illegible] (see *Ind. Ant.* Vol. XXII. p. 183).

[2] I quote, throughout, the details given by Sir William Hunter in his *Orissa*, ed. 1872, Vol. II. Appendix VII., as the results given there evidently (see page 324 above, note 2) represent the [illegible] the original records.

[3] Called 'Sambar or Sancara Deo' by Mr. Stirling.

[4] Called 'Isht Deo' by the same.

[5] Called 'Shewak or Ashok Deo' by the same.

[6] Called '[illegible]' by the same.

[7] Called 'Hansh, Hansha, Hans, and Hangsha Deo' by the same.

[8] Of course, I do not mean to say that this was the period of [illegible]

reign is made to cover the period B.C. 1037 to 822; but the annals say that he founded the city of Râjamahêndri, *i.e.* Râjamandri or Râjamahêndrapuram in the Gôdâvarî district, Madras Presidency; and, though there may have been a city on the spot in earlier times, still (see *Ind. Ant.* Vol. XX. pp. 94, 266) there can be but little doubt, if any, that the name Râjamahêndrapura was given to it by, or on account of, the Eastern Chalukya king Amma I., who had the *biruda* of Râja-Mahêndra, and whose period was A.D. 918 to 925: consequently, at the best, with the name of Mahêndradêva there is coupled the reminiscence of an event which took place some eighteen hundred years later. After Bhôjadêva there reigned, according to Mr. Stirling's version, Vikramâditya alone, and according to the other version Vikramâditya and his brother Śakâditya, for 135 years, from B.C. 57 to A.D. 78. The object of this statement is simply to fill the interval from the commencement of the Vikrama era (really in B.C. 58) to the commencement of the Śaka era (really in A.D. 77). We know now (see *Ind. Ant.* Vol. XX. pp. 405, 409) that it was not till about the ninth century A.D. that the word *vikrama* began to be connected with the Vikrama era; that most probably the appellation 'Vikrama year or time' simply denotes the poets' 'war-time,' the autumn, and was transferred from the autumn to the whole year itself; that the era did not derive its present name from any real king Vikrama or Vikramâditya, synchronous with the initial point of it; and consequently, that this statement of the annals, though correct from the traditional point of view, is intrinsically as purely fictitious as the matter that precedes it. The period from A.D. 78 to 328 is filled by the reigns of Karmajit (65 years), 'Hatkêśvara' (51 years), Vîrabhuvana (43 years), Nirmaladêva (45 years), Bhîma (37 years), Śôbhanadêva (4 years), and Chandradêva (5 years).[1] Then, we are told, the Yavanas, who had invaded Orissa in the time of Śôbhanadêva and had put Chandradêva to death, held the country for 146 years,—from A.D. 328 to 474. Then, the annals say, Yayâti-Kêsari expelled the Yavanas, and founded the Kêsari dynasty; he reigned for 52 years, and was succeeded by forty-three members of his dynasty, whose reigns varied from 2 to 54 years; and thus is filled the period from A.D. 474 to 1132. And then, it is said, a king from the south, named Chôḍagaṅga, obtained the throne of Orissa and established the Gaṅgâvaṁśa dynasty,— he himself reigning for 20 years, from A.D. 1132 to 1152. Except in the cases of Yayâti-Kêsari and Janamêjaya-Kêsari, from Karmajit (A.D. 78 to 143) to Suvarṇa-Kêsari, the last of the Kêsari dynasty (A.D. 1123 to 1132), the names are so utterly unknown that they do not present material for individual criticism of the same kind: in respect of most of them, it can only be said that the terminations *âditya* and *varman*, or any of the other endings which were so much affected in early times, do not occur anywhere among them, and that not one of them has any ring of antiquity in the sound of it: they may possibly be real names of later rulers, misplaced in order to make out a consecutive chronological series; this, however, is the utmost that can be said for them. But I would draw special attention to the names of Narasiṁha-Kêsari, Kûrma-Kêsari, Matsya-Kêsari, Varâha-Kêsari, Vâmana-Kêsari, and Paraśu-Kêsari, which are placed one after the other in the period A.D. 1013 to 1080: in respect of these, nothing could be plainer than the evident fact that the inventive faculty and other resources of the persons who concocted the annals failed them, and that they here drew on the incarnations of Vishṇu as the man-lion, the tortoise, the fish, the boar, and the dwarf, and as Paraśurâma, the destroyer of the Kshatriyas. Other clear indications of a recourse to mythology present themselves in the names of Padma-Kêsari (A.D. 701 to 706), Gandharva-Kêsari (A.D. 740 to 754), Kali-Kêsari (A.D. 778 to 792), Madhusûdana-Kêsari (A.D. 904 to 920), and Tripura-Kêsari (A.D. 961 to 971). And the name of Alabu-Kêsari (A.D. 623 to 677) distinctly suggests a Musalmân with some such appellation as 'Alap Khân.' But the cases of Yayâti-Kêsari and Janamêjaya-Kêsari are, even alone, amply sufficient to upset the whole list.

[1] Called 'Indra Deo' by Mr. Stirling.

As we have already seen, Yayâti-Kêsari, representing Yayâti-Mahâ-Śivagupta, is mistakenly described as the first of his dynasty, and is placed at least five centuries before the earliest date to which he can possibly belong; and Janamêjaya-Kêsari, representing his father and predecessor Janamêjaya-Mahâ-Bhavagupta I., is placed nearly three centuries after him, in the period A.D. 754 to 763. Chôḍagaṅga (A.D. 1132 to 1152) is possibly a historical person, placed not very far from the period to which he really belonged; he may be identified with Anantavarma-Chôḍagaṅgadêva of the family of the later Eastern Gaṅgas, lords of Trikaliṅga or the three Kaliṅgas, who was anointed to the succession in A.D. 1078, and for whom we have also the date of A.D. 1118-19 (*Ind. Ant.* Vol. XVIII. pp. 162, 166): one of the records of this king tells us that he replaced the fallen lord of Utkala, *i.e.* Orissa, in his kingdom (*ibid.* p. 171); and he seems, therefore, to have played some important part in the local history. But all that precedes, resolves itself into simply this:— The object in view was the magnifying of the antiquity and importance of the temple of Jagannâtha at Purî, and of all its surroundings and connections. The persons who set about doing this, by concocting the annals, could not well go back to before the commencement of the Kaliyuga,— the present age. But they felt bound to go back as far as that point. And they had before them two other well-known epochs,— the initial points of the Vikrama and the Śaka eras,— and, apparently, the date, not much displaced, of a fairly recent king, Anantavarma-Chôḍagaṅgadêva.[1] They thus had three periods to fill up with names,— B.C. 3102 or 3101 to B.C. 58 or 57; B.C. 58 or 57 to A.D. 77 or 78; and A.D. 77 or 78 to A.D. 1100 or thereabouts. The last of these periods, being the best filled one, seems to have been taken in hand by them first; and,— except for the alleged occupation by the Yavanas for a hundred and forty-six years, from A.D. 328 to 474, as regards the real meaning of which see further on,— they filled it, partly with a few names which are obviously inventions, and partly with a number of names, connected mostly with reigns of reasonable and admissible duration, which present no appearance of antiquity and cannot by any means be accepted for the period to which they are allotted, but may very possibly be names of real rulers of later date,— say of the twelfth century and onwards,— probably many of them petty princes contemporaneous with each other. But the accounts for this period do not even agree with each other; for (see page 340 below), another compilation makes the Kêsari dynasty begin in B.C. 144 or 132 and end in A.D. 553 or 565,— places next an isolated king of the 'Chourang dynasty' named 'Udi Patchourang,' who reigned for ninety years, and then a line of kings belonging to the Solar Race, which lasted till A.D. 1324,— and makes the Gaṅgâvaṁśa dynasty begin only then. The interval from the commencement of the Vikrama era to the commencement of the Śaka era was accounted for in the customary traditional manner, with the reigns of a purely fictitious king Vikramâditya and his brother Śakâditya. On the earliest period, less trouble was expended. The list was opened with three well-known Purâṇic names, which were made to account for 1,294 years; and it was imperfectly eked out with only nine names, which were made to fill the remaining 1,750 years with reigns of almost equally fabulous duration: of these nine names, seven may possibly, like some of the names of the third period, be real names of rulers of the twelfth century and onwards, or, as already suggested, one of these seven may contain an anachronistic and otherwise erroneous reminiscence of the great Buddhist king Aśôka; but one, that of Mahêndradêva, seems to be a pure invention, to account for the name of a city which is to be allotted to a period about eighteen centuries later; and the ninth, that of Bhôjadêva, is the name of a real king antedated by about twelve centuries. In the whole account, from B.C. 3101 up to the mention of Chôḍagaṅga with the date of A.D. 1132 to 1152, the only historical gleams which can be detected are that (1) the opening of the list

[1] It is not made clear whether the dates A.D., allotted to the various kings who are mentioned in the annals, are taken from Śaka dates put forward for each king, or are simply worked out from the lengths of the reigns. If the latter is the case, the initial date for the Chôḍagaṅga of the annals could easily be made to coincide exactly with the date of the coronation of Anantavarma-Chôḍagaṅgadêva.

with three Purâṇic kings of the Lunar Race, to which race the copper-plate charters refer Śivagupta and his successors, suggests a knowledge of the fact that there really had been kings of Orissa who claimed to belong to that lineage; (2) there certainly is preserved a reminiscence, but a completely erroneous and anachronistic one, of two of those real kings, Janamêjaya-Mahâ-Bhavagupta I. and Yayâti-Mahâ-Śivagupta; and (3) the alleged occupation by the Yavanas for a hundred and forty-six years, from A.D. 328 to 474, plainly embodies a vague memory of the Early Gupta kings, for whom, as far as their unbroken lineal succession goes, we have dates (see *Gupta Inscriptions*, Introd. p. 17) ranging from the year 82 to the year 147 or 149 of an era commencing A.D. 320,[1] and whose power, extending from Kâṭhiâwâḍ right across India to Lower Bengal, formed a barrier between Orissa or any part of Southern India and the 'Yavanas' of that period, *viz.* the Indo-Scythians of the Panjâb.[2] And, with such results as these before us, it is evident that **everything relating to ancient times, which has been written on the unsupported authority of these annals, has to be expunged bodily from the pages of history.**

It only remains to say a few more precise words about the **'Yavanas' who are mentioned in these annals**: it is obvious that, whoever they may be, no real history connected with them is preserved in the annals; but it is also as well to shew clearly who they really were. They are first brought to notice in connection with Vajradêva (allotted to the period B.C. 538 to 421), in whose reign, we are told, they invaded Orissa from Mârwâr, Delhi, 'Babul Dêś' (supposed to be Îrân, *i.e.* Persia, and so explained to Mr. Stirling), and Kâbul, but were repulsed; and, Mr. Stirling says (*Asiatic Researches*, Vol. XV. p. 258), "then follows an incomprehensible story, "involving some strange anachronism, about Imarût or Himarat Khân, who comes from Delhi "with a large army and attacks the Râja." They are not specifically named in connection with Narasiṁhadêva (B.C. 421 to 306; he is called 'Sarsankh Deo' by Mr. Stirling); but they seem to be meant in the statement that "another chief from the far north invaded the country "during this reign, but he was defeated, and the Orissa prince reduced a great part of the Delhi "kingdom" (*Orissa*, Vol. II. Appendix VII. p. 184),—or, as Mr. Stirling says, "Sarsankh Deo, "a warlike prince, is attacked by another Khân, whose name is variously written, and is always "so incorrectly spelt that it is impossible to unravel it; the Râja defeats the invader, and, "emboldened by his success, advances upon Delhi, and reduces a great part of the country." In the time of Mânakṛishṇadêva (B.C. 306 to 184; he is called 'Hans or Hangsha Deo' by Mr. Stirling), the Yavanas again invaded the country,— from Kashmîr,— but were driven back after many battles. Bhôjadêva also (B.C. 184 to 57) is said to have repulsed a Yavana invasion,— from Sindh, according to Mr. Stirling's account. And finally, in the time of Śôbhanadêva (A.D. 319 to 323) the Yavanas invaded Orissa by sea, under the leadership of a person named Raktabâhu, *i.e.* 'Red-arm' or 'Bloody-arm,' and on this occasion with success: the Yavana force, indeed, after effecting a landing and plundering the town of Purî, was overwhelmed by the sea; but the Yavanas remained masters of the country; Śôbhanadêva, who had fled before their approach, died in the jungles; his nominal successor, Chandradêva, was put to death by them in A.D. 328; and so they held the country until they were driven out from it by Yayâti-Kêsari in A.D. 474. Sir William Hunter admitted this last story so fully as to remark that, 'while the very fact of this invasion having been made by way of the sea would suggest a doubt 'as to whether the invaders were ordinary Hindûs,— the idea of braving the ocean in armed 'galleys, in order to descend on a province which could easily be reached by dry land, being 'repugnant alike to the Hindû genius and the Brâhmaṇical faith,'— "it formed an adventure "exactly suited to the imagination of the Asiatic Greek; it was Alexander's sail down the

[1] The commencement of the Yavana occupation might perhaps (see the preceding note) be brought to exactly A. D. 320.

[2] In the Gupta records, however, they are called Śakas (*Gupta Inscriptions*, p. 14); the name 'Yavana' does not occur.

"Indus reproduced upon the Ganges, with the continuation of Nearchus' exploratory [illegible] "along the coast to the west of the river mouth" (*Orissa*, Vol. I. p. 216). And it seems to have been magnified somewhere else into a whole series of attacks by sea-pirates, continued during the seventh, eighth, and ninth centuries A.D.[1] But, as far as the published accounts go, the annals contain no mention of the Yavanas after the supposed time of Yayâti-Kêsari. The story of Raktabâhu is the only one that includes an attack by way of the sea. And there is no doubt, whether an invasion was really made by sea or not, that it simply embodies the conquest of Orissa by the Musalmâns in the thirteenth century A.D., mixed up with the vague memory of the Early Gupta kings. That the Yavanas of the period A.D. 328 to 474 can be none but the Early Guptas, we have already seen. The Yavanas of the next preceding mention (allotted to B.C. 184 to 57) are indisputably the Musalmâns: Bhôjadêva of Mâlwa, who is really the king who is thus antedated by about twelve centuries (real dates, A.D. 1021-22 and 1042-43), may easily have come in hostile contact with Mahmûd of Ghaznî, who in A.D. 1022 and 1023 penetrated as far as the territories of Kâliñjar in Bundêlkhaṇḍ, and in A.D. 1024 invaded Gujarât; and, in fact, the Udêpur *praśasti* claims that Bhôjadêva conquered the Turushkas, *i.e.* the Musalmâns (*Ep. Ind.* Vol. I. pp. [illegible], 231, 238): but there is no other foreign power with which he can have come in collision. And this being so clear, I will quote here certain facts which make it, if possible, still more evident that the term Yavana, as used in the annals, was intended to denote the Musalmâns: as already stated (page 326 above, note 3), in the Chitôrgaḍh inscription of A.D. 1428 or 1429, Fîrûz Shâh or Fîrûz-ud-dîn Taghlaq, king of Delhi (A.D. 1351 to 1388), is called "the Yavana king Pêrôja" (*Ep. Ind.* Vol. II. p. 410); Sir William Hunter has mentioned an inscription of A.D. 1516, in Orissa, which "applies the word distinctively to the Muḥammadans" (*Orissa*, Vol. I. p. 224), and has also told us that "in the modern vernaculars it signifies Arabian, Turkish, or Mughul" (*ibid.*); and Mr. Stirling tells us that the Paṇḍits whom he employed to translate the materials that he used, always rendered 'Yavana' by 'Moghal' (*Asiatic Researches*, Vol. XV. p. 259). To revert to the annals,—the statements about the city of Delhi and certain Khâns, made in connection with Vajradêva (allotted to B.C. 538 to 421) and Narasiṁhadêva (B.C. 421 to 306), point distinctly, not only to Musalmâns, but to Musalmâns established at Delhi; and the Musalmâns did not permanently advance as far as Delhi till A.D. 1193, when Shihâb-ud-dîn Muḥammad Ghôrî conquered the whole of the Panjâb and a good deal more of Northern India. It was this conquest which paved the way for the conquest of Orissa. Bakhtiyâr Khiljî, a general of Muḥammad Ghôrî or of his viceroy Qutb-ud-dîn, invaded Bengal and conquered it in A.D. 1203. There was thus established in Bengal a branch of the Musalmân power, which from A.D. 1212 onwards made constant raids into Orissa, with more or less success, but without any permanent results. And finally, in A.D. 1567-68 Sulaimân, king of Bengal, attacked and defeated the last independent king of Orissa, and practically subjugated the province. It seems to me that the name of Raktabâhu,—a perfectly correct Sanskṛit word, but one which is most improbable, if not absolutely inadmissible, as a historical name,—is a perversion of the first name of Bakhtiyâr Khiljî; and that the name of 'Imarût or Himarat Khân,' which is connected with the Yavanas whom Vajradêva is said to have repulsed, may enable us hereafter to locate exactly the invasion which is allotted to the period B.C. 538 to 421. But, however the case may be on these two points, there can be no substantial doubt that the Yavana invasions which were repulsed, so the annals say, by Vajradêva and his successors, and the successful invasion by the Yavanas in the time of Sôbhanadêva, are (mixed up with the Early Gupta rule) simply the raids into Orissa by the Musalmâns in the thirteenth and following centuries and the ultimate conquest of the country by them in the sixteenth century, A. D.

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[1] See *Ind. Ant.* Vol. XVII. p. 60, where Mr. Howorth has suggested that the pirates in question may have been Malays from Java.

After what has been shewn above as to the valueless nature of their contents, there is, perhaps, not much to be gained from any consideration of the time when the annals may have been commenced. Still, a few words on this point may be not amiss. Of the two *vaṁśâvalis* used by Mr. Stirling for his article in the *Asiatic Researches*, Vol. XV., one was obtained from a Brâhmaṇ of Purî, and the other from a Brâhmaṇ living in the family of the Râja of 'Puttia Sarengerh,'—"one of the branches of the royal house of Orissa." In respect of the former, he was told that it was originally composed by some of that Brâhmaṇ's ancestors, three or four centuries ago, and had been continued up to date (*loc. cit.* p. 256). No information is given as to the time when the compilation of the second *vaṁśâvali* may have been started; but there can be no reasons for attributing real antiquity to this, any more than to the other.[1] The *Mâdlâ-Pâñji* pretends to greater age. According to the article in the *Asiatic Researches*, the compilation of it was commenced in the time of 'Chûrang' or 'Sarang Deo' (*loc. cit.* p. 268); *i.e.* in the time of Chôḍagaṅga, or, according to the annals themselves, in the period A.D. 1132 to 1152. And another compilation, or a different recension of the annals, would invest it with even much greater antiquity: the *Jour. Beng. As. Soc.* Vol. VI. (1837) p. 756 ff., contains another account of the kings of Orissa, taken from a manuscript by Mr. Stirling, found after his death, in respect of which we are told that it is the source whence the materials for his article in the *Asiatic Researches* was taken, but which really gives a very different account, both in names and in dates; according to this compilation, the Kêsari dynasty was established by Chandra-Kêsari,—Yayâti-Kêsari being here represented as the second king of that line,—in B.C. 144 or 132,[2] and lasted till A.D. 553 or 565; then came 'Udi Patchourang' of the 'Chourang' dynasty, reigning for ninety years, from A.D. 553 or 565; and he started the compilation of the *Mâdlâ-Pâñji*,—in the period, thus made out, A.D. 553 to 643, or 565 to 655. This is altogether incredible. The period A.D. 1132 to 1152 is, perhaps, a possible one; though not very probable,—because the statements which follow the mention of Chôḍagaṅga are not suggestive of any true history having been preserved even from that point. But this much is certain,—whatever may be the date when the compilation of the annals was commenced, the stories about the Yavanas shew that they cannot have been finally reduced to their present form till the sixteenth century A.D. Sir William Hunter has said (*Orissa*, Vol. I. p. 286) that the *vaṁśâvali* on which Mr. Stirling's posthumous article was based, is "a subsequently compiled list." But, as far as the published account goes, it makes no mention at all of the Yavanas; unless this expression is used in the original where in Mr. Stirling's rendering we have 'Musalmân' and 'Moghal,'—in the account of Têliṅga-Mukundadêva (A.D. 1512 to 1534, or thereabouts) and onwards. And if this be the case, it seems rather to be a rudimentary compilation, of earlier date, from which the fuller annals were afterwards elaborated.

A.—Paṭṇâ Copper-plate Grant of the sixth year of Mahâ-Bhavagupta I.

This record was originally brought to notice in 1877, in the *Jour. Beng. As. Soc.* Vol. XLVI. Part I. p. 173 ff., by Babu Pratapachandra Ghosha, according to whose account the plates were found buried in an earthen vessel somewhere in the Native State of Paṭṇâ, attached

[1] He mentions also numerous other *vaṁśâvalis*, possessed by almost every almanac-maker in the province (*loc. cit.* p. 257). But, while claiming that "occasionally a few facts or illustrations may be gleaned from them," he says that they "in general abound with errors and inconsistencies," and he stamped them as "less certain and trustworthy guides."

[2] According to whether Yudhishṭhira is allotted a reign of twelve years in the Kali age, or not. The article simply says—"On the death of Râja Yudhishṭhira, the period of the Kaliyuga obtained complete prevalence." — Sir William Hunter (*Orissa*, Vol. I. p. 286) has taken the dates of B.C. 132 to A.D. 655 for the duration of the Kêsari dynasty according to this compilation; but he has wrongly included the ninety years reign of the isolated king 'Udi Patchourang,' of the 'Chourang' dynasty, who came between the last of the Kêsaris and the first of the Sûryavaṁśa dynasty.

to the Sambalpur District, Central Provinces. I re-edit it from the original plates, which I examined in 1884; they were then in the collection of the Bengal Asiatic Society, having been presented by Captain M. M. Bowie, Deputy Commissioner of Sambalpur.

The **plates** are three in number, each measuring about $9\frac{5}{8}''$ by $5''$ at the ends and somewhat less in the middle. They are quite smooth; the edges of them having been neither fashioned thicker, nor raised into rims. The inscription, however, is in a state of perfect preservation throughout.— The **ring**, on which the plates are strung, is about $\frac{1}{2}''$ thick, and $4\frac{1}{2}''$ in diameter. It had not been cut when the grant came under my notice. The **seal**, in which the ends of the ring are secured, is circular, about $1\frac{3}{4}''$ in diameter. In relief on a countersunk surface it shews, very indistinctly,— in the centre, some seated figure, perhaps of the goddess Lakshmî with her elephants, as on the seal of C.; and, on each side, apparently a *chaurî*: if there was ever a legend below this, it is now quite illegible; but it seems more likely that there was only a floral device.— The **weight** of the three plates is 7 lbs. 4 oz., and of the ring and seal, 1 lb. 4 oz.; total, 8 lbs. 8 oz.— The characters are Nâgarî, of the northern class. They include forms of the decimal figures 6 and 8, in line 41. The *virâma* does not occur in this record; final forms occur, of *t* in *kaṭakât*, line 1, *vasêt*, line 27, *dadyât*, line 29, and *samvat*, l. 41,— of *n* in *âdîn* and *sarvvân*, line 6,— and of *m*, resembling an *anusvâra* with a *virâma* below it, in *°ârtham*, line 19. The average **size of the letters** is about $\frac{5}{16}''$. The engraving is good and deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of the letters shew, as usual, marks of the working of the engraver's tool. The way in which the surface of the plates, being evidently rather soft, was pressed up inside of and around the letters in the process of engraving, has rendered it impossible to obtain impressions giving an absolutely clear lithograph throughout; especially in Plates ii. *a* and *b*, and iii. *a*.— The **language** is Sanskṛit. And, except for the customary benedictive and imprecatory verses in lines 24 to 39 and one ordinary verse at the end, the whole record is in prose. The rules of *saṁdhi* are neglected in several places. In respect of **orthography**, the only points that call for special notice are (1) the use of the guttural nasal *ṅ*, instead of the *anusvâra*, in [illegible] and [illegible], line 45; and (2) the use of *v* for *b*, throughout. There are many cases in which the long vowel *û* has been given by mistake for the short *u*; but this seems a matter of carelessness, rather than of orthography.

The **inscription** is one of **Mahâ-Bhavagupta I.**, otherwise called **Janamêjaya**. The charter contained in it was issued from **the city of Kaṭaka**,[1] which is evidently the **modern Kaṭak** or **'Cuttack,'** the chief town of the Cuttack District in Orissa, while the king was in residence at **Mûrasîma**, which seems to have been some place on the outskirts of the city.[2] And the object of it was to register **a grant**, to some Brâhmaṇs, of **a village** named **Vakaveḍḍâ, in the Oṅgâtaṭa vishaya** or district on the bank of the river Oṅgâ. The charter was written by a clerk in the office of a son of the *Mahâsaṁdhivigrahin* **Mallâdhâradatta**, on Âshâḍha śukla 8 in the sixth year of the reign of **Janamêjaya**, *i.e.* of Mahâ-Bhavagupta I. And the record ends with a verse in praise of the king under the name of **Janamêjaya**.

TEXT.[3]

First Plate.

1 Ôm[4] Svasti **Mûrasîma-samâvâsita[ḥ*]** śrîmatô vijaya-**Kaṭakât** paramabhaṭṭâraka-mahârâjâdhi-

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[1] The words *vijaya-kaṭakât*, line 1, might be rendered by simply "from the [illegible]; but the locality from which these records come, seems to indicate plainly that *kaṭaka* is here the place-name.

[2] So, also, B., C., and D. were issued by Mahâ-Bhavagupta I., from Kaṭaka, while he was in residence in the *ârâma* or 'pleasure-garden.'

[3] From the original plates.

[4] Represented by a plain symbol.

2 **râja**-paramêśvara-śrî-**Śivagû(gu)ptadêva**-pâd-ânu dhyâta-paramamâhêśvara-paramabhaṭṭâraka-mahârâ-

3 jâdhirâja-paramêśvara-**Sômakulatilaka**-tṛi(tri)**Kaliṅgâdhipati-śrî-Mahâ-Bhavaguptarâjadê**-

4 **vaḥ** ||[1] kûshalî[2] |[3] **Oṅgâtaṭa**-vishaya-prativa(ba)ddha-**Vakaveḍḍâ**-grâmê tat-pratinivâsi-kuṭumvi(mbi)-janapadâṁ-

5 s=tad-vishayîya-yathâkâl-âdhyâsinaḥ samâhartṛi-sannidhâtṛi-châṭa-bhaṭa-piśuna-dhê(vê)trik-â-

6 varôdhajana-râjavallabh-âdîn sarvvân râja-pâd-ôpajîvinaḥ samâjñâpayati [|*] Vidi-

7 tam=astu bhavatâṁ | yath=âsmâbhir=ayaṁ grâmaḥ sa-nidhiḥ s-ôpanidhiḥ sarvva-vâ(bâ)dhâ-viva[r*]jjitaḥ |

8 sarvv-ôparikarakar[4]-âdâna-sahitaḥ s-âmra-madhukaḥ sa-gartt-ôsharaḥ | prasiddha-chatuḥ-si(sî)m-â-

9 chachchhinvaḥ[5] | pratinishiddha-châṭa-bhaṭa-pravêśaḥ nânâ-gôtra-pravara-vinirgata-vâstavyê-

Second Plate ; First Side.

10 bhyô dvijâti-varêbhyaḥ êka[ḥ*] Kauchchha(tsa)-gôtraḥ Aṅgirasa-Vârsha-[6] Yô(yau)vanâśva-pravaraḥ Yûvanaśvad-Amvarisha-

11 d-Aṅgira[7]-anupravaraḥ Sâma-vêdê Kauth[u*]ma-śâkh-âdhyâyî **Pampâsarasi(sî)-vinirgata**[ḥ*] **Lêiśriṅgâ**-vâ-

12 stavya[ḥ*] bhaṭṭaputra-Dâmâkaḥ Aivuli-sû(su)taḥ [|*] dvitîyô Gautu(ta)ma-gôtraḥ A(â)ṅgirasa-pravaraḥ Vârhaspaty-ânu-

13 pravara[ḥ*] Yaju[r*]-vvêdê Kâṇva-śâkhê(khî) **Oḍayaśṛiṅgâ**-vinirgata[ḥ*] **Khaṇḍakshêtra**-vâstavya[ḥ*] bhaṭṭaputrô Nârapagaṇḍa-sû(su)ta[ḥ*] [|*] tṛiti(tî)ya-

14 ś=cha Kṛish[ṇ*]âtrêya-gôtraḥ A(â)rchchanânaśa(sa)-pravaraḥ Śyâvâśvana(vad)-anupravaraḥ Yajur-vvêd[ê*] Kâṇva-śâkh-â-

15 dhyâyî **Koṅkaleḍḍa**-vinirggata[ḥ*] **Lipatuṅgâ**-vâstavya[ḥ*] bhaṭṭaputra-Vâsû(su)dêvaḥ Risi(Hṛishî)kêśa-sû(su)-

16 taḥ [|*] chatu[r*]thaś=cha |[8] Agasti-gôtraḥ |[9] Îdhmavâhava[10]-pravaraḥ Chyav[an*]-ânupravaraḥ cha[11] Yaju[r*]-vvêdê

17 Kâṇva-śâkh-âdhyâî(yî) châ[12] **Kaliṅga**-vinirgataḥ ||[13] **Pampâsarasi(sî)**-vâ-

18 stavyaḥ Koṇḍadêva-nâm[â*] Râmaśa[r*]mma-sû(su)taḥ [|*] êtêbhyô dvijâti-varêbhyaḥ salila-dhârâ-

19 pû(pu)raḥsaram=â-chandra-târa[k-â*]rkka-kshiti-samakâl-ôpabhê(bhô)g-ârtham prativarsha-dâtavya-ru(rû)pya-kâshṭa(shṭha)-pala-

20 kara-dâna[ṁ*] viniśchitya mâtâpitrôr=âtmanaś=cha puṇya-yaśô-bhivṛiddhayê tâmra-śâsanên=â-

Second Plate ; Second Side.

21 kari(rî)kṛitya pratipâdita î(i)ty=avagatya samû(mu)chita-bhô[g-âr*]thaṁ mâtâpitrôr=[14] âtmanaś=cha puṇya-yaśô-bhi-

---

[1] This mark of punctuation is unnecessary.

[2] Read *kuśalî*.

[3] This mark of punctuation is unnecessary.

[4] Read °*ôparikakar*°.

[5] Read °*âchchhinnaḥ*.

[6] Read *Âṅgiras-Âmbarîsha-*.

[7] Read *Yuvanâśvavad-Ambarîshavad-Aṅgirôvad*°; and compare page 45 above, note 6.

[8] and [9] These marks of punctuation are unnecessary.

[10] Read *Idhmavâha*°.

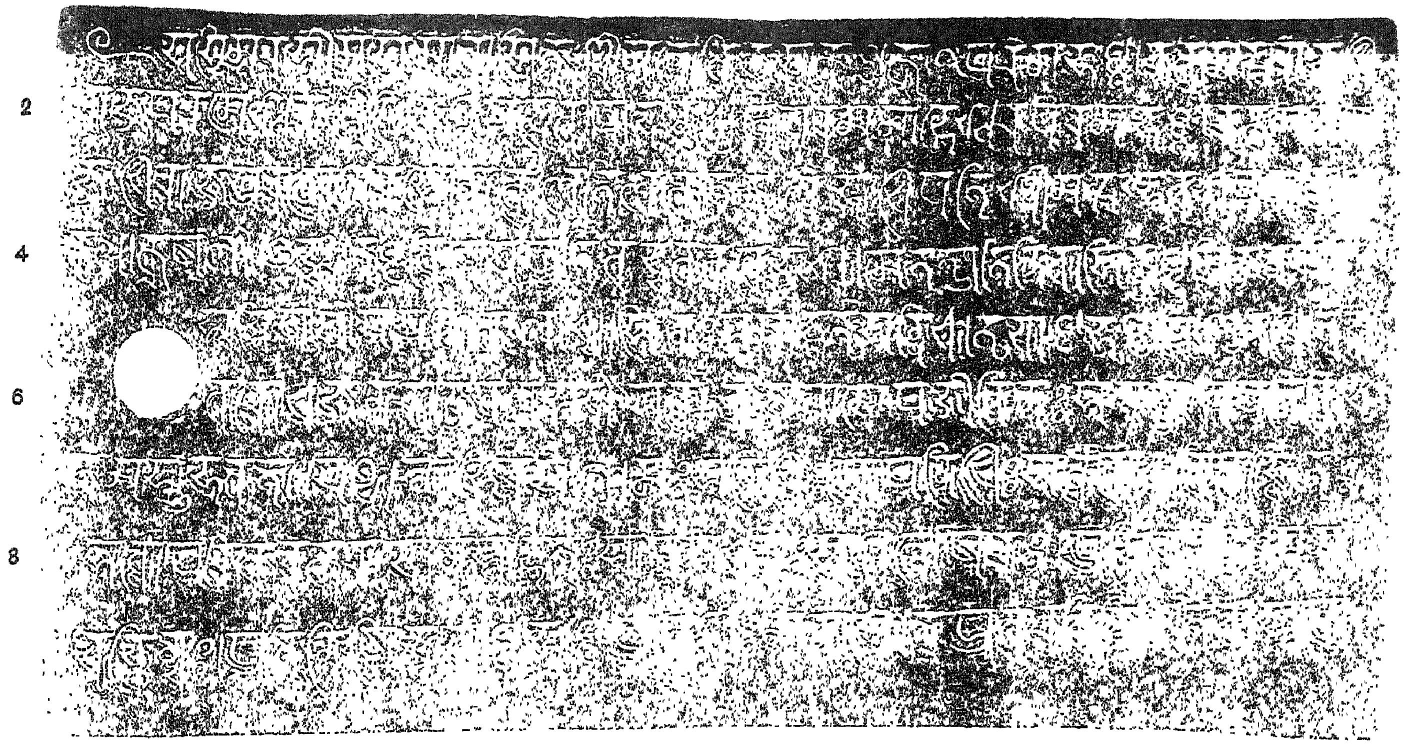
[11] and [12] These *aksharas* are superfluous.

[13] This mark of punctuation is unnecessary.

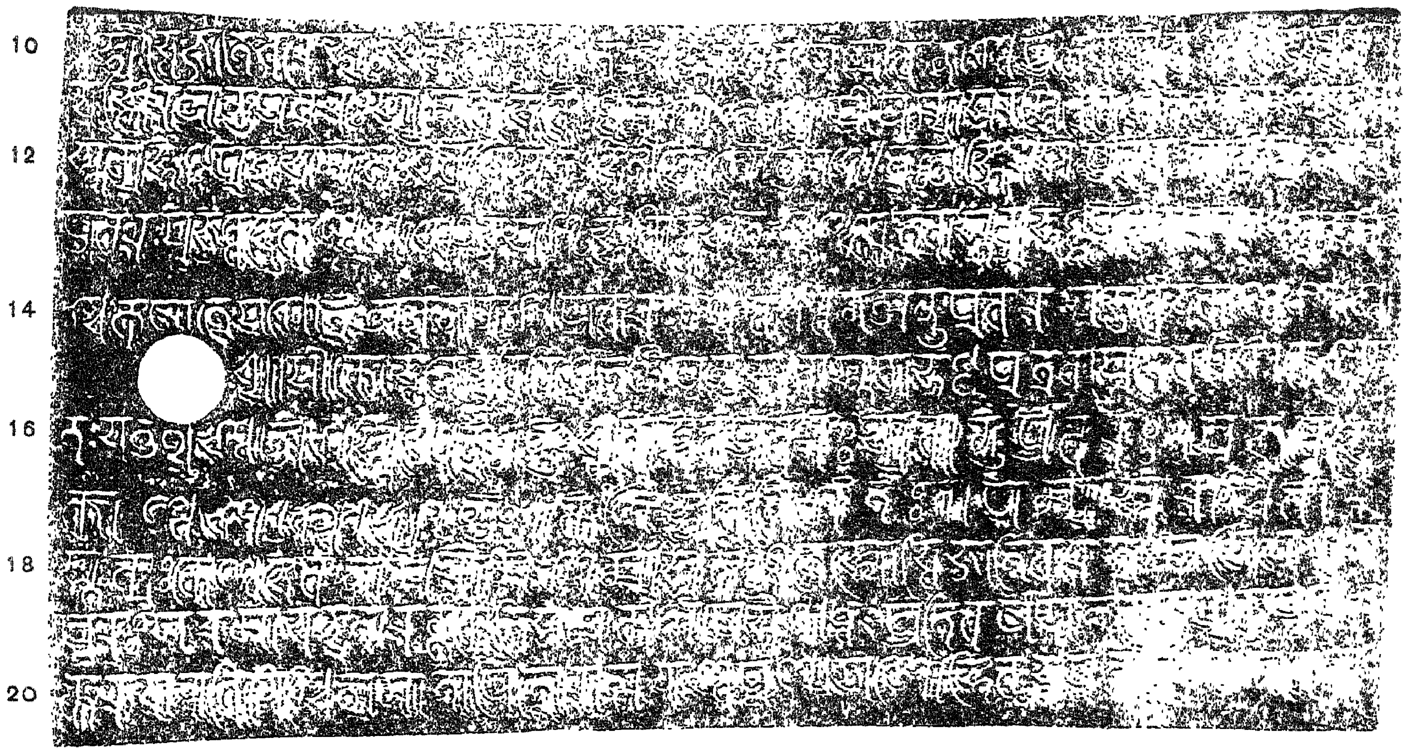
[14] From here, to *avagatya* in the next line, there is an unnecessary repetition. The immediately preceding word, *samuchita-bhô[g-âr*]thaṁ*, was a mistake, and carelessness about correcting this led to the repetition.

Patna Plates of the 6th year of Maha-Bhavagupta I.

i

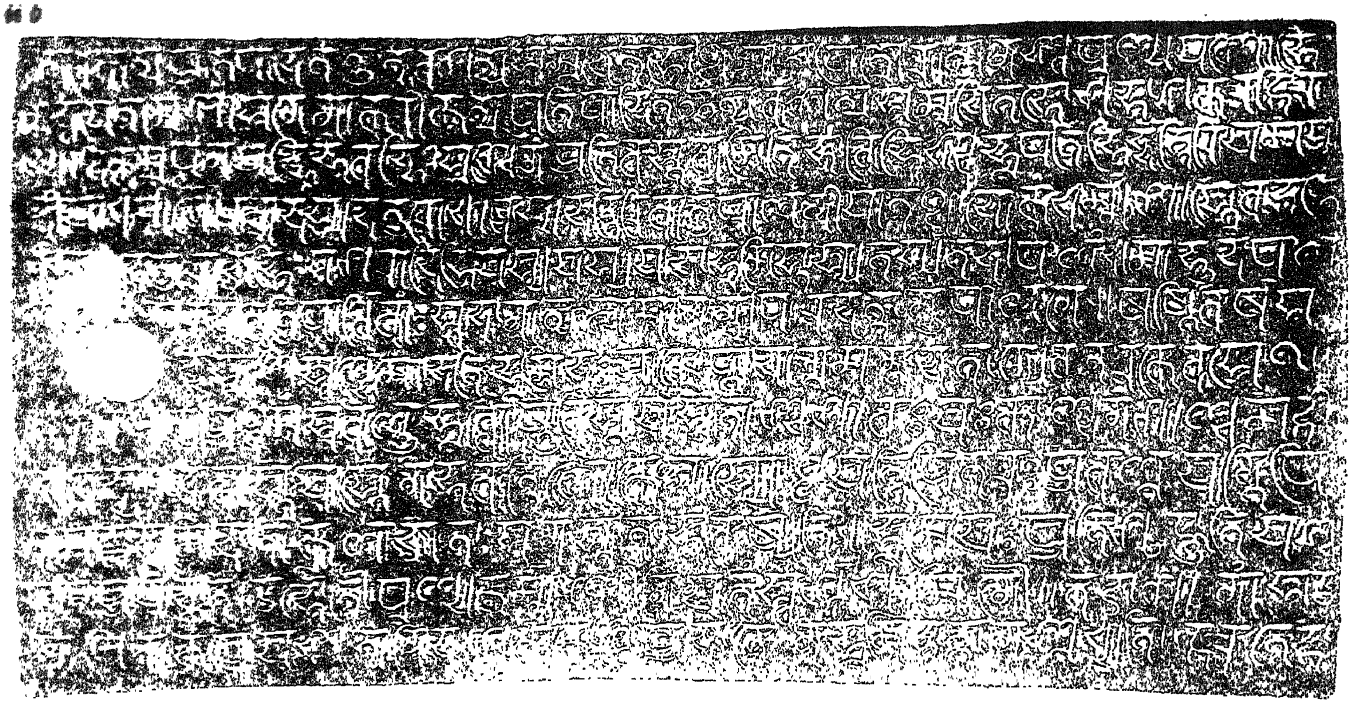


ii a

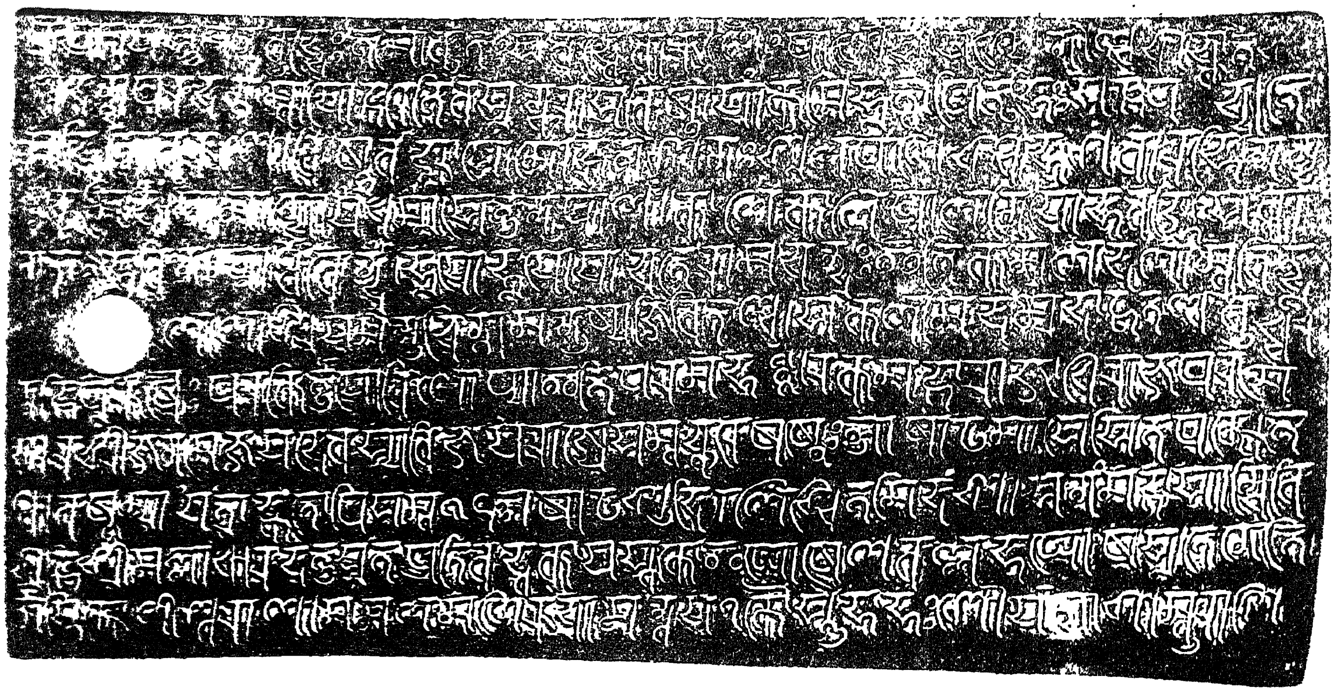


J. F. FLEET, I. C.S. SCALE ·70 W. GRIGGS, PHOTO-LITH.

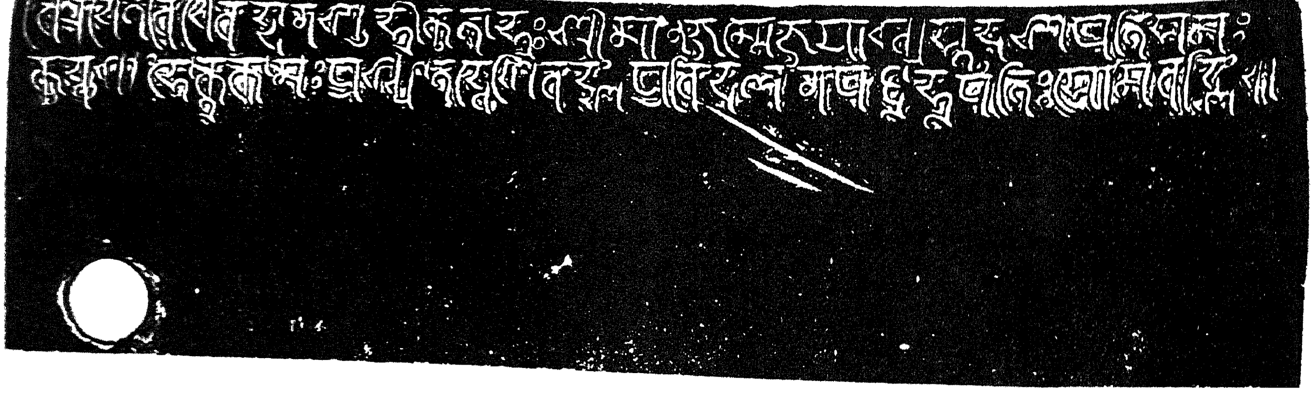
ii b



iii a



iii b



22 vṛiddhayê tâmra-śâsanên=âkarîkṛitya pratipâdita ity=anugatya samuchita-bhâga bhâga-kara-hira-
23 ṇy-âdikam=upanayadbhir=bhavadbhiḥ sâ(su)khêna [illegible] [|*] bhâvibhiś=cha bhûpatibhir=ddattir=iyam=asma-
24 dîyâ dharmma-gauravâd=asmad-atu(nu)rôdhâch=cha [illegible] nîyâ [||*] Tathâ ch=ôktaṁ dharmma-śâstrê [|*] Va(ba)hubhi-
25 r[1]=vvasû(su)dhâ dattâ râjabhiḥ Sagar-âdibhi[ḥ*] yasya yasya yadâ bhûmis= tasya tasya tadâ phalaṁ || Mâ bhu(bhû)d=aphala-
26 śaṅkâ vaḥ para-datt=êti pârthivâḥ sva-dânât=phalam=ânantya(ndya)m [illegible] ânupâlanê || Shashṭi-varsha-sa-
27 hasrâṇi svarggê môdati bhûmi-daḥ âkshêptâ ch=ânu(nu)mantâ cha tâny=êva narakê vasêt ||
28 Agnêr[2]=apatya[ṁ*] prathamaṁ suvarṇṇa[ṁ*] bhûr=Vvôshṇavî[3] [illegible] gâvaḥ yaḥ kâṇcha(ñcha)naṁ gâṇ(ñ)=cha mahî-
29 ṇ(ñ)=cha dadyât dattâs=trayas=têna bhavanti lôkê(kâḥ) [||*] [illegible] pitaraḥ pravalgayanti[5] pi-
30 tâmahâ[ḥ*] bhûmi-dâtâ kûla[6] jâtâ(ta)ḥ sa nas=trâtâ bhavishyati || Bhûmi[m*] yaḥ pratigṛihṇâti yaś=cha
31 bhûmiṁ prayachchhati | ubhau tau puṇya-karmmâṇau niyataṁ svargga-gâminau || Taḍâgânâṁ saha-
32 srâṇi vâjapêya-śatâni cha | gavâṁ kôṭi-pradânêna [illegible] na śû(śu)dhyati || Haratê hâ-

Third Plate ; First Side.

33 rayatê[7] yas=tu manda-vu(bu)ddhiḥ tamô-vṛitaḥ sa va(ba)ddhâ [illegible] pâśais=tîryagyônîṇ[8]=cha gachchhati ||
34 Sva-dattâṁ para-dattâm=vâ yô harêti(ta) vasû(su)ndharâṁ sa [illegible] krimi[r*]=bhûtvâ pitṛibhiḥ saha pachyatê |(||)
35 Âdityô Varuṇô Vishṇur=Va(bra)hmâ sômô hutâśanaḥ Śûlapâṇiś=cha bhagaṁvâr[9]=abhinanda-
36 nti bhûmi-daṁ |(||) Sâmânyô[10]=yaṁ dharmma-sêtu[r*]=nripâṇâṁ kâlê-kâlê pâlani(nî)yô bhavadbhiḥ sarvvâ-
37 n=êtân bhâvinaḥ pârthivêndrâṁ(n) |[11] bhûyô-bhûyô yâchatê [illegible] Iti[12] kamala-dal-âmvu(mbu)-vindû(ndu)-
38 lôlâ[ṁ*] śriyam=amu(nu)chintya manushya-jivitaṇ[13]=cha | [illegible] udâhṛitaṇ(ñ)=cha vudhvâ[14]
39 na hi pû(pu)rushaiḥ para-ki(kî)rttayô vilôpyâ iti [||*] [illegible] mahârâjâdhirâja-paramê-
40 śvara-śrî-Janamêjayadêvasya vijaya-râjyê samvachchha(tsa)rê shashṭhêḥ[15] Âshâḍha-mâsê sita-pakshê t[i*]-
41 thâv=ashṭamyâṁ yatr=âṅkatô=pi samvat 6 A(â)shâḍha śudi 8 [illegible] śâsanaṁ mahâsâ(sa)ndhivi-

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1 Metre : Ślôka (Anushṭubh) ; and in the next two verses.
2 Metre : Indravajrâ.
3 Read °*Vaishṇavî.*
4 Metre : Ślôka (Anushṭubh) ; and in the next five verses.
5 Read *pravalganti.*
6 Read *kulê.*
7 Read *hârayêt.*
8 Read *tiryagyônîṅ.*
9 Read *bhagavân.*
10 Metre : Śâlinî.
11 This mark of punctuation is unnecessary.
12 Metre : Pushpitâgrâ.
13 Read °*jîvitaṁ.*
14 Read *buddhvâ.*
15 Read *shashṭhê.*

42 grahi-śrî-**Mallâdhâradatta**-sû(su)ta-prativa(ba)ddha-k â y a s t h a - K ô i g h ô s h ê ṇ a Vallabhaghôsha-sû(su)tên=êti |(||)

43 Asti[1] kshôṇîśvarâṇâm=amala-maṇi-ruchâm=anvayat[2] kaustubh-âbhaḥ śaurya-tyâg-âmvu(mbu)râśi-

Third Plate; Second Side.

44 r=virachita-vidhivad-dâna-śubhrîkṛit-âbhraḥ śrîmân=Jammêjay[3]-âkhyas=Tṛi(tri)daśa-pati-samaḥ

45 kṛichchha(tsna)-gâṁ bhôktu-kâmaḥ prakhyâta-dvêśi(shi)-vaṅśa-pravidalana-paṭû[4]=bhûpatiḥ Sômavaṅśi(ṅśî) ||

ABSTRACT OF CONTENTS.

From the victorious **(city of) Kaṭaka** (line 1),— the most devout worshipper of (the god) Mahêśvara (Śiva), the *Paramabhaṭṭâraka*, *Mahârâjâdhirâja*, and *Paramêśvara*, **the ornament of the Sômakula, the lord of the three Kaliṅgas,** the glorious **Mahâ-Bhavaguptarâjadêva (I.)** (l. 3), who meditates on the feet of the *Paramabhaṭṭâraka*, *Mahârâjâdhirâja*, and *Paramêśvara*, the glorious **Śivaguptadêva** (l. 2), being in **residence at Mûrasîma** (l. 1), and being in good health (l. 4), issues a command to the **agriculturists residing at the village of Vakaveḍḍâ in the Oṅgâtaṭa vishaya** (l. 4), and to the **inhabitants** of the district and to all the officials and servants of the king, to the effect **that** the village in question has been given by him, by this charter, to four Brâhmaṇs, *viz.* to **Dâmâka** (l. 12), son of Aivuli, belonging to the **Kautsa** *gôtra*, with the *pravara* of Âṅgirasa, **Ambarîsha, and** Yauvanâśva, and the *anupravara* of Yuvanâśva, Ambarîsha, and Aṅgiras, a student of the Kauthuma *śâkhâ* in the *Sâma-Vêda*, an immigrant from **Pampâsarasî** (l. 11), and a resident of **Lêiśṛiṅgâ,**— to an unnamed son of **Nârapagaṇḍa** (l. 13), belonging to the Gautama *gôtra*, with the *pravara* of Âṅgirasa and the *anupravara* of Bârhaspatya, a student of the Kâṇva *śâkhâ* in the *Yajur-Vêda*, an immigrant **from Oḍayaśṛiṅgâ** (l. 13), and a resident of **Khaṇḍakshêtra,**— to Vâsudêva (l. 15), son of Hṛishîkêśa, of the Kṛishṇâtrêya *gôtra*, with the *pravara* of Ârchanânasa and the *anupravara* of Śyâvâśva, a student of the Kâṇva *śâkhâ* in the *Yajur-Vêda*, an immigrant from **Koṅkaleḍḍa** (l. 15), and a resident of **Lipatuṅgâ,**— and to Koṇḍadêva (l. 18), son of Râmaśarman, of the Agasti *gôtra*, with the *pravara* of Idhmavâha and the *anupravara* of Chyavana, a student of the Kâṇva *śâkhâ* in the *Yajur-Vêda*, an immigrant from **Kaliṅga** (l. 17), and a resident of **Pampâsarasî.**

Lines 22 to 39 are occupied with the usual mandate to future kings to continue the grant, and with benedictive and imprecatory verses about the merit of preserving grants and the sin of confiscating them.

Lines 39 to 42 tell us that the charter was written by the *Kâyastha* Kôighôsha, son of Vallabhaghôsha, who belonged to (*the office of*) the son of the *Mahâsaṁdhivigrahin* **Mallâdhâradatta, on the eighth tithi in the bright fortnight of the month Âshâḍha in the sixth year of the victorious reign of** the *Paramabhaṭṭâraka*, *Mahârâjâdhirâja*, and *Paramêśvara*, the glorious **Janamêjayadêva.**[5] And the record ends with a verse in praise of king **Janamêjaya**, of the **Sômavaṁśa** or Lunar Race.

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[1] Metre: Sragdharâ. [2] Read *anvayê*. [3] This is by metrical license for *Janamêjay*. [4] Read *paṭur*.

[5] One might be tempted to insert a mark of punctuation before *likhitam*, line 41, and to take the date as the data on which the grant was made, and not necessarily connected with the writing of the charter. But the grant recorded in F. was made on the occasion of an eclipse of the sun (line 42); and therefore the date given at the end of that record, Mârga śukla 3, was plainly the date of the writing of the charter, though it is not there so stated at all. Accordingly, it seems that the dates given all through the series are simply those on which the charters were actually written.

B., C., and D.—Kaṭak Copper-plate Grants of the thirty-first year of Mahâ-Bhavagupta I.

These three records form what is called in line 46 of B., line 48 of C., and line 50 of D., a triphalî-tâmra-śâsana or set of three connected charters. The object of them was to register the fact that Mahâ-Bhavagupta I. granted to a Brâhmaṇ named Sâdhâraṇa,—apparently the person who is mentioned in them as his chief minister,—the villages of Raṇḍâ and Alâṇḍalâ in the Pôvâ vishaya (B. lines 4, 5), Arkigrâmâ in the Tulumva khaṇḍa (C. lines 4, 5), and Tûlêṇḍâ, or perhaps Trûlêṇḍâ, in the Sandânâ vishaya (D. line 5), in the Kôsala dêśa or country (B. line 4, C. line 4, D. line 5). The charters were all written by one and the same person, Mâhûka, on Mârga śukla 13 in the thirty-first year of the reign of Mahâ-Bhavagupta I.; and they were all engraved by one and the same person, Mâdhava. Why the grants were not all recorded in one and the same charter, is not apparent; except on the hypothesis that, the villages conveyed by each charter being in different territorial divisions, separate deeds were required for exhibition to the different local authorities of the three divisions.

As the plates are not all of the same size, and so the forty-nine lines of which B. consists run out into fifty-one lines in C. and fifty-three lines in D., the records do not lie uniformly on the three sets of plates. But, with the exception that, for the words *Kôśa(sa)la-dêśê Pôvâ-viśa(sha)yîya-Raṇḍâ-grâmê | tathâ Alâṇḍalâ-grâmê* of B. lines 4, 5, we have *Kôśa(sa)la-dêśê Tulumva-khaṇḍîya-Arkigrâmâ-grâmê* in C. lines 4, 5, and *Kôśa(sa)la-dêśê Sandânâ-viśa(sha)ya-Tû(? trû)lêṇḍâ-grâmê* in D. line 5, the texts were intended to be identical throughout and practically are so, save for a few of the accidental slips which are always met with in records of this kind. It seems sufficient, therefore, to give the text of B. only, in full; mentioning in the footnotes any points of interest in which the text of C. and D. agree with or differ from it. And a lithograph of B. suffices to illustrate all the three records.

B.

This record was originally brought to notice in 1875, in the *Ind. Ant.* Vol. V. p. 55 ff., by Babu Rangalala Banerjea, according to whose account the plates were found in ploughing a field at Chaudwâr, on the opposite side of the river to Kaṭak. I re-edit it from the original plates, which I obtained for examination, in 1883, from Mr. Beames, I.C.S. (Bengal), who communicated the Babu's paper to the journal in which it was published.

The plates are three in number, each measuring about 9⅜" by 5⅝" at the ends and somewhat less in the middle. The edges of them were fashioned slightly thicker than the inscribed portions, so as to serve as rims to protect the writing; and the inscription is in a state of perfect preservation throughout.— The ring, on which the plates are strung, is about ⅝" thick and 4¼" in diameter. It had not been cut when the grant came under my notice. The seal, in which the ends of the ring are secured, is circular, about 1¾" in diameter. It is a good deal damaged; but it shews, in relief on a slightly countersunk surface, the goddess Lakshmî, seated on a throne, with, on each side of her, an elephant, with its trunk lifted up over her head; below this, there was some legend which is now quite illegible.— The weight of the three plates is 4 lbs. 7 oz., and of the ring and seal, 1 lb. 15 oz.; total, 6 lbs. 6 oz.— The characters are Nâgarî, of the northern class. They include forms of the decimal figures 1 and 3, in lines 45, 46. The *virâma* occurs, in conjunction with the full forms of the letters to which it is attached, in *kaṭakât*, line 1, *vrajêt*, line 21, *dadyât*, line 22, *pârtthivêndrân*, lines 31, 32, and *samvat*, line 45; but the final form of *n* occurs in *vrâhmaṇân* and [illegible], line 5, and *sarvvân*, line 7, and a final form of *m*, resembling an *anusvâra* with a *virâma* below it, in

bhavatâm, line 8, *phalam*, line 18, *ânandyam*, line 19, and several other words. The average **size of the letters** is about $\frac{5}{16}''$. The engraving is good and deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of some of the letters shew the usual marks of the working of the engraver's tool. And the way in which the soft copper was pressed up in the process of engraving, has rendered the lithograph rather indistinct in some places; especially in plate ii. *b*.— The **language** is Sanskṛit. There are the customary benedictive and imprecatory verses in lines 17 to 34; and three ordinary verses in lines 37-42 and 48, 49.— In respect of **orthography**, the only points that call for special notice are (1) the use of the guttural nasal, instead of the *anusvâra*, in *triṅśattimê*, line 44; and (2) the use of *v* for *b* throughout.

The **inscription**, which is styled in line 46, a *triphalî-tâmra-śâsana* or one copper charter of a connected set of three, the others being C. and D., is one of **Mahâ-Bhavagupta I.**, who in line 48 is called *Kôsal-êndra*, or **"lord of Kôsala."** The charter contained in it was issued from **the city of Kaṭaka**, while the king was in residence at **the ârâma or pleasure-garden.** And the object of it was to register the grant, to a Brâhmaṇ, of **two villages named Raṇḍâ and Alâṇḍalâ in the Pôvâ vishaya in Kôsala.** The charter was written by a clerk attached to the office of the *Mahâsaṁdhivigrahin* **Malladatta**, on Mârgaśîrsha śukla 13 **in the thirty-first year of the reign of Mahâ-Bhavagupta I.**

C.

This record is now brought to notice for the first time, I believe. I edit it from the original plates, which I obtained for examination from Mr. Beames in 1883. I have no precise information as to where they were found; but it appears to have been somewhere at, or closely in the neighbourhood of, **Kaṭak.**

The **plates** are three in number, each measuring about 9″ by $5\frac{3}{4}''$. The edges of them were fashioned slightly thicker than the inscribed portions, so as to serve as rims to protect the writing; and the inscription is in a state of perfect preservation, except in a few places in the last lines of plate ii. *b*.— The **ring**, on which the plates are strung, is about $\frac{5}{8}''$ thick and $4\frac{1}{8}''$ in diameter. It had not been cut when the grant came under my notice. The **seal**, in which the ends of the ring are secured, is circular, about $1\frac{3}{4}''$ in diameter. In relief on a slightly countersunk surface, it has the goddess Lakshmî, seated on a throne, with, on each side of her, an elephant, with its trunk lifted up over her head; and, below this, a **legend**, of which the first letter and the last four are rather indistinct, but which is plainly *śrî-Mahâ-Bhavaguptarâjadêva*. The **weight** of the three plates is 4 lbs. 4 oz., and of the ring and seal 1 lb. $15\frac{1}{2}$ oz.; total 6 lbs. $3\frac{1}{2}$ oz.— The **characters** are of precisely the same type with those of B.; the *virâma*, and the final forms of *t*, *n*, and *m*, are used almost exactly as in B. The average **size of the letters** is about $\frac{5}{16}''$. The engraving is good and deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of some of them shew the usual marks of the working of the engraver's tool.— There are the same peculiarities of **orthography** as in B.

D.

This record was originally brought to notice in 1882, in the *Jour. Beng. As. Soc.* Vol. LI. Part I. Proceedings, p. 9. ff., by Dr. Rajendralala Mitra, according to whose account the plates were found at **Kaṭak.** I notice it from the original plates, which I examined in 1884; they were then in the collection of the Bengal Asiatic Society, having been presented by Mr. Winterscale.

The plates are three in number, each measuring about $8\frac{5}{8}''$ by $5\frac{5}{8}''$. The edges of them were fashioned slightly thicker than the inscribed portions, so as to serve as rims to protect the

writing; and the inscription is in a state of perfect preservation almost throughout.— The ring, on which the plates are strung, is about ⅝″ thick and 4″ in diameter. It had not been cut when the grant came under my notice. The seal, in which the ends of the ring are secured, is circular, about 1¾″ in diameter. It is partly broken; and the surface of it is so much worn that there are now no traces of any emblems or legend on it.— The weight of the three plates is 4 lbs. 4 oz., and of the ring and seal, 1 lb. 11½ oz.; total, 5 lbs. 15½ oz.— The characters are of precisely the same type with those of B. and C.; the *virâma*, and the final forms of *t*, *n*, and *m*, are used almost exactly as in B. The average size of the letters is about $\frac{5}{16}$″. The engraving is good and deep; but the plates are too substantial for the letters to show through on the reverse sides. The interiors of them shew the usual marks of working the engraver's tool.— There are the same peculiarities of orthography as in B.

TEXT OF B.[1]

First Plate.

1 Ôm[2] Svasti | Śrîmad-ârâma-samâvâsina(ta)ḥ[3] śrîmatô vijaya-Kaṭakât | paramabhaṭṭâ-

2 raka-mahârâjâdhirâja-paramêśvara-śrî-Śivaguptadêva-pâd-ânudhyâta-paramamâhêśva-

3 ra-paramabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-Sômakulatilaka-triKaliṅgâdhipati-

4 mahârâjâdhirâja[4]-śrî-Mahâ-Bhavaguptadêvaḥ kuśalî | Kôśa(sa)la-dêśê Pôvâ[5]-viśa(sha)yîya-[6]

5 Raṇḍâ-grâmê | tathâ Alâṇḍalâ-grâmê |[7] vrâ(brâ)hmaṇân sampûjya tad-viśa(sha)yîyân[8] yathâkâl-â-

6 dhyâsinaḥ samâhartṛi-sannidhâtṛi-niyuktak-âdhikâri(ri)ka[9]-dâṇḍapâśika-châṭa-

7 bhaṭṭa(ṭa)-piśuna-vêri(tri)k[10]-âvarôdhajana-râṇaka-[râjaputra*][11]-râjavallabh-âdîna(n)[12] sarvvân sa-

8 mâjñâpayati | Viditam=astu bhavatâm [|*] yath=âsmâbhir=ayaṁ=grâmaḥ sha(sa)-nidhis=s-ô-

9 panidhis=sa-daśâparâdhas=sarvva-vâ(bâ)dhâ-vivarjjitas=sarvv-ôparikakar-âdâna-sahitaś=chatuḥ-

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[1] From the original plates.

[2] Represented by a plain symbol; and in the same way in C. and D.

[3] C. line 1, and D. line 1, have *samâvâsitaḥ*, correctly.

[4] This is an unnecessary repetition,— occurring also in C. line 4 and D. line 4,— the title being given already in the preceding line.

[5] Babu Rangalala Banerjea read *Yôdhâ*; and Mr. Beames identified the name with that of the modern Jôdh parganâ, a few miles to the north of Kaṭak. But the consonant of the second syllable is undoubtedly *v*, not *dh*; and in the first syllable we seem to have *p*, not *y*.

[6] D. line 5 also has *viśayîya* for *vishayîya*.

[7] C. lines 4, 5, has *Kôśa(sa)la-dêśê Tulumva-khaṇḍîya-Arkigrâmâ-grâmê*; and D. line 5 has *Kôśa(sa)la-dêśê Sandânâ-viśa(sha)yîya-Tû(?trâ)lêṇḍâ-grâmê*.

[8] C. line 5, and D. line 6, also have *viśayîyân* for *vishayiyân*.

[9] C. line 6, and D. line 7, have *°âdhikârika*, correctly.

[10] C. line 7, and D. line 7, have *vêtrik°*, correctly.

[11] This word is supplied from C. line 7, and D. line 8, which both have *râṇaka-râjaputra-râjavallabh-âdîna(n)*.

[12] C. line 7, and D. line 8, also have *âdîna*, for *âdin*.

10 sîmâ-paryantas=s-â[mra*][1]-madhukas=sa-gart-ôsha[ra*]s[2] = sa-jala-sthala-sahitaḥ pratinishiddha-châṭa-bhaṭṭa(ṭa)-pra-

11 vêśaḥ | Ṭṭa(ṭa)kâri[3]-vinirggatâya | Kôśa(sa)lê[4] Turvvunâ-vâstavyâya | Bharadvâja-gôtrâya | Vâ-

12 rhaspaty-Âṅgirasa-pravarâya | Vâjasêna[5]-śâkh-âdhyâyinê bhaṭṭa-śrî-mahattama-Sâdhâraṇâ-

13 ya | bhaṭṭa-śrî-Śôbhana-sutâya | saliladhârâ-purassaram=â-chandra-târak-ârkka-kshiti-sama-

Second Plate ; First Side.

14 kâl-ôpabhôgâya | mâtâpitrôr=âtmanaś=cha puṇya-yaśô-bhivṛiddhayê tâmvra(mra)[6]-śâsanên=âkarî-

15 kṛitya pratipâditam[7]=ity=avagatya samuchita-bhôga-bhâga-kara-hiraṇy-âdi-pratyâyam=upanaya-

16 dbhir=bhavadbhis=sukhêna prativastavyam=iti | bhâvibhiś=cha bhûpatibhir=ddattir=iyam=asmadîyâ dharmma-

17 gauravâd=asmad-anurôdhâch=cha sva-dattir=iv=ânupâlanîyâ || Tathâ ch=ôktan=dharmma-śâstrê | Va(ba)hubhi-

18 r[8]=vvasudhâ dattâ râjabhis=Sagar-âdibhiḥ | yasya yasya yadâ bhûmis=tasya tasya tadâ phalam || Mâ bhû-

19 d=aphala-śaṅkâ vaḥ papara[9]-datt=êti pârthivâḥ | sva-dânât=ma(pha)lam=ânandyam[10] para-dân-â-

20 nupâlanê [||*] Shashṭim=varsha-sahasrâṇi svarggê môdati bhûmi-daḥ | âkshêptâ ch=ânuma-

21 ntâ cha dvitayan=narakaṁ vrajêt || Agnêr[11]=apatyam prathamam suvarṇṇam bhûr=Vvaishṇavî

22 sûrya-sutâś=cha gâvaḥ | yaḥ kâṇcha(ñcha)na[ṁ*][12] gâṇ(ñ)=cha mahîṇ(ñ)=cha dadyât dattâs=trayas=têna bhavanti lôkê(kâḥ)[13] [||*]

23 Âsphôṭayanti[14] pitaraḥ pravalganti pitâmahâḥ | bhûmi-dâtâ kulê jâtaḥ sa nas=trâtâ bha-

24 vishyati || Bhûmiṁ yaḥ pratigṛihṇâti yaś=cha bhûmiṁ prayachchhati | ubhau tau puṇya-karmmâṇau ni-

25 yataṁ svargga-gâminau || Taḍâgânâ[ṁ*] sahasrâṇi vâjapêya-śatâ[ni*][15] cha | gavâṁ kôṭi-pra-

26 dânêna bhûmi-harttâ na śudhyati || Harêta hârayêd=yas=tu manda-vu(bu)ddhis=tamô-vṛitaḥ | su-va(ba)ddhô

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1 C. line 10, and D. line 11, have *s-âmra*, correctly.

2 C. line 10, and D. line 11, have °*ôsharas*, correctly.

3 C. line 11 also has *Ṭṭakârî*, for *Ṭakârî*; D. line 2 has *Ṭṭakarâ*, evidently through pure carelessness.

4 C. line 11, and D. line 12, also have *Kôśalê*, for *Kôsalê*.

5 Read *Vâjasanêya*.— C. line 12, and D. line 13, have the same mistake.

6 C. line 15, and D. line 16, also have *tâmvra*, for *tâmra*.

7 Read *pratipâdita*.— C. line 15, and D. line 16, have the same mistake.

8 Metre: Ślôka (Anushṭubh); and in the next two verses.

9 Read *para*.— D. line 21 makes the same mistake; C. line 19 has *para*, correctly.

10 C. line 20 has the same reading; D. lines 21, 22, has *ânantyam*.

11 Metre: Indravajrâ.

12 Here, and in the following two words, C. line 23, and D. line 24, also have the *ṇ* by mistake for *ñ*.

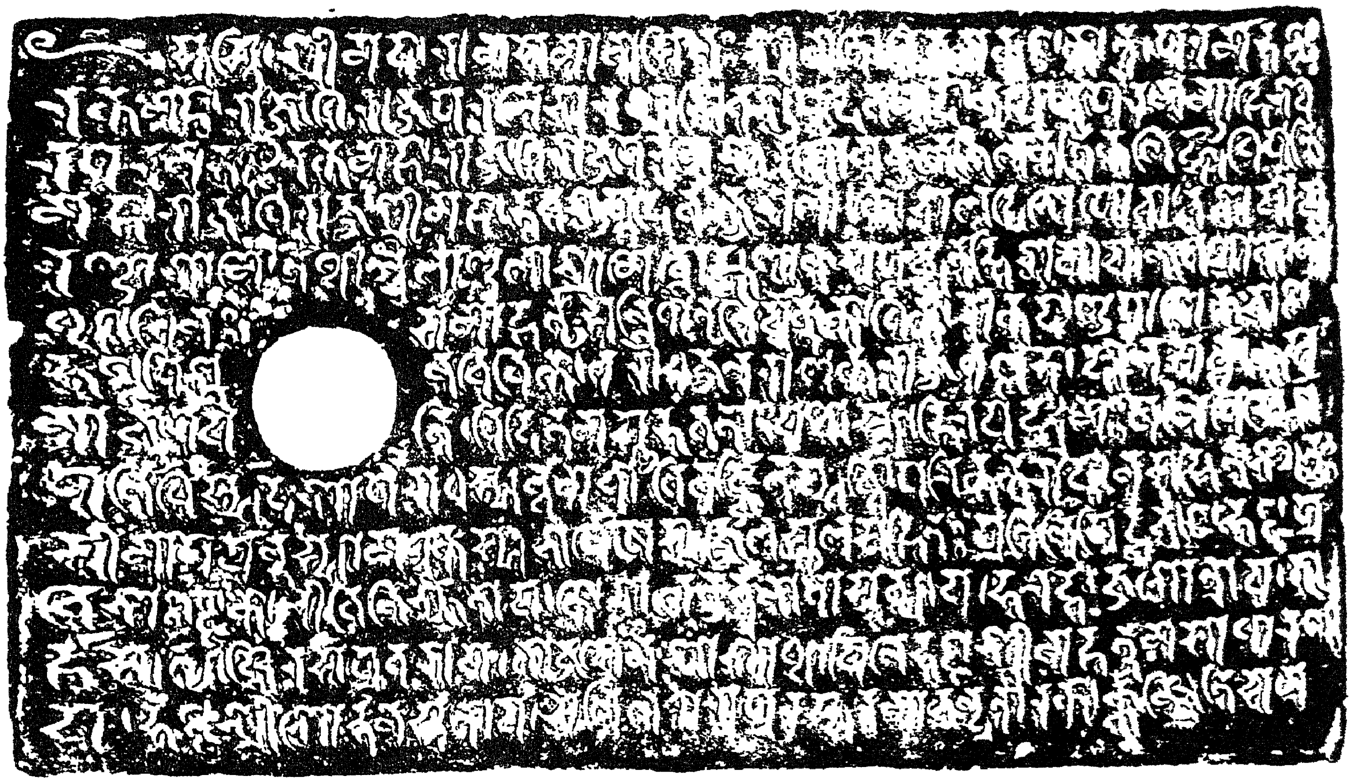
13 C. line 23, and D. line 25, also have *lôkê*, for *lôkâḥ*.

14 Metre: Ślôka (Anushṭubh); and in the next six verses.

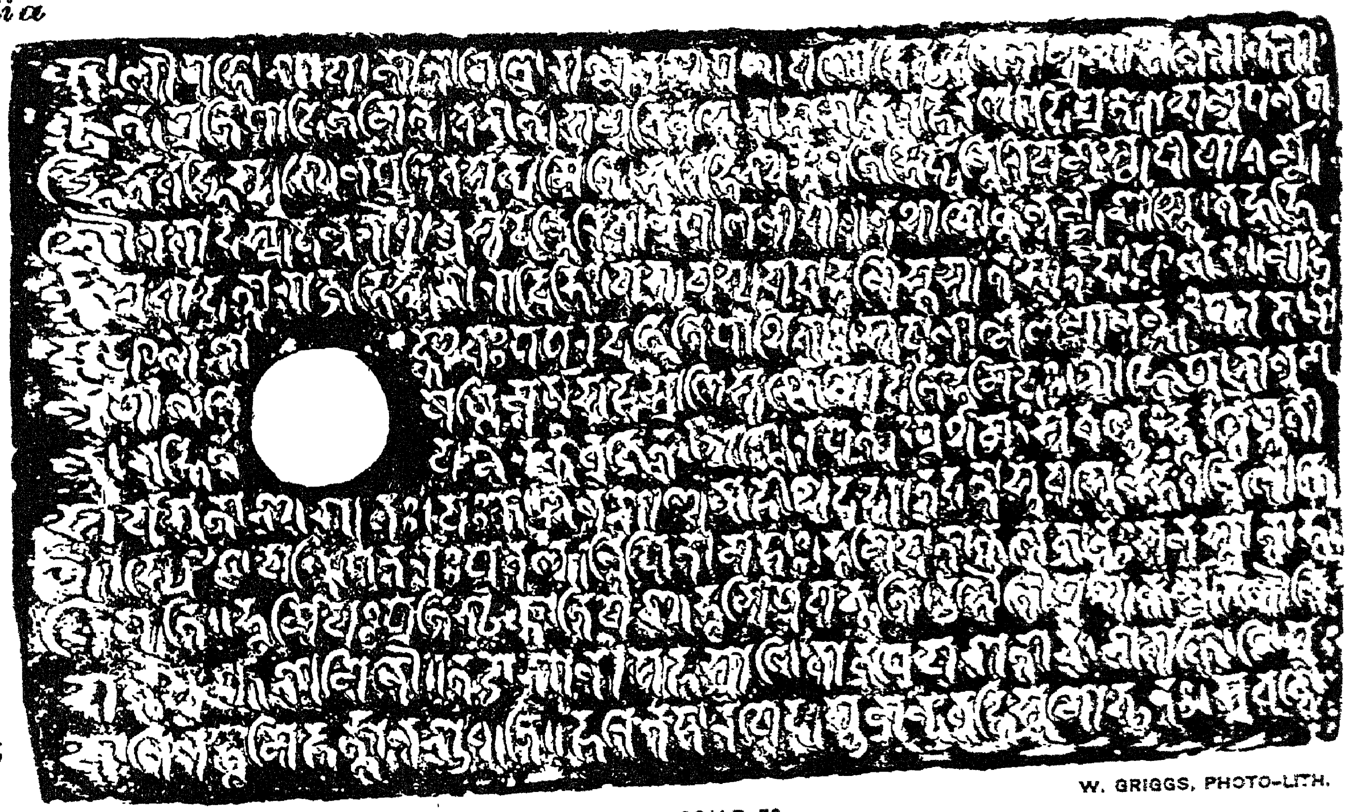
15 C. line 26, and D. line 28, have *śatâni*, correctly.

Katak Plates of the 31st year of Maha-Bhavagupta I.

i

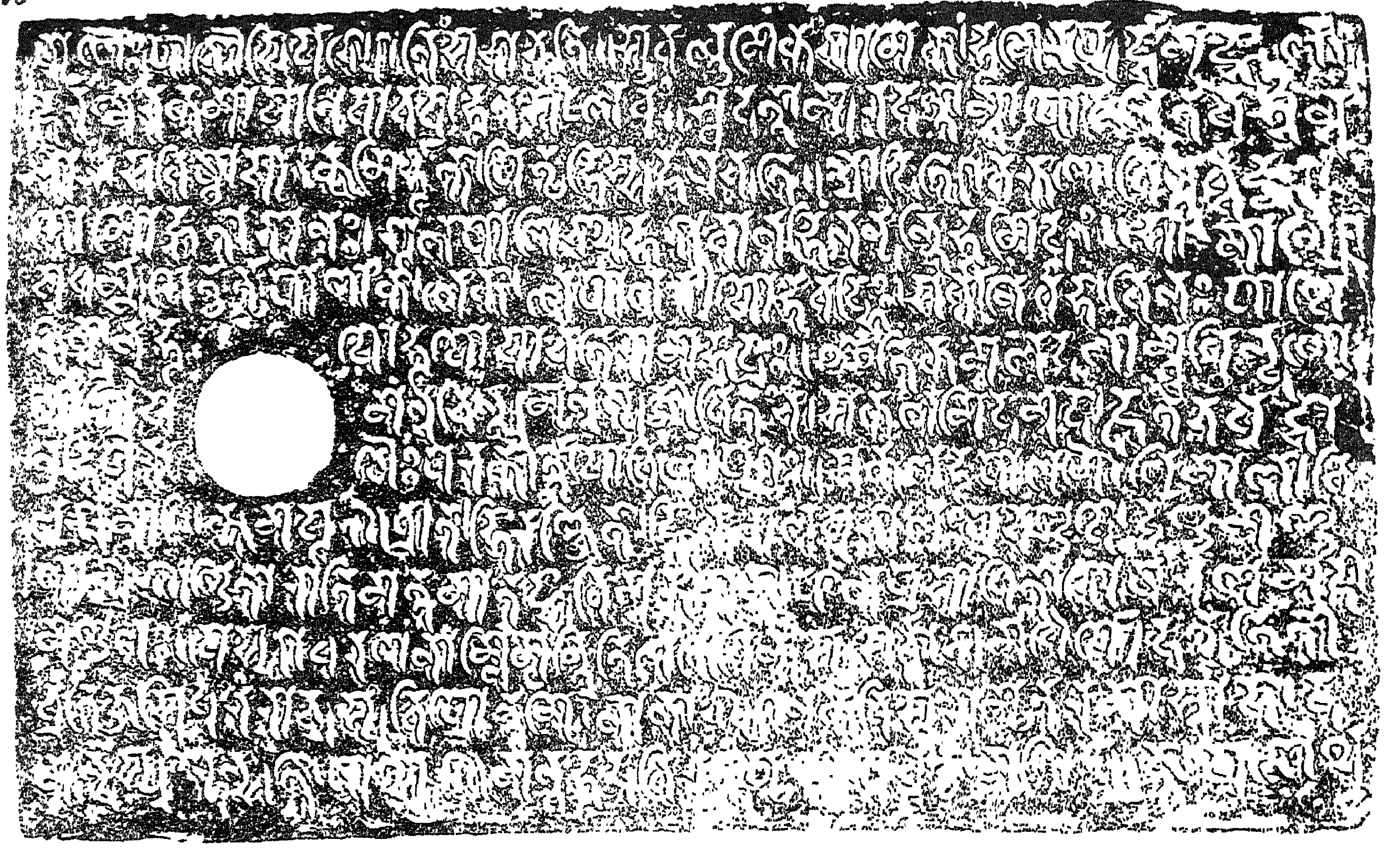


ii a

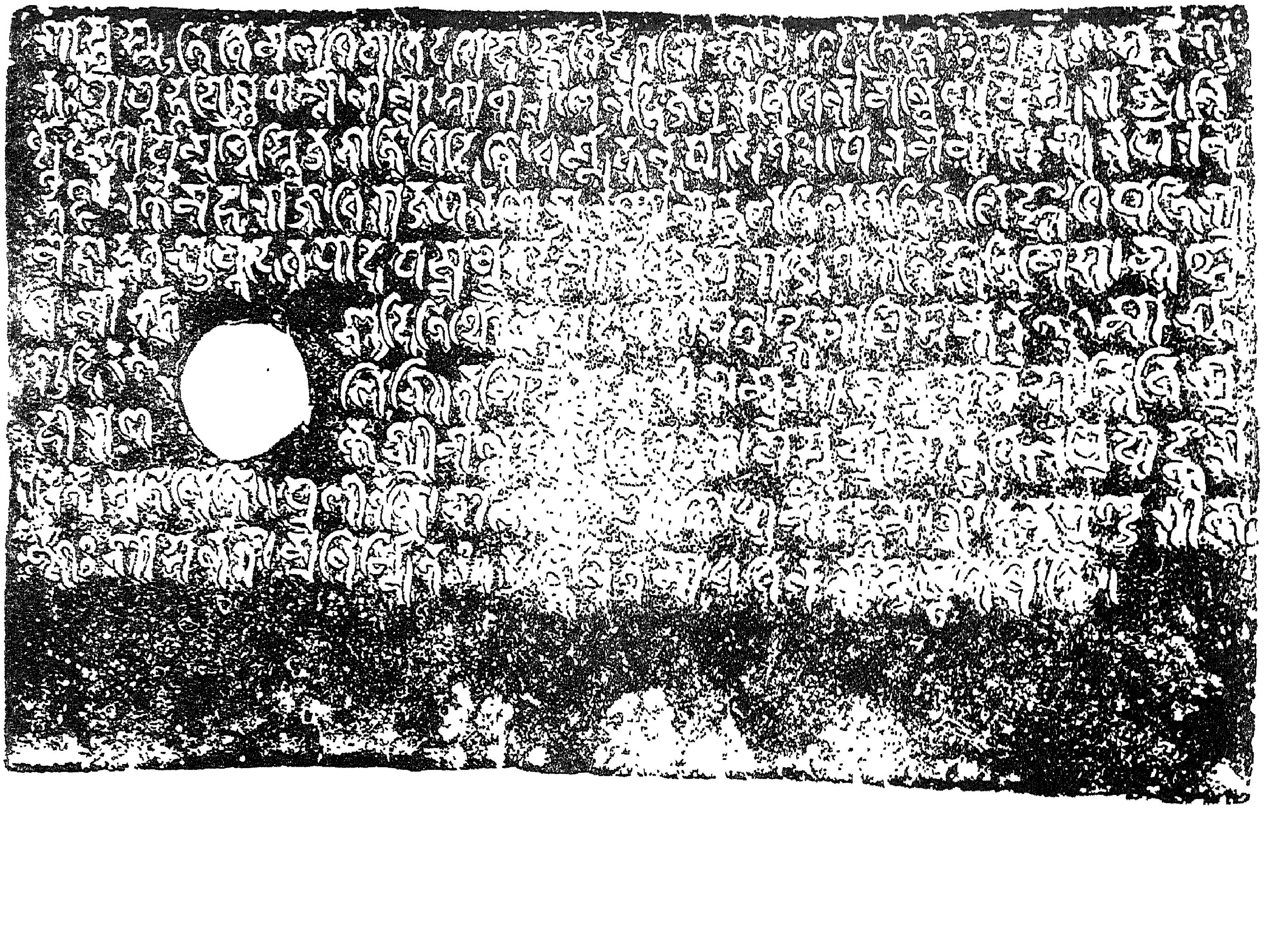


J. F. FLEET, BO. C.S.   SCALE .70   W. GRIGGS, PHOTO-LITH.

iib



iii



Second Plate; Second Side.

27 Vâ[ru*]ṇaiḥ[1] pâśais=tiryagyônim sa gachchhati ‖ Suvarṇṇam=êkaṁ gâm=êkâṁ bhûmêr=apy=arddham=aṅgulam |
28 haran=narakam=âyâti yâvad=â-bhûta-saṁplavaṁ ‖ Sva-dattâm=para-dattâm=vâ yô harêta vasundha-
29 râm | sa vishṭhâyâm kṛimir=bhûtvâ pitṛibhis=saha pachyatê ‖ Âdityô Varuṇô Vishṇur=Vvra(bbra)hmâ
30 sômô hutâśanaḥ | Śûlapâṇiś=cha bhagavân=abhinandanti bhûmi-dam ‖ Sâmânyô[2]=
31 yaṁ dharmma-sêtur=tṛi(nṛi)pâṇâṁ[3] kâlê-kâlê pâlanîyô bhavadbhiḥ | sarvvân=êvaṁ bhâvinaḥ pârthi-
32 vêndrân bhûyô-bhûyô yâchatê Râmabhadraḥ ‖ Iti[4] kamala-dal-âmvu(mbu)-vindu-lô-
33 lâṁ śriyam=anuchintya manushya-jîvitaṁ cha | sakalam=idam=udâhṛita[ṁ*] cha vudvâ[5]
34 na hi purushaiḥ para-kîrttayô vilôpyâḥ ‖ Sakala-bhûpâla-mauli-mâlâ-vi-
35 lagna-mâṇikya-mayûkha-vrât-âbhiraṇji(ñji)t-âṅgi(ṅghri)[6] kamala-yugalaḥ prachaṇḍa-dôrddaṇḍa-maṇḍa-
36 lâgra-khaṇḍit-ârâti-matta-mâtaṅga-vimukta-muktâphala-prasâdhit-âśêsha-raṇa-mahî-
37 maṇḍalaḥ ‖ Yas[7]=Sâdhâraṇa-nâmni mantri-tilakê vinyasya sarvv-âgamaṁ dhairy-ôdanvati tî-
38 vra-têjasi dhuraṁ râjyasya vipr-ôttamê | nân-âkhyânaka-vistar-âmṛita-ras-âsvâdâd=a-
39 manda-sphurat-santôshât=sukham=anvabhûd=aviratam pṛithvîśa-chûḍâmaṇiḥ ‖ Jñâ(jñê)y[8]-âś[êsh-â*]rtha[9]-

Third Plate.

40 śâstra-smṛiti-vimala-dhiyâ vêda-vêdâṅga-vidyâ-śikshâ-kalp-êtihâsa-prakaṭa-Suragu-
41 ruḥ[10]-prâpta-bhûyishṭha-dhâmnâ | nâmnâ Sâdhâraṇêna dvija-vara-vidhinâ mantriṇâ yasya râjyaṁ ni-
42 rvyûḍhaṁ sô=yam=uchchais=tri-jagati viditô dharmma-Kandarppa-dêvaḥ ‖ Paramamâhêśvara-parama-
43 bhaṭṭâraka-mahârâjâdhirâja-paramêśvara-Sômakulatilaka-triKaliṅgâdhipati-śrî-
44 Mahâ-Bhavaguptadêva-pâdapadma-pravarddhamâna-vijaya-râjyê êka-triṁśatti(tta)mê[11] sâ(sa)mvatsa-

[1] C. line 28, and D. line 29, have *Vâruṇaiḥ*, correctly.
[2] Metre: Śâlinî.
[3] C. line 32, and D. line 34, also have *tṛipâṇâṁ*, for *nṛipâṇâṁ*.
[4] Metre: Pushpitâgrâ.
[5] Read *buddhvâ*.— C. line 35, and D. line 37, have the same mistake.
[6] C. line 37, and D. line 38, also have *°ranjit-âṅgi*, for *°rañjit-âṅghri*.
[7] Metre: Śârdûlavikrîḍita.
[8] Metre: Sragdharâ.
[9] C. line 41, and D. line 43, have the correct reading,—*jñêy-âśêsh-ârtha*.
[10] Read *Suraguru*.— C. line 42, and D. line 44, have the correct reading.
[11] D. line 48 also has *triṁśattimê*, for *triṁśattamê*; C. line 46 introduces an additional mistake, and has *tiṁśattimê*.

45 rê[1] | Mârgga śudi[2] tithau trayôdaśyâṁ yatr=âṅkên=âpi samvat[3] 31 Mârgga
46 śudi 13 likhitam=idaṁ triphalî-tâṁvra(mra)[4]-śâsana[ṁ*] mahâsândhi-vigra-
47 hî[5]-râṇaka-śrî-Malladatta-prativa(ba)ddha-kâyastha-śrî-Mâhûkêṇa Priyaṅkarâ-
48 ditya-sutên[6]=êti || Praṇîtaṁ[7] Kôśa(sa)l[8]-êndrêṇa prativô(bô)dhya-maṁhattama[9] | âdatta Puṇḍarîkâ-
49 kshaḥ śâsanaṁ tâmra[10]-nirmmitam || Utkirnita[11] Mâdhavêna Vâsu-shû(su)tên[12]=êti ||

ABSTRACT OF CONTENTS OF B.

From the victorious (city of) Kaṭaka (line 1), — the most devout worshipper of the god Mahêśvara (Śiva), the *Paramabhaṭṭâraka*, *Mahârâjâdhirâja*, and *Paramêśvara*, the ornament of the Sômakula, the lord of the three Kaliṅgas, the glorious Mahâ-Bhavaguptadêva (I.) (l. 4), who meditates on the feet of the *Paramabhaṭṭâraka*, *Mahârâjâdhirâja*, and *Paramêśvara*, the glorious Śivaguptadêva (l. 2), being in residence at the pleasure-garden (l. 1), and being in good health (l. 4.), having done worship to the Brâhmaṇs at the villages of Raṇḍâ (l. 4) and Alâṇḍalâ in the Pôvâ vishaya in the Kôsala dêśa, issues a command to the inhabitants of the district and to all the officials and servants of the king, to the effect that the village in question has been given by him by this charter, to the *Bhaṭṭa*, the *Mahattama* Sâdhâraṇa (l. 12), son of the *Bhaṭṭa* Śôbhana, an immigrant from Ṭakârî (l. 11),[13] a resident of Turvunâ in Kôsala, belonging to the Bharadvâja *gôtra*, with the *pravara* of Bârhaspatya and Âṅgirasa, and a student of the Vâjasanêya *śâkhâ*.

Lines 15 to 34 are occupied with the usual mandate to future kings to continue the grant, and with benedictive and imprecatory verses.

Lines 34 to 42 praise the king as a very god Kandarpa (Kâmadêva) in respect of religion, and tell us that his chief minister was a *Mantrin* or counsellor named Sâdhâraṇa.

And lines 42 to the end tell us that the charter was written by the *Kâyastha* Mâhûka, son of Priyaṁkarâditya, who belonged to (*the office of*) the *Mahâsaṁdhivigrahin*, the *Râṇaka* Malladatta, on the thirteenth tithi in the bright fortnight of the month Mârga or Mârgaśîrsha in the thirty-first year of the victorious reign of Mahâ-Bhavaguptadêva (I.); and that, delivered by the lord of Kôsala, and intended to give information to the

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1 C. lines 46, 47, and D. line 49, also have *sâṁvatsarê*, for *saṁvatsarê*.
2 C. line 47, and D. line 49, also have *śudi*.
3 C. line 47 has *samvata*, for *saṁvat*; D. line 49 has *samvat*, more correctly.
4 C. line 48, and D. line 50, also have *tâmvra*, for *tâmra*.
5 Read °*sandhivigrahi*.— C. line 48, and D. line 50, have the same mistakes.
6 C. line 49-50 has *sûshun*°, for *sûnun*°; D. line 51 has *sûtên*°, for *sutên*°.
7 Metre: Ślôka (Anushṭubh).
8 C. line 50, and D. lines 51, 52, also have *Kôśal*°, for *Kôsal*°.
9 Read *mahattamaṁ*.
10 C. line 51, and D. line 52, also have *tâmra*, correctly, in this passage.
11 Read *utkîrṇaṁ*.— C. line 51, and D. line 53, have the same mistake.
12 D. line 53 also has *shûtên*°; C. line 51 has *shutên*°.
13 This, and not Ḍhakârî, seems to be the name that is given, or was intended to be given, in the grant of Madanavarmadêva of A.D. 1134 (*Ind. Ant.* Vol. XVI. p. 208, text line 12). It is perhaps another form of the name of the *bhaṭṭa*-village in the Madhyadêśa or Middle Country, which is called Ṭakkârikâ in the Kalas-Budrûkh grant of Bhillama III. of A.D. 1025 (*Ind. Ant.* Vol. XVII. p. 118).— A somewhat similarly named place is mentioned in the grant of Dhaṅgadêva of A.D. 998; the exact name there, however, is Tarkârikâ, with the dental instead of the lingual *t* (*Ind. Ant.* Vol. XVI. p. 204).— In E. below, we have Ṭakkâra.

Mahattama, it was received by Puṇḍarîkâksha:[1] also that it was engraved by Mâdhava, son of Vâsu.

E.—Kaṭak Copper-Plate Grant of the ninth year of Mahâ-Śivagupta.

This record was originally brought to notice in 1877, in the *Jour. Beng. As. Soc.* Vol. XLVI. Part I. p. 149 ff., by Babu Rangalala Banerjea, according to whose account the plates were found among the official records at **Kaṭak.** I re-edit it from the lithograph, published with the Babu's article on it, which, though it is on a very small scale, and though it is plainly not a purely mechanical reproduction,[2] suffices to make the text clear all through, except for some four or five letters in line 36.

The **plates** are three in number, each measuring about 8″ by 6¼″; it would appear that the first plate is engraved on one side only, and the third on both sides.— The **ring,** on which the plates were strung, with any **seal** that there may have been on it, is reported to have been lost.— The **characters** are Nâgarî, of the northern class; they are very similar to the characters of B., C., and D., and were possibly written, for reproduction by the engraver, by the same person who wrote those records. They include forms of the decimal figures 1 to 7 in lines 7 to 20, and of the figure 9 in line 65; and also forms of the numerical symbols for 3 and 10 in line 65.[3] The *avagraha* occurs twice; in *yathâsmâbhir*, line 29, where it is not really required, and in *yasôsbhivṛiddhayê*, line 38, where the use of it is quite correct. The *virâma* occurs with *t*, in *ârât*, line 11, *tasmât* and *purât*, line 12, and *anurôdhât*, line 42. Final forms occur,— of *n*, in *yasmin*, line 11, *śrîmân*, line 14, *sarvvân*, line 29, and *prêyân*, line 61, and of *m*, (1) resembling an *anusvâra* with a *virâma* below it, in *vibhûshitam*, line 16, and *aṅgulam*, line 51, and (2) in a more elaborate shape, in *ârtham*, lines 37, 38, and probably in *bharatâm*, line 29.— The **language** is Sanskṛit. And, in addition to the customary benedictive and imprecatory verses in lines 42 to 59, there are ordinary verses in lines 1 to 20 and 60 to 62.— In respect **of orthography,** the only points that call for special notice are (1) the use of the guttural nasal *ṅ*, instead of the *anusvâra*, before *ś*, in *dhvaṅśana*, by mistake for *dhvaṁsana*, line 8; (2) the use of *v* for *b*, throughout; and (3) the use of *j* for *y* in *jayâti*, line 64.

The **inscription** is one of **Mahâ-Śivagupta,** otherwise called **Yayâti.** The charter contained in it was issued from **a town named Vinîtapura**, **on the bank of the river Mahânadî.** And the object of it was to register a grant, to a Brâhmaṇ, of **a village named Chânda-grâma in the Marada vishaya or district in Dakshiṇa-Kôsalâ.**[4] At the end there is recorded **the date,**— apparently for the writing of the charter,— of Jyêshṭha śukla 13 in the ninth year of the reign of **Yayâti,** *i.e.* of **Mahâ-Śivagupta.**

TEXT.[5]

First Plate.

1 Ôm[6] [||*] Svasti[7] |[8] prêma-niruddha-mugdha-manasôḥ sphârîbhavach-chakshushôr=yûnôr=yya-

2 tra vichitra-nirbhara-rata-krîḍâ-kramaṁ tanvatôḥ vichchhinnô=pi kṛit-âtimâtra-pulakai-

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[1] Evidently as *Dûtaka*, for transmission of the charter to the grantee.

[2] The perfectly plain ground between the letters proves this.

[3] The form of 10 used here is practically given in col. 6 of Paṇḍit Bhagawanlal Indraji's table in the *Ind. Ant.* Vol. VI. p. 44; but he took it (see *id.* p. 46, and note §) from a symbol (*Jour. Beng. As. Soc.* Vol. XL. Part I. p. 166, last line of the text, and Plate) which must really mean 100 or 200. The form of 3 is not given in his table; it has possibly been somewhat added to in preparing the lithograph of this charter.

[4] See page 352 below, note 11.

[5] From the published lithograph.

[6] Represented by a plain symbol

[7] Metre: Śârdûlavikrîḍita; and in the next two verses.

[8] This mark of punctuation is unnecessary.

3 r=âvirbhu(rbha)vat-sîtkṛitair=âślêshair=glapita-klamaiḥ smara-rasaḥ kâmam=muhu[ḥ*] stâvya-
4 tê[1] || 1 ||[2] Yat[r*]=âśêsha-viśêsha-rûpa-mahim-âpâst-âpsaraḥ-kântibhir=jjât-êrshyâ-kala-
5 hêshv=api praṇayinaḥ karṇṇ-ôtpalais=tâḍitâḥ | jâyantê praviśaṅkita-smara-śara-
6 prôtthâpit-ântar-vyathâ[ḥ*] sândri(ndra)-svêda-jal-âvasêchana-vaśân=niryyâta-rôm-âṅgu(ṅku)râ-
7 ḥ || 2 || Atyuttuṅga-karîndra-danta-musalai[ḥ*] prôdbhâsi-rôchiś-chayair=dhva-
8 sta-dhvaṅśana[3]-nishphalîkṛita-śarach-chandr-ôdayau(yai)ḥ sarvadâ[4] | yatr=âsîd=asat[î*]-
9 janasya viśadaṁ muktâmayaṁ maṇḍanaṁ saṅkêt-âspadam=apy=atîva dhavala[ṁ*]
10 prâsâda-śṛiṅg-âgrataḥ |(||) 3 || Mahânadî[5]-tuṅga-taraṅga-bhaṅga-sphâr-ôtsa(chchha)-
11 lach-chhîkaravadbhir=ârât | yasmin rat-âsaktimad-aṅganânâ[ṁ*] śram-âpanô-
12 daḥ kriyatê marudbhiḥ |(||) 4 || Tasmât śrî-Vinîtapurât | Lôka[6]-traya-pra-
13 thita-śubhra-yaśô-vitâna-vyâpt-âshṭa-dik=prasabha-nirjjita-vairi-varggaḥ |
14 râjâ va(ba)bhûva bhuvi bhâvita-bhavya-mûrttiḥ śrîmân sarôja-vadanô Ja-

Second Plate; First Side.

15 namêjay-âkhyaḥ || 5 || Yaḥ[7] khaḍg-âgra-vidârita-dvipa-ghaṭâ-kumbhastha-
16 lâd=ullasan-mukt[â*]-jâla-vibhûshitam p[r*]ati-raṇaṁ pṛithvî-vadh-ûraḥsthala[ṁ*] | cha-
17 krê chârutaran=narâdhipa-śirô-ratn-âgra-jâl-âmalâ yat-pâd-âmvu(mbu)ja-rê-
18 ṇavaḥ samatayâ tad-raśmi-lakshmîṁ dadhuḥ || 6 || Nirddârit[8]-âri-kari-kumbha-sa-
19 mûha-mukta-muktâphala-prakara-da[tta-rathâṅga]-dhâraḥ tasmâd=ajâyata jagatta-
20 ttraya[9]-gîta-kîrttir=hêlâ-vinirjjita-ripur=nn[ṛi*]patir=Yayâtiḥ || 7 || Para-
21 mamâhêśvara-paramabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-
22 Sômakulatilaka-triKaliṅgâdhipati-śrî-Mahâ-Bhavaguptarâja-
23 dêva-pâd-ânudhyâta-paramamâhêśvara-paramabhaṭṭâraka-mahârâ-
24 jâdhirâja-paramêśvara-Sômakulatilaka-tri Kaliṅgâdhipati-śrî-Ma-
25 hâ-Si(Śi)vaguptarâjadêvaḥ kuśalî ||[10] Dakshitôsalâyâṁ[11] Marada-vishayî-
26 ya-Chândagrâmê |[12] tad-vishayîya-vrâ(brâ)hmaṇân=sa[ṁ*]pûjya yathâkâl-âdhyâsina[ḥ*]
27 samâhartṛi-sannidhâtṛi-talahi(?)ta-sâma[ṁ*]t-âsika-niyuktak-âdhikârika-dâ-
28 ṇḍapâsi(śi)ka-piśuna-vêtrê(tri)k-âvarôdhajana-râṇaka-râjaputra-râ[ja*]valla-
29 bh-âdî[n*] sa[r*]vvân samâjñâpayati [|*] Viditam=astu bhava[tâ]m yathâ-ssmâbhir=a-

[1] Read *svâdyatê*.

[2] These opening verses are numbered in the original. But the numbers 1 and 2 are wrongly placed after, respectively, the end of the second verse and the second *pâda* of the third verse.

[3] Read °*dhvânta-dhvaṁsana*.

[4] This word was at first omitted, and then was inserted below the line.

[5] Metre: Upajâti of Indravajrâ and Upêndravajrâ.

[6] Metre: Vasantatilaka.

[7] Metre: Śârdûlavikrîḍita.

[8] Metre: Vasantatilaka.

[9] Read *jagat-traya*.

[10] This mark of punctuation is unnecessary.

[11] This seems to be a mistake for *Dakshiṇa-Kôsalâyâṁ*, which reading was given by Babu Rangalala Banerjea as if it really stands in the original. There appears, however, to have been also a country named Tôshala or Tôsala.

[12] This mark of punctuation is unnecessary.

Second Plate; Second Side.

30 **ya**[ṁ*] grâmaḥ sa-nidhis=s-ôpanidhiḥ sarvva-vâ(bâ)dhâ-vivarjjitaḥ sarvv-ôpari-
31 **kar**-âdâna-sahitas=tâl-âdi-taru-saṁyutaḥ sa-ga[r*]tt-ôshara[ḥ*] sa-jala-stha-
32 **las**=chatuḥ-si(sî)m-âvachchhinnaḥ Madhyadêśîya-Śrîvallagrâma-ve(vi)nirggatâya
33 **Ôḍra**-dêśê śrî-Śilâbhañjapâṭî-vâstavyâya | Ṭakkâra-pûrvva-Bhâra-
34 **dvâ**ja-gôtrâya |[1] Âṅgirasa- | Vârhaspatya[2]-Bhâradvâja-pravarâya |[3] Chchhândô-
35 **ga**-Kauthuma-śâkh-âdhyâyinê bhaṭṭaputr-Ânanta-naptrê śrî-Śaṅkhapâṇî(ṇi)-nâ-
36 **mnê** Dinakara-putrâya |[4] âjya-pâ(?sâ)la . . . . ḥ salila-dhârâ-
37 **pu**rassaram=â-chandra-târak-ârkka-[kshi*]ti-samakâl-ôpabhôg-ârtha-
38 **m** mâtâpitrôr=âtmanaś=cha puṇya-yaśô'bhivṛiddhayê tâmvra(mra)-śâsanê-
39 **n**=âkarîkṛitya pratipâdita ity=avagatya yathâdîyam[â*]na-kara-bhara-hira-
40 **ṇya**-bhôga-bhâg-âdikaṁ |[5] dadadbhiḥ bhavadbhiḥ sukhêna prativastavyam=iti [|]
41 **bhâ**vibhiś=cha bhûpatibhir=dattir=iyam=asmadîyâ [dhar]mma-gauravâd=asmad-a-
42 **nu**rôdhât sva-dâ(da)ttir=iv=ânupâlanîyâ |(||) Tathâ ch=ôktaṁ dharmma-sâstrê [|*]
Va(ba)-
43 **hu**bhir[6]=vasudhâ dattâ râjabhiḥ Sagar-âdibhiḥ | yasya yasya yadâ bhûmi-

Third Plate; First Side.

44 **s**=tasya tasya tadâ phala[ṁ*] |(||) Mâ bhûd=aphala-sa(śa)ṅkâ vaḥ |[7] para-
datt=êti pâ[r*]thiv[âḥ*]
45 **sva**-dattât=phalam=ânandya[ṁ*] para-datt-ânupâlanê || Âsphôṭayanti pita-
46 **rô** valgayanti pitâmahâḥ bhûmi-dâtâ kulêḥ[8] jâtaḥ sa nas=trâtâ bhavishyati ||
47 **Bhû**mi[ṁ*] yaḥ pratigṛihṇâti yaś=cha bhûmim=prayachchhati ||(|) ubhau tau
puṇya-karmmâṇau
48 **ni**yata[ṁ*] sva[r*]gga-gâminau || Taḍâgânâṁ sahasrêṇa vâjapêya-sa(śa)têna
cha
49 **ga**vâṁ kôṭi-pradânêna bhûmi-harttâ na su(śu)dhyatê || Haratê hârayêd=yas=tu
manda-vu(bu)-
50 **ddhis**=tamô-vṛitaḥ s[u*]-va(bad)dhô Vâruṇau(ṇai)ḥ pâsai(śai)s=tiryagyôni[ṁ*] sa
gachchhati || Su-
51 **va**[r*]ṇṇam=êkaṁ gâm=êkâ[ṁ*] bhûmêr=apy=[ê*]kam=aṅgulam | haran=narakam=
âyâti
52 **y**[â*]vad=â-bhûti(ta)-sa[ṁ*]plavaṁ || Sva-dattâm=para-dattâm=vâ yô harêta
va[su*]ndharâ[ṁ*]
53 **l** sa vishṭhâyâ[ṁ*] kṛimi[r*]=bhûtvâ pitṛibhiḥ saha pachyatê || Âdityô Varu-
54 **ṇô** Vishṇu[r*]=Vra(bra)hmâ sômô hutâsa(śa)naḥ | Sû(śû)lapâṇiś=cha bhagavân=
abhinanda-
55 **nti** bhûmi-daṁ || Sâmânyô[9]=yan=dharmma-sêtur=nṛipâṇâ[ṁ*] kâlê-kâlê pâla-
56 **nî**yô bhavadbhiḥ sarvvân=êtâna(n) bhâvinaḥ pârtthivêndrâna(n) |[10] bhûyô-bhûyô
yâ-

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1 This mark of punctuation, also, is unnecessary.

2 Read *Âṅgirasa-Bârhaspatya*; omitting the mark of punctuation which stands between the two words.

3 This mark of punctuation is unnecessary.

4 This mark of punctuation, also, is unnecessary.

5 This mark of punctuation, again, is unnecessary.

6 Metre: Ślôka (Anushṭubh); and in the next eight verses.

7 This mark of punctuation is unnecessary.

8 Read *kulê*.

9 Metre: Śâlinî.

10 This mark of punctuation is unnecessary.

57 chatê Râmabhadraḥ || Iti[1] kamala-dal-âmvu(mbu)-vi(bi)ndu-lôlâṁ |[2] śrî(śri)yam=a-
58 nuchintya manushya-jîvitañ=cha | sakalam=idam=[u*]dâhṛitañ=cha vuddha[3] na hi pu-
59 [rushai]ḥ para-kîrttayô vilôpyâḥ |(||) Sra(?)shṭâ(?)[4] yas=tu guṇ-âtmakas=tad-adhi(?) [||*]

Third Plate; Second Side.

60 Yên[5]=âtyanta-sur-âsur-âdhipa-guru[ḥ*] prajñ-âbhimânô jitô[6] râjñ=ârôpita-râjya-bhâ-
61 ram=atulaṁ yaś=ch=âvahal=[l*]îlayâ | yasy=âsîn=naya-vikrama-dvayam=api prêyân
62 sakhâ sarvvadâ yaḥ[7] khyâtô dhṛita-sâ(sa)ndhi-vigraha-padaḥ śrî-Chchhichchhaṭêśva(śa)ḥ kṛitî ||
63 Paramamâhêśvara-paramabhaṭṭâraka-mahârâja[8]-paramêśva[ra*]-Sômakulati-
64 laka-triKaliṅgâdhipati-śrî-Ja(ya)yâtirâjadêva-pravarddhamâna-vê(vi)jaya-râjyê
65 navamê samvatsarê 9 Jyêshṭha-śi(si)ta-trayôdaśyâ[ṁ] |[9] 10 3ḥ[10] utkîrṇṇâ
66 vijñânî(ni)-Mâdhavên=êtî(ti) [||*] Ôm[11] Ôm[12] |(||)

ABSTRACT OF CONTENTS.

The record opens with four verses describing the charms and delights of a town named **Vinîtapura** (line 12), on the **Mahânadî** (l. 10). Then, in three more verses, it mentions a king named **Janamêjaya** (l. 14-15), and his son **Yayâti** (l. 20). Then it continues:—From **the town of Vinîtapura** (l. 12), the most devout worshipper of (the god) Mahêśvara, the *Paramabhaṭṭâraka*, the *Mahârâjâdhirâja*, the *Paramêśvara*, **the ornament of the Sômakula, the lord of the three Kaliṅgas**, the glorious **Mahâ-Śivaguptarâjadêva** (l. 25), who meditates on the feet of the most devout worshipper of (the god) Mahêśvara, the *Paramabhaṭṭâraka*, the *Mahârâjâdhirâja*, the *Paramêśvara*, **the ornament of the Sômakula, the lord of the three Kaliṅgas**, the glorious **Mahâ-Bhavaguptarâjadêva (I.)** (l. 22-23), being in good health (l. 25), and having done worship to the Brâhmaṇs of the district at **the village of Châṇḍagrâma** (l. 26) **in the Maraḍa vishaya in Dakshiṇa-Kôsalâ** (l. 25),[13] issues a command to all the officials and servants of the king, to the effect that the village in question has been given by him, by this charter, to Śaṅkhapâṇi (l. 35), son of Dinakara and grandson of Ananta, an immigrant from **Śrîvallagrâma in the Madhyadêśa** (l. 32), a resident of **Śilâbhañjapâṭi in the Ôḍra country** (l. 33), belonging to the Ṭakkâra-Bhâradvâja *gôtra*,[14] with the *pravara* of Âṅgirasa, Bârhaspatya, and Bhâradvâja, and a student of the Chhândôga-Kauthuma *śâkhâ*.

Lines 39 to 59 are occupied with the usual mandate to future kings to continue the grant, and with benedictive and imprecatory verses.

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1 Metre : Pushpitâgrâ.
2 This mark of punctuation is unnecessary.
3 Read *buddhvâ*.
4 This is the commencement of a verse, in the Śârdûlavikrîḍita metre, which was left unfinished.
5 Metre : Śârdûlavikrîḍita.
6 Read °*âbhimânair=jitô*.
7 Read *sa*.
8 Read *mahârâjâdhirâja*, for which the word in the text is obviously a mistake.
9 This mark of punctuation is unnecessary.
10 The word *divasaḥ* has to be supplied, in apposition.
11 and 12 Represented by ornate symbols.
13 See page 352 above, note 11.
14 Or perhaps, "to (a branch of) the Bhâradvâja *gôtra*, which was formerly settled at Ṭakkâra." — Ṭakkâra is perhaps another form of Ṭakkârikâ, for which see page 350 above, note 11.

Lines 60 to 62 praise a minister of the king, named **Chhichchhaṭêśa**, holding the office of *Saṁdhivigrahin*.

And lines 63 to the end give the date of the thirteenth tithi in the bright fortnight of the month **Jyêshṭha** in the ninth year of the victorious reign of the most devout worshipper of (the god) Mahêśvara, the *Paramabhaṭṭâraka*, *Mahârâjâdhirâja*,[1] and *Paramêśvara*, the ornament of the Sômakula, the lord of the three Kaliṅgas, the glorious **Yayâtirâjadêva**; and tell us that the charter was engraved by a person named Mâdhava.

F.—Kaṭak Copper-plate Grant of the third year of Mahâ-Bhavagupta II.

This record is now brought to notice for the first time, I believe. I edit it from the original plates, which I obtained for examination from Mr. Beames in 1883 or 1884. I have no precise information as to where they were found; but it appears to have been somewhere at **Kaṭak**, or closely in the neighbourhood of that place.

The plates are three in number, each measuring about 9¾″ long by 7″ broad at the ends and somewhat less in the middle. They are quite smooth, the edges of them having been neither fashioned thicker nor raised into rims; and the inscription is in some places a good deal damaged by rust: but it can mostly be deciphered without any uncertainty.— The ring, on which the plates are strung, is about ½″ thick and 5″ in diameter: it had been cut, before the time when the grant came under my notice; but there is no reason for thinking that it is not the ring properly belonging to the plates. The seal, in which the ends of the ring are secured, is circular, about 1½″ in diameter: the surface of it is very much damaged; and whatever emblems and legend may have been on it are completely broken away.— The weight of the three plates is 6 lbs. 2 oz., and of the ring and seal, 1 lb. 6 oz.; total, 7 lbs. 8 oz.— The characters are **Nâgarî**, of the northern class. They include forms of the decimal figure 3 in line 73. The *avagraha* occurs in *yathâssmâbhir*, line 35, where it is not really required. The *virâma* occurs with *t*, in *tasmât* and *nagarât*, line 12. Final forms occur,— of *t*, in *ârât*, line 11; of *n*, (1) a simpler form, in *âdîn* and *sarvvân*, line 34, *pârthivêndrân*, line 63, and *śrêyân*, line 68, and (2) a more complex form, illustrated best by *śrîmân*, line 14, and *saṁjñân*, line 21; and of *m*, resembling an *anusvâra* with a *virâma* attached to it or below it, in *bhavatîm* line 35, and *phalam*, line 49. The average size of the letters is about $\frac{5}{16}$″. The engraving is good and fairly deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of them shew the usual marks of the working of the engraver's tool.— In respect of orthography there is nothing to notice, except that *v* is used for *b*, throughout.

The inscription is one of **Mahâ-Bhavagupta II.**, otherwise called **Bhîmaratha**. The charter contained in it was issued from a city named **Yayâtinagara**, which might be identified with the modern Jâjpur, the chief town of the Jâjpur subdivision of the Kaṭak District, about fifty miles to the north-east of Kaṭak, but that lines 10 to 12 distinctly imply that Yayâtinagara was on the **Mahânadî**, whereas Jâjpur is only on the Baitaranî, a tributary of the Mahânadî, and is distant from the latter river as far as it is from Kaṭak itself. And the object of the charter was to register the fact that, on the occasion of an eclipse of the sun, a village named **Gauḍasiminilli**, in the Kôsala-Sikh[illegible]garbhâ *vishaya* or district, was granted to a Brâhmaṇ. At the end there is given the date, evidently of the writing of the charter, of Mârgaśîrsha śukla 3 in the third year of the reign of Bhîmaratha, *i.e.* of **Mahâ-Bhavagupta II.**

[1] See page 354 above, note 8.

TEXT.[1]

First Plate.

1 Ôm[2] [||*] Svasti[3] prêma-niruddha-mugdha-manasôḥ sphârîbhavach-[cha*]kshushôr=yûnôr=yatra
2 vichitra-nirbhara-rata-krîḍâ-krama[ṁ*] tanvatôḥ | vichchhin[n*]ô=pi kṛit-âtimâtra-pû-
3 lakair=âvirbhavat-sîtkṛitair=âślêshair=glapita-klamaiḥ smara-rasaḥ kâmaṁ mu-
4 hu[ḥ*] svâdyatê |(||) Yatr=âśêsha-viśêsha-rûpa-mahim-âpâst-âpsaraḥ-kântibhir=jâ-
5 t-êrshyâ-kalahêshv=api praṇayinaḥ karṇṇ-ôtpalais=tâḍitâḥ | jâyantê praviśa-
6 ṅkita-smara-śara-prôtthâpitt(t)-ântar-vyathâ[ḥ*] sândri(ndra)-svêda-jal-âvaśê(sê)chana-vaśân=nirvvâ-
7 ta-rôm-âṅkurâḥ || Atyut[t*]uṅga-karîndra-danta-musala-prôdbhâsi-rô[chi*]ś-chayair=ddh[v*]ânta-dhvaṁ-
8 sana-nishphalîkṛita-śarach-chandr-ôdayaiḥ sarvvadâ ||(|) yatr=âsîd=asatî-janasya
9 viśadaṁ muktâmayaṁ maṇḍanaṁ saṅkêt-âspadam=apy=atîva dhavalaṁ prâ-
10 sâda-śṛiṅg-âgrataḥ (||)| Mahânadî[4]-tuṅga-taraṅga-bhaṅga-sphâr-ôchchhalach-chhî-
11 karavadbhir=ârât [|*] yasmin=rat-âsaktimad-aṅganânâ[ṁ*] śrâ(śra)m-â[pa*]nôdaḥ kṛi(kri)ya-
12 tê marudbhiḥ |(||) Tasmât śrî-Yayâtinagarât | Lôka[5]-traya-prathita-śubhra-ya-
13 śô-vitâna-vyâpt-âshṭa-dik=prasabha-nirjita-vairi-vargaḥ | râjâ va(ba)bhûva bhuvi
14 bhâvita-bhavya-mûrttiḥ śrîmân sarôja-vadanô Janamêjay-âkhyaḥ || Nir-
15 dârit-âri-kari-kumbha-samûha-mukta-muktâphala-prakara-datta-rathâṅga-dhâ-
16 raḥ [|*] tasmâd=ajâyata jagat-[t*]raya-gîta-kîrttir=hêlâ-vinirjita-ripur=nṛipa-
17 tir=Yayâtiḥ || Yat[6]-khaḍg-âgra-vipâṭita-dvipa-ghaṭâ-kumbhasthalâd=ullasa-
18 n-muktâ-jâla-vibhûshitaṁ prati-raṇa[ṁ] pṛithvî-vadh-ûra[ḥ*]sthalaṁ śaś[v]ad-dv[â]ra-nama-

Second Plate; First Side.

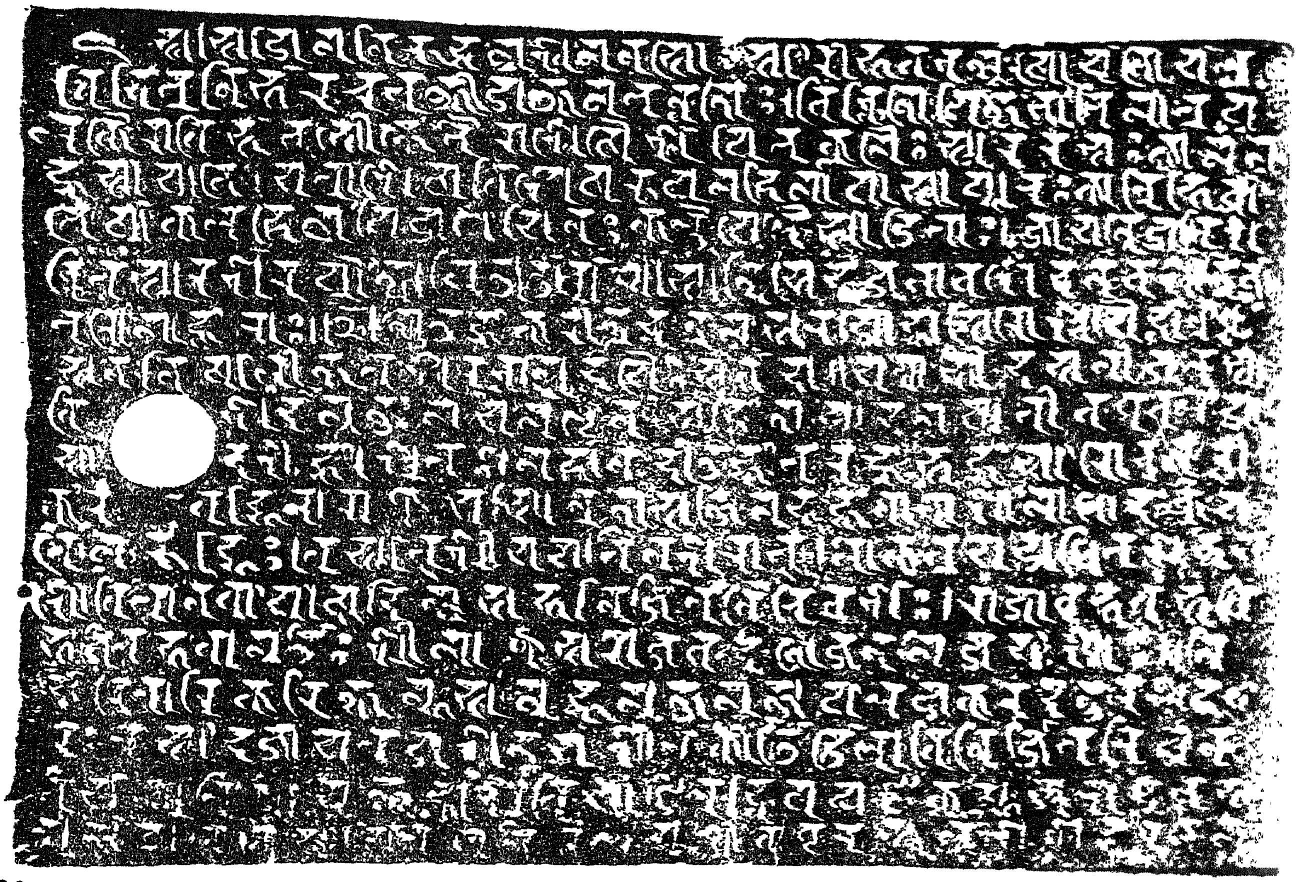
19 n-[narâ]dhipa-śirôratn-âṅśu-jâl-âmalâ yat-pâd-âmvu(mbu)ja-rêṇavaḥ samatayâ tad-ra-
20 śmi-lakshmîṁ dadhuḥ || Mâdyal[7]-lôl-âli-mâl-âkula-karaṭa-puṭ-âsvâ(sya)ndi-dâna-pravâhâ-
21 n sindûr-ârakta-kumbhân sita-pṛithula-radân Kâmadêv-âdi-saṁjñân | ji-
22 tvâ jâvâlam=âjau patita-sura-vadhû-vismaya-smêra-vaktraḥ khaḍgî triṁśa-kê-
23 rîndrân[8] śara-nikara-hat-ârôhakân=agrahîd=yaḥ || Putras[9]=tasya va(ba)bhûva dha-
24 rmma-nirataḥ śrî-Bhîma-pûrvvô rathaḥ khyâtaḥ kshmâpa-nishêvyamâna(ṇa)-chara[ṇa]-
25 ś=chûḍâmaṇir=bhûbhujâṁ | yô=sau śaucha-mahâdhanô=pi samarê lakshmîḥ(ṁ) parê-
26 shâṁ va(ba)lâj=jagrâha kshata-vairi-varga-vibhavaḥ saundarya-śôbh-âspadaṁ ||
27 Paramamâhêśvara-paramabhaṭṭâraka-mahârâjadhirâja-paramê-
28 śvara-Sômakulatilaka-triKaliṅgâdhipati-śrî-Mahâ-Śivagu-
29 ptarâjadêva-pâd-ânudhyâta-paramamâhêśvara-paramabhaṭṭâra-
30 ka-mahârâjâdhirâja-paramêśvara-Sômakulatilaka-tri Kaliṅgâ-
31 dhipati-śrî-Mahâ-Bhavaguptarâjadêvaḥ kuśalâ(lî) | Kôsala-Sâkhaṅga-

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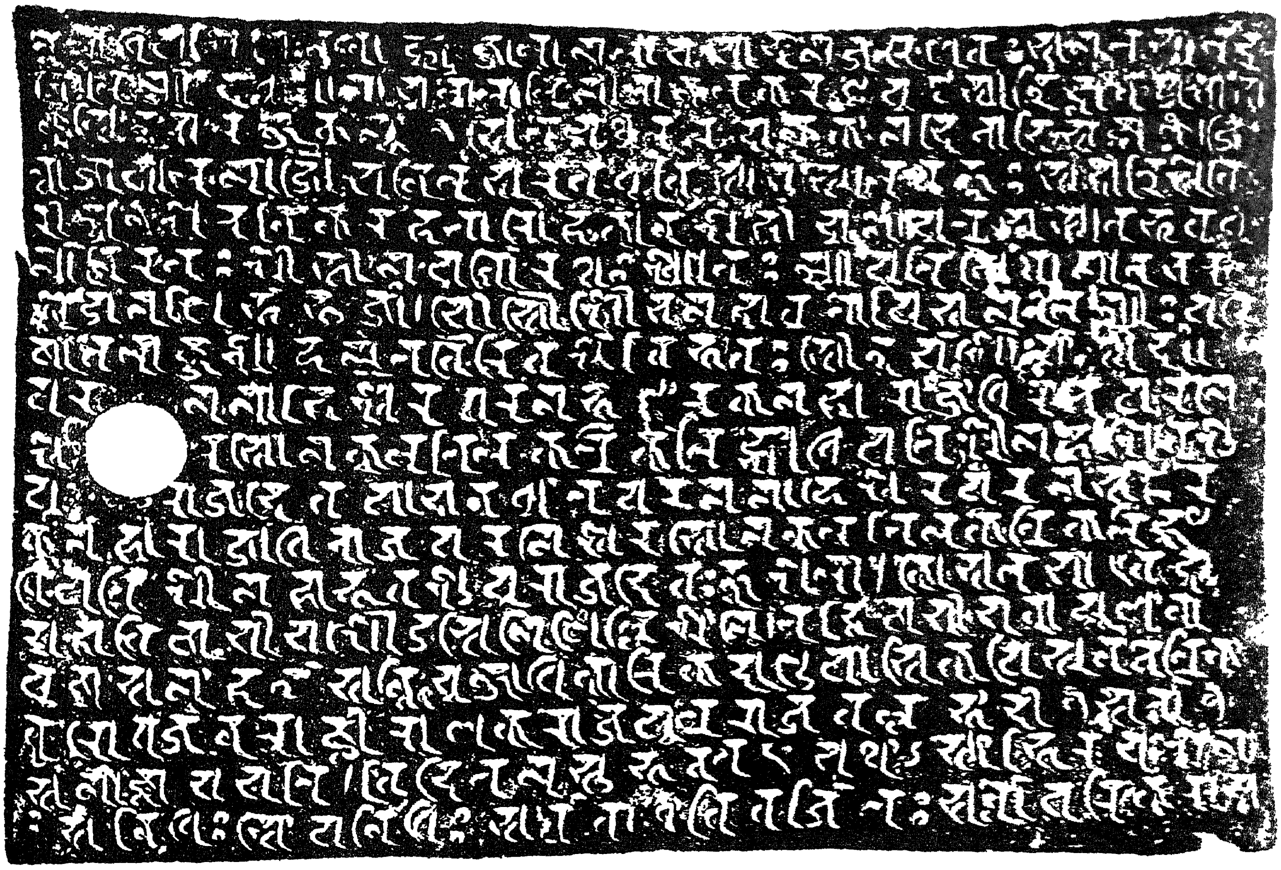
[1] From the original plates
[2] Represented by a plain symbol.
[3] Metre: Śârdûlavikrîḍita; and in the next two verses.
[4] Metre: Upajâti of Indravajrâ and Upêndravajrâ.
[5] Metre: Vasantatilaka; and in the next verse.
[6] Metre: Śârdûlavikrîḍita.
[7] Metre: Sragdharâ.
[8] Read *triṁśat-karîndrân.*
[9] Metre: Śârdûlavikrîḍita.

Katak Plates of the 3rd year of Maha-Bhavagupta II.

i



ii a

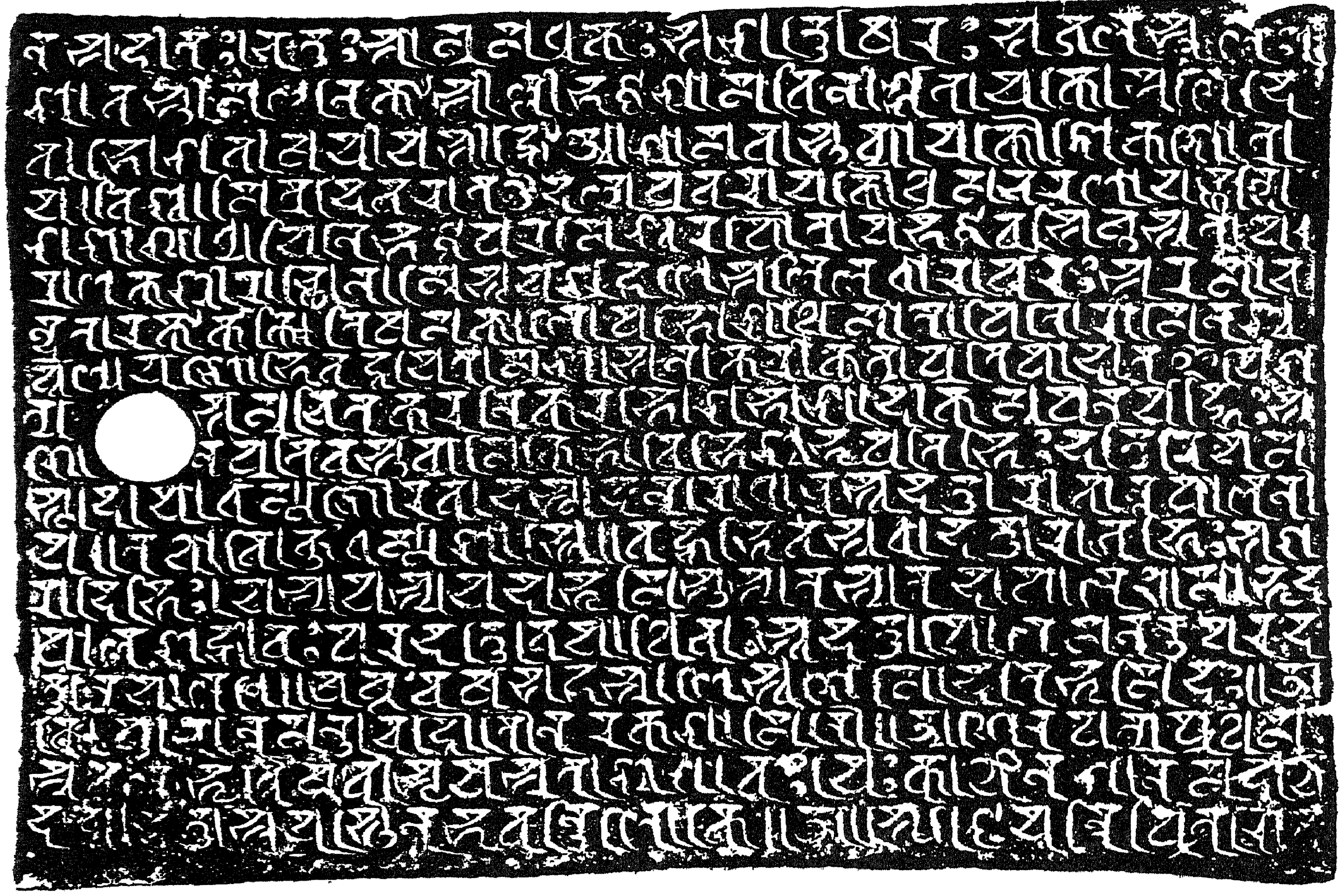


J. F. FLEET, I. C.S.

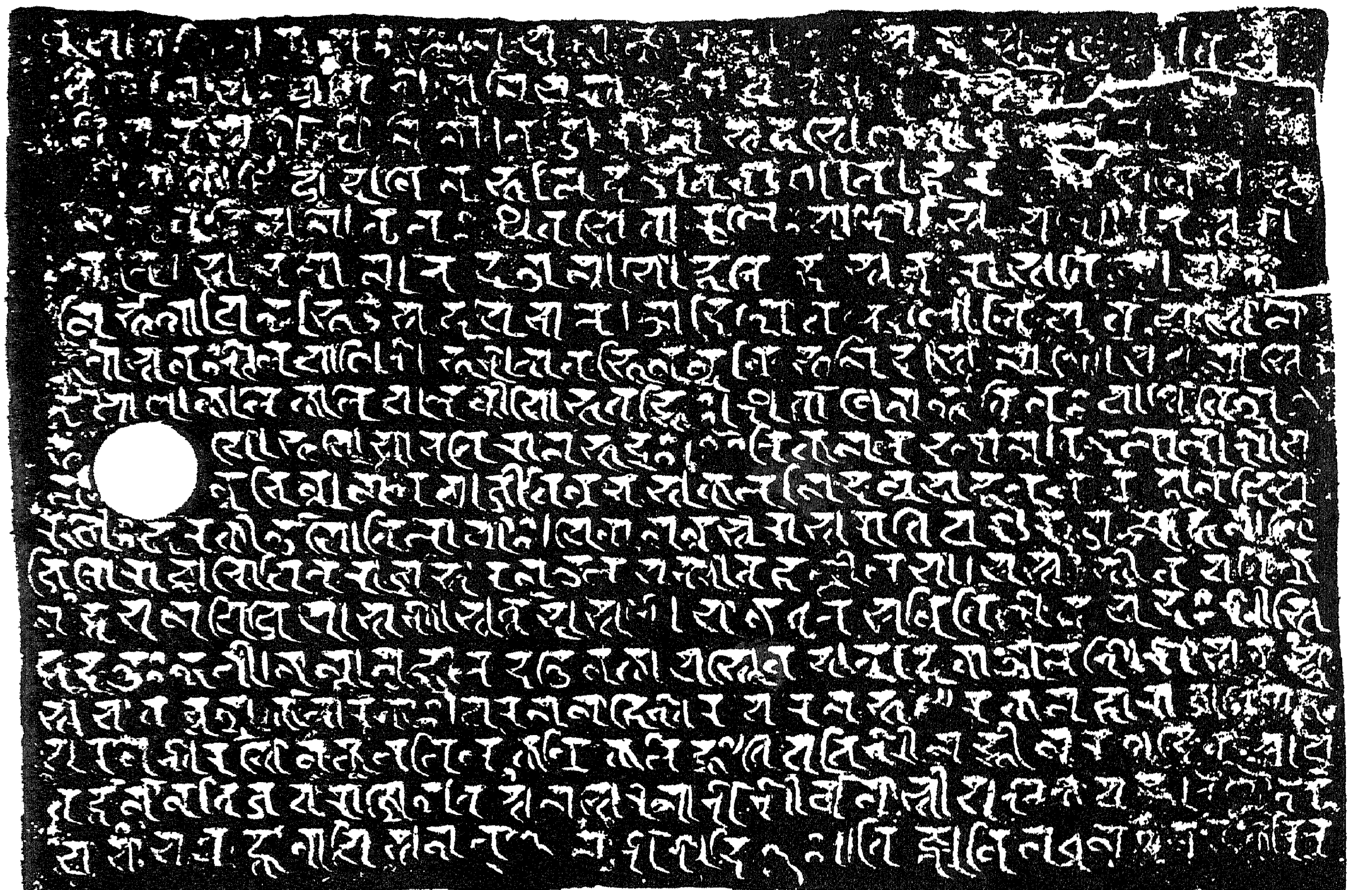
SCALE ·64

W. GRIGGS, PHOTO-LITH

ii b



iii



32 **dyanhâ**-vishayîya- | **Gauḍasiminilli**[1]-**grâmê** |[2] tad-vishayîya-vrâ(brâ)hmaṇ[â*]n=â(saṁ)-
33 pûjya samâhartṛi-sanniyukt-âdhikârika-dâṇḍapâsi(śi)ka-pisu(śu)na-vêtrik-â-
34 varôdhajana-râjñî-râṇaka-râjaputra-râjavallabh-âdîn sarvvân
35 samâjñâpayati | Viditam=astu bhavatâm yathâ(s)smâbhir=ayaṅ=grâma-
36 ḥ sa-nidhiḥ s-ôpanidhiḥ sarvva-vâ(bâ)dhâ-vivarjitaḥ sarvv-ôparikar-âdâ-

Second Plate; Second Side.

37 na-sahî(hi)taḥ |[3] chatuḥ[4] s-âmra-madhukaḥ sa-gartt-ôsharaḥ sa-jala-sthalaḥ |[5]
38 Śrâvasti-maṇḍanê(lê) **Kâsillî**-bhaṭṭagrâma-vinirggatâya **Kôsalê Dê-**
39 **vîbhôga-vî(vi)shayîya-Siṅgôâ-grâma**-vâstavyâya **Kauśika-gôtrâ-**
40 ya |[6] **Viśvâmitra**-Dêvarâta-Audalya(la)-pravarâya Kauthuma-charaṇâya Chchhandô-
41 ga-śâkh-âdhy[â*]yinê bhaṭṭa-Paramêśvara-pautrâya bhaṭṭa-Vasishṭha-sutâya |[7]
42 râṇaka-śrî-Râchchhô-nâmnê **sûrya-grahaṇê** salila-dhârâ-puraḥsaram=â-cha-
43 ndra-târak-ârka-kshiti-sha(sa)makâl-ôpabhôg-ârtha[ṁ*] mâtâpitrôr=âtmanaś=cha
44 puṇya-yaśô-bhivṛiddhayê tâmra-śâsa[nê*]n=âkarîkṛitya pratipâdî(di)ta îyêga-
45 tya[8] samuchita-kara-nikara-bhôga-bhâg-âdî(di)kam=upanayadbhiḥ su-
46 khêna prativastavyam=iki(ti) [|*] bhâvibhiś=cha bhûpatibhiḥ dattir=iyam=a-
47 smadîyâ dharmma-gauravâd=asmad-anurôdhâch=cha sva-dattî(tti)r=î(i)v=ânupâlanî-
48 y[â*] || Tathâ ch=ôktaṁ dharmma-śâstrê || Va(ba)hubhir[9]=vasudhâ dattâ râjabhiḥ Saga-
49 r-âdibhiḥ | yasya yasya yadâ bhûmis=tasya tasya tadâ phalam || Mâ bhûd=a-
50 phala-śaṅkhâ(ṅkâ) vaḥ para-datt=êtê(ti) pârthivâḥ sva-dattât=phalam=ananta[ṁ*] para-da-
51 tt-ânupâlanê || Shashṭ[i*]ṁ varsha-sahasrâṇi svargê môdati bhûmi-daḥ ||(|) â-
52 kshêptâ ch=ânumantâ cha dvau tau naraka-gâminau || Agnêr[10]=apatyaṁ prathamaṁ
53 suvarṇṇaṁ bhûr=Vaishṇavî sûrya-sutâś=cha gâvaḥ | yaḥ kâñchana[ṁ*] gâna(ñ=cha) mahîñ=cha
54 dadyâd=dattâs=trayas=têna bhavanti lôkê(kâḥ) || Âsphôṭayanti[11] pitarô va-

Third Plate.

55 lgayanti pitâmahâḥ bhûmi-dâtâ kulê jâtaḥ sa nas=tr[â]t[â] [bha]vi[shya]-
56 ti || [Bhû]mi[ṁ] yaḥ pratigṛihṇâti yaś=cha bhûmi[ṁ] prayachchha[ti ubhau tau puṇya-karmâṇau]
57 niyata[ṁ] svarga-gâmin[au] || Taḍâgân[âṁ] sahasrêṇa vâ[japêya]-śa[têna cha]
58 gavâṁ kôṭi-pradânêna bhûmi-harttâ na śudhyatê |(||) Hara[tê hâ]rayêd=yas=tu
59 manda-vu(bu)ddhis=tamô-vṛitaḥ sha(su)-va(ba)ddhô vâruṇaiḥ pâśais=ti[r]yagyôni[ṁ] sa ga-

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[1] Read *vishayîya-Gauḍa*°; omitting the mark of punctuation.
[2] This mark of punctuation is unnecessary.
[3] This mark of punctuation is unnecessary.
[4] This word, standing alone as it does, is meaningless.
[5] This mark of punctuation is unnecessary.
[6] This mark of punctuation, again, is unnecessary.
[7] This mark of punctuation, also, is unnecessary.
[8] Read *ity=avagatya*.
[9] Metre: Ślôka (Anushṭubh); and in the next two verses.
[10] Metre: Indravajrâ.
[11] Metre: Ślôka (Anushṭubh); and in the next five verses.

60 chchhati |(||) Sva-dattâm=para-dattâm=vâ yô harêd=vasundharâṁ[1] sa vishṭhâyâ[ṁ] kṛi-

61 mir=bhûtvâ pitṛibhiḥ saha pachyatê |(||) Âdityô Varuṇô Vishṇur=Vra(bra)hmâ sômô

62 hutâsa(śa)naḥ Śûlapâṇiś=cha bhagavân=abhinandanti bhûmi-daṁ |(||) S[â*]mânyô[2]=yaṁ dharmma-sêtu-

63 r=nṛipâṇâ[ṁ*] kâlê-kâlê pâlanîyô bhavadbhiḥ | śa(sa)rvvân=êtân=bhâvinaḥ pârthivêndrân

64 bhûyô-bhûyô yâchatê Râmabhadraḥ |(||) Iti[3] kamala-dal-âm[b*]u-vi(bi)ndu-lôlâṁ śrî(śri)ya-

65 m=anuchintya manushya-jîvita[ṁ*] cha sakalam=idam=udâhṛitaṁ cha vudvâ[4] na hi pu-

66 rushaiḥ para-kîrttayô vilôpyâḥ |(||) Yên[5]=âtyanta-sur-âsur-âdhipa-guru[ḥ*] prajñ-âbhimânai-

67 [r*]=jitô râjñ=ârôpita-râjya-bhâram=atula[ṁ*] yaś=ch=âvahal=lîlayâ | yasy=âsîn=[n*]aya-vikra-

68 ma-dvayam=api prêyâ[n*] sakhâ sarvvadâ sa śrêyân dhṛita-san[dh*]i-vigraha-padaḥ śrî-Si-

69 ṅgadattaḥ kṛitî |(||) Nâmnâ[6] Maṅgaladattêna kâyasthêna sa — ⏑ — alêkhi śâsanaṁ —

70 saṁ yâvach=chandr-ârka-târakâḥ || Paramamâhêśvara-paramabhaṭ[ṭ*]âraka-mahârâjâdhirâja-

71 paramêśvara-Sômakulatilaka-triKaliṅgâdhipati-śrî-Bhîmarathadêvasya pra-

72 varddhamâna-vijaya-râjyê tṛiti[7]-saṁvatsarê Mârgaśîrshamâsîya-śukla-paksh[ê*] tithau trit[i*]-

73 yâyâṁ yatr=âṅkên=âpi saṁvat 3 Mârga śudi 3ḥ[8] || Vijñâni-Madhu-ma[llê]na utkaritaṁ[9] [||*]

ABSTRACT OF CONTENTS.

The record opens with a description of the charms and delights of a town named **Yayâtinagara** (line 12), on the **Mahânadî** (l. 10),—using the four verses which in E. are applied to Vinîtapura. Then, in five more verses, of which three occur in E., it mentions a king named **Janamêjaya** (l. 14),—his son **Yayâti** (l. 17),—and the latter's son **Bhîmaratha** (l. 24). Then it continues:—From the town of **Yayâtinagara** (l. 12), the most devout worshipper of (the god) Mahêśvara, the *Paramabhaṭṭâraka*, the *Mahârâjâdhirâja*, the *Paramêśvara*, the ornament of the Sômakula, the lord of the three Kaliṅgas, the glorious **Mahâ-Bhavaguptarâjadêva (II.)** (l. 31), who meditates on the feet of the most devout worshipper of (the god) Mahêśvara, the *Paramabhaṭṭâraka*, the *Mahârâjâdhirâja*, the *Paramêśvara*, the ornament of the Sômakula, the lord of the three Kaliṅgas, the glorious **Mahâ-Śivaguptarâjadêva** (l. 28-29), being in good health (l. 31), and having done worship to the Brâhmaṇs of the district at the village of **Gauḍasimiṇilligrâma** in the **Kôsala-Sâkhangadyanhâ vishaya** (l. 31-32), issues a command to all the officials and servants of the king, to the effect that the village in question has been given by him, by this charter, on the occasion of an eclipse of the sun (l. 42), to the *Râṇaka* Râchchhô (l. 42), son of the *Bhaṭṭa* Vasishṭha and son's son of the *Bhaṭṭa* Paramêśvara, an immigrant from the *bhaṭṭa*-village

[1] Read *harêta vasundharâṁ*.
[2] Metre: Śâlinî.
[3] Metre: Pushpitâgrâ.
[4] Read *buddhvâ*.
[5] Metre: Śârdûlavikrîḍita.
[6] Metre: Ślôka (Anushṭubh).
[7] Read *tṛitîya*.
[8] i.e. *tṛitîyaḥ*.
[9] Read *utkîrṇaṁ*.

of **Kâsillî** in the **Śrâvastî maṇḍala** (l. 38), a resident of Siṅgôâgrâma in the Dêvabhôga **vishaya** in **Kôsala** (ll. 38-39), belonging to the Kauśika *gôtra*, with the *pravara* of Viśvâmitra, Dêvarâta, and Audala, and a student of the Chhandôga *śâkhâ*.

Lines 44 to 66 are occupied with the usual mandate to future kings to continue the grant and with benedictive and imprecatory verses.

Lines 66 to 69 praise a minister of the king, named **Siṅgadatta,** holding the office of *Saṁdhivigrahin*,— and, in doing so, use the verse which in E. is applied in the case of Chhichchhaṭêśa.

A verse in lines 69 and 70 tells us that the charter was written by the *Kâyastha* Maṅgaladatta.

And lines 70 to the end give the date of the third tithi in the bright fortnight of the month **Mârga** or **Mârgaśirsha** in the **third year** of the victorious reign of the most devout worshipper of (the god) Mahêśvara, the *Paramabhaṭṭâraka*, the *Mahârâjâdhirâja*, the *Paramêśvara*, the ornament of the Sômakula, the lord of the three Kaliṅgas, the glorious **Bhîmarathadêva.**

No. 48.— KANCHI INSCRIPTION OF VIKRAMADITYA.

By E. Hultzsch, Ph.D.

In editing the Kûram plates of the Pallava king Paramêśvaravarman I., I noticed a Kanarese inscription in the **Kailâsanâtha** temple at **Conjeeveram**, which proves that a king Vikramâditya, who is shown by his surnames to belong to the Western Chalukya dynasty, captured Kâñchî and visited the temple.[1] I now edit this record from excellent inked estampages, recently prepared by my Tamil Assistant, Mr. T. P. Krishnasvami Sastri, M.A.

As stated in my former notice, the inscription is engraved on the back of a pillar of the *maṇḍapa* in front of the **Râjasiṁhêśvara** shrine, and nearly touches the east wall of another *maṇḍapa* which, at a later time, has been erected between the shrine and the front *maṇḍapa*. This circumstance makes it impossible to read the inscription from the stone and renders the preparation of good estampages a work of some difficulty. The **alphabet** of the inscription is Old-Kanarese; and the language is **Kanarese** prose, with the exception of the concluding sentence, which is half Sanskrit and half Kanarese.

The inscription records that, after his conquest of **Kañchi**,[2] **Vikramâditya-Satyâśraya** did not confiscate the property of the **Râjasiṁhêśvara** temple, but returned it to the god. It ends with an imprecation, and with the names of the writer and of another official who superintended him.

In the inscriptions of the **Western Chalukyas of Bâdâmi**, both Vikramâditya I. and Vikramâditya II. are stated to have taken Kâñchî,— the former from Îśvarapôtarâja, i.e. the Pallava king Paramêśvaravarman I.,[3] and the latter from Nandipôtavarman. Though the subjoined inscription is not dated and might thus belong to the reign of either of the two Vikramâdityas, it may be assigned with great probability to **Vikramâditya II.**, because the Wokkalêri plates explicitly state that the latter, after his conquest of **Kâñchî**, made gifts to the **Râjasiṁhêśvara** temple.[4]

1 *South-Indian Inscriptions*, Vol. I. p. 147.

2 According to Mr. Kittel's *Dictionary*, Kañchi is a Kanarese *tadbhava* of Kâñchî (Conjeeveram). It occurs also in a Kanarese inscription of Gôvinda III.; *Ind. Ant.* Vol. XI. p. 127.

3 See *South-Indian Inscriptions*, Vol I. p. 145.

4 *Ibid.* p. 146.

TEXT.[1]

1 Svasti [||*] **Vikramâd[it]ya-Satyâśraya-Śr[î]-**
2 [2]Prithuvi-vallabha-Mahârâjâdhi-
3 râja-Paramêśvara-Bhaṭṭârar Ka-
4 ñchiyân=koṇḍu Râjasi[m*]ghêśvara-
5 da dhanamân=kaṇḍu maguḷdu dêva-
6 rgge biṭṭâr [|*] Intu biṭṭa bhaṭârâra[3]
7 dharmmada sthitiyu[m*] îy=aksharaṅgaḷu-
8 mân=aḷivâr=îy=ûrâ ghaṭigeyâ mahâ-
9 janamân=kondâra lôkakke sandâr=appâr [||*]
10 Niravadya-śrîmad-A[ni]vâritapuṇyavallabhê-
11 na likhitam=i[daṁ] **Vallabhadurjjayar=adhikâradi[m ||*]**

TRANSLATION.

(Line 1.) Hail! **Vikramâditya-Satyâśraya,** the favourite of Fortune and of the Earth, the *Mahârâjâdhirâja Paramêśvara Bhaṭṭâra,* having captured **Kañchi** (*and*) having inspected the riches (*belonging*) to (*the temple of*) **Râjasiṅghêśvara** (*i.e.* Râjasiṁhêśvara), gave (*them*) again to the god.

(L. 6.) Those who destroy these letters and the stability of the king's charity which was thus given, shall enter the world of those who have killed the men of the assembly (?)[4] of this city.

(L. 10.) This (*edict was*) written by the blameless and illustrious **Anivâritapuṇyavallabha** under the authority of **Vallabhadurjaya.**

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[1] From inked estampages, prepared by Mr. T. P. Krishnasvami Sastri, M.A.

[2] Read *Prithivi.* [3] Read *bhaṭṭârara.*

[4] The Kanarese term *ghaṭige* (*ghaṭikâ* in Sanskrit) possibly corresponds to the *sabhai* (*sabhâ* in Sanskrit) of Tamiḻ inscriptions.

Kanchi Inscription of Vikramaditya.



E. HULTZSCH.

SCALE ONE-THIRD

Photo. S I O, Calcutta.

Reg. No. 219, Ep. Ind.—June 95.—695.

INDEX.[1]

[1] The figures refer to pages; 'n' after a figure, to footnotes; and 'add.' to the *additions* on p. vii. f. The following other abbreviations are used :— *ch.* = *chief*; *co.* = *country*; *di.* = *district* or *division*; *do.* = *ditto*; *dy.* = *dynasty*; *f.* = *female*; *k.* = *king*; *m.* = *male*; *mo.* = *mountain*; *ri.* = *river*; *s. a.* = *same as*; *sur.* = *surname*; *te.* = *temple*; *vi.* = *village* or *town*.

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